This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

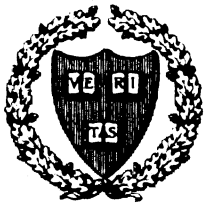
https://books.google.com

ANDOVER-HARVARD LIBRARY
AH 68FG T

Digitized by Google

Period.
1185.75

HARVARD COLLEGE
LIBRARY



IN MEMORY OF
FRANKLIN TEMPLE INGRAHAM
CLASS OF 1914

SECOND LIEUTENANT
COAST ARTILLERY CORPS
UNITED STATES ARMY

WELLESLEY, MASSACHUSETTS
MAY 23, 1891 APRIL 11, 1918

ANDOVER-HARVARD THEOLOGICAL LIBRARY
MDCCCCX
CAMBRIDGE, MASSACHUSETTS

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

THE

MILLENNIAL HARBINGER;

CONDUCTED BY

ALEXANDER CAMPBELL.

CO-EDITORS:

W. K. PENDLETON AND A. W. CAMPBELL.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God, and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.——*John.*

Great is the Truth, and mighty above all things, and will prevail!

SERIES IV.—VOLUME IV.

BETHANY, VA.:
PRINTED AND PUBLISHED BY A. CAMPBELL.

1854

Digitized by Google

HARVARD COLLEGE LIBRARY
INGRAHAM FUND
July 9, 1931

Period
1185.75

31-1 v
14-20

Digitized by Google

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. IV.] BETHANY, VA., *JANUARY*, 1854. [No. I.

PREFATORY REMARKS.

I HAVE been a contributor to the periodical press for more than forty years. Since I became an editor, a whole generation has passed into eternity. The manners and customs of society have occasionally commanded the labors of my quill for some five and forty years; and still there is a demand for more. "Of making many books," said the wisest author that ever wrote, "there is no end, and much study is a weariness to the flesh."

The art of printing has greatly diminished the labors of the pen, while it has proportionally increased the operations of the press. Readers, too, have, in corresponding ratios, multiplied and increased. Many, truly, now-a-days, "run to and fro," and, consequently, knowledge has increased. Still, so long as every child enters the drama of life without an idea or a volition, and so long as neither learning nor wisdom are hereditary, nor devised to our heirs and successors, we must have writers, printers, teachers and pupils. So long, too, as truth and error are in the field and in open conflict, there must be controversy and debate, and all the means and facilities of encountering and foiling error in all its forms and fashions of assailing truth and of propagating itself, must be met in honorable and equal combat.

It is, alas, as truthfully as wittily said, that a falsehood or an error will, now-a-days, travel from Washington to Boston, before truth gets on its boots. So long, then, as the pen and the press are earnestly co-operating in the cause of error and sin, must they be seized and

Digitized by Google

compelled to co-operate and struggle in the cause of truth and righteousness.

The Devil and his votaries, said an old-fashioned prelate, should not have all the good music and dancing, all the learning and genius, all the tact and the talent, all the grace and the grandeur of society, enlisted in their service. The church and its clergy should have their share. Hence originated the trappings and garniture of Papal Rome. But Divine truth only needs to appear in its native attire of dignity and simplicity, of candor and honesty, of beauty and loveliness. When unadorned, it is adorned the most, and woos to its embrace every honest heart.

This, unfortunately, is a controversial age, because a sectarian age. The philosophies of men and the dogmata of tradition, have yet a paralysing influence over very many unsuspecting minds. The centres of attraction are, in many systems, more carnal than spiritual, more secular than evangelical, more earthly than heavenly. While this is so, original and Divine Christianity will continue to be unfashionable in many latitudes, and, consequently, inoperative, and ineffectual in reclaiming sinners from the error of their ways, and impotent in its assaults upon the strongholds of atheism and infidelity.

There are new forms of error, and new costumes of infidelity, under the pretence of more rationality or more charity, insidiously preying upon the Christian profession, and greatly impairing its influence in the work of conversion and the work of sanctification. There is a wild, indiscriminating charity, that annihilates all the land-marks of truth, and substitutes flattery and fiction for candor and truth. The speculative dogmatist, without reason or faith, glories in his mental independence, and accuses honesty and fidelity of arrogance or uncharitableness, because they will not worship his speculative idols, or offer incense to the vagaries of his untutored imagination. He claims for his romances the respect of truth, and, under the pretence of the rights and liberties of conscience, asserts his right to obtrude upon society the most incoherent dreams and fancies of an unchastened and uneducated imagination. Hence the false centres of attraction and radiation, which, in the absence of sound piety, wisdom and learning, have, in former times, and in some instances in the living world, been substituted for the one faith, the one hope, the one Lord, and the one baptism.

But in these cases there is nothing really new. The great mortification is that they are old errors and obsolete heresies, which have been revived and disinterred, and, in a new envelop, sent abroad in quest of new adventures, under the fascinating garb of a more refined and philosophic neology. The battle of truth against error, of fact

Digitized by Google

against fable, of true charity against vainglorious selfishness, must be continued so long as idle speculation vaunteth itself against the express oracles of God, impairs the sanctions of revelation, opens the gates of paradise as wide as the grave, and converts hades into the vestibule of heaven.

The great principles of sound interpretation, the broad basis of faith against opinion, of fact against fable, of the sanctions of revelation against a Papal or a Protestant purgatory, of preaching Christ and him crucified against every form of philosophy, true or false, must be asserted, sustained, and exalted above all human expedients, ancient or modern; no matter under what name or pretence they may seek to supplant the truth, allure unstable souls, and substitute fiction for the solemn, sublime, and awful realities of the Bible.

But not the canons of criticism, nor the laws of interpretation, nor the weight of authority, are to be so exalted as to make void the doctrine of Christian benevolence, forbearance, and a decent respect for the opinions and reasonings of those who evince a good spirit, a candid temper, and a becoming zeal for the faith originally delivered to the saints.

The distinction between faith and opinion, an oracle and an inference, testimony and reason, "a thus saith the Lord" and the imaginings of a saint or a philosopher, must be developed and maintained with all the authority of the Christian Lawgiver, and with all the plainness of speech that a saint or an Apostle can suggest or supply, as essential to the development of the faith originally delivered to the saints, to the maintenance of Christian union and co-operation, and to the abolition of all the schisms and heresies that have disgraced the church and weakened the claims of Christianity upon an infidel and alienated world.

The annual increase of new readers, and the new and strange theories and speculations that seek for notoriety and acceptance in all communities, and especially among a people attracted from so many parties into one community, not merely justify, but demand, a considerable attention to such manifestations of an empty and deceitful philosophy. We have most happily substituted fact for fable, a "thus saith the Lord" for a "thus saith the church" or its rulers, and faith for opinion and tradition; but our position will be occasionally assailed, both from without and from within, and, therefore, we must be vigilant, prompt, and decided in our course of action on all such appearances and emergencies. We shall, therefore, endeavor, in the present volume, to pursue the even tenor of our course hitherto, and to furnish as large and as liberal collations as we have been wont in any of the four and twenty volumes that have preceded this. A. C.

Digitized by Google

LETTER FROM DR. BARCLAY

[See Engraving.]

MT. OLIVET, August 27, 1853.

REVERED BROTHER—When our beloved Bro. Pickett passed through this city in the course of his travels, rather more than twelve months ago, he desired me to communicate with him about the expected period of his return to the United States, and address the letter to Bethany, with the request that you would be kind enough to put it in the proper channel for reaching him. I make this explanation by way of apology for the liberty taken in thus devolving such a commission upon you. And although I can scarcely lay claim to the privilege of knowing you personally, and have nothing to submit to your editorial inspection, by way of entitling me to such a consumption of your time, yet while I have pen in hand, I take the liberty of still further taxing your time—however precious—assured that you know full well how to excuse a desire so natural, under existing circumstances.

Our success in re-planting primeval Christianity on the soil of its nativity, where it succeeded so triumphantly at first, has neither been commensurate with our desires nor expectations—only twenty-two having, as yet, embraced the truth. But still I trust the objects of the mission are such as to engage your attention, and secure your approbation and prayers. Had mere numerical strength been my object, I could easily have gathered a church of several hundred members; but it has always been my determination to have a pure church or none, so far as it could be secured by the due administration of the apostolic rule for its formation. But the development of a sordid motive, or improper conduct, has imposed on me the painful duty of refusing the initiating ordinance to many scores, who, apparently, were very sincere and earnest applicants. Circumstances are rather unpropitious at present, and my anticipations of immediate success are not very sanguine; the adversaries are many; opposition of the basest character is powerfully exerted on all sides; and the whole country is in a very distracted condition, as well on account of internal petty wars, as in anticipation of the apprehended overflowing invasion by Nicholas Czar, which is most artfully construed by the Muslim into a religious war. But the Lord reigneth, and the sooner he overturns some of these kingdoms the better. I verily believe that there is not a single spot on the whole face of the earth, where so much error is concentrated as amongst the 30,000 inhabitants of Jerusalem. The spot that the Lord has styled "the city of Truth and the Holy mountain," is at once the very focus and radiating point of error

Digitized by Google

of the most abominable and soul-destroying character. But no new-fangled doctrine, be it never so specious, is half so prevalent and operative as that tenacious old error, first taught eighteen hundred years ago, by certain men who went out from Judea! That this Judaising spirit should have exerted a controlling agency in the fabrication of the systems of Mohammed, the Pope, the Greek Patriarch, and all the oriental sects, is, perhaps, not so astonishing; but that a Protestant mission should allow its converts, of Hebrew extract, to circumcise their children, is a fact so passing strange that I expect you will scarcely be able to yield it a ready credence. It is a lamentable fact, that there are not a few protesting Christians in the Holy City who manifest such an interest for the Jews, and such an acquiescence and participation in their ceremonies, feasts, &c., they seem willing to become Jews themselves, in order to induce the Jews to become Christians. Indeed, quite a number have already actually turned Jews, without any *quid pro quo* whatever. I have just heard, also, of the conversion of a Protestant (member of the Evangelical Church of Prussia) to Islamism! I have lately had great pleasure in the translation of two persons into the kingdom of God's dear Son—one a lost sheep of the house of Israel, and the other a Gentile, from the remotest regions of Gomer—who nobly withstood the temptations and endured the trials to which they were subjected. And at this time, a Romanist is receiving the word with all readiness of mind, and gives good promise of soon yielding a cordial and intelligent obedience to the requirements of the gospel. But these poor, deluded, and ignorant creatures, have so much to *unlearn*, as well as to learn, that it is rather hazardous to urge prompt obedience, lest it should turn out an inconsiderate precipitancy. There is a Musselman here whom I could baptize this very day; and yet I am fully convinced that, under existing circumstances, persuasion to immediate obedience is less proper than such instruction and admonition as will fortify him to brave the storm that will assuredly burst upon him so soon as it becomes known that he really and practically exchanges the Crescent for the Cross. May the Lord give us that wisdom that cometh from above, and is profitable to direct!

Our proximity to the Bethany of Mary, and Martha, and Lazarus, frequently directs our thoughts and conversation (upon the principle of association of ideas) to its far-off namesake in the New World; and my daughter having often expressed a desire to send you a memorial of this interesting spot, her wish is gratified by the enclosed sketch. Bethany is interesting alone, however, as you can but perceive from the faithful transcript of its present appearance, for its hallowed associations. In the main foreground of the view is the

Digitized by Google

summit of Olivet, from which, in all probability, the blessed Saviour ascended on high. In the extreme distance is the blue ridge of Moab, from some commanding eminence of which, Moses viewed this very landscape over. Through occasional depressions in the intervening mountains of the Hill country and desert of Judea, are seen portions of the upper extremity of the Dead Sea. The village of Abu Dis crowns the top of a neighboring hill, and on the south-eastern slope of the summit, in the foreground, near its base, reposes the Arab village called Al Azariych, on the ever memorable site of the once hallowed Bethany, and clusters of olive, almond, pomegranate, apricot, and caroob trees. But not a single triumphal palm of any species, now graces the "house of Dates." On the left may be discerned an ancient wine-fat, hewn out of the native semi-marble rock, where many a Bethanian lass and lad has doubtless merrily trodden the wine-press, shouting the sweet songs of Zion. The village contains about one hundred and fifty inhabitants, all Musselmans, crowded into about twenty houses, or, more appropriately, *huts*, composed of stone, mud, brushwood, and straw. Their unpretending mosk, marked by its miniature minaret, occupies the middle. The fragmentary pyramidal ruin of stone-work at the upper end, is all that now remains of a once towering fortress, or castellated convent, erected by the too Quixotic spirited crusaders of the knights Hospitalers order. The rock wall in which you perceive a dark door-way, is erected in front of the reputed sepulchre of Lazarus. It is altogether within the limits of the town, though the sacred narrative plainly intimates that it was some distance off; and there are certainly many caves all around possessing much stronger claims to the honor of entombing Lazarus, than this. The house most distant is a wely, or tomb of a Mohammedan santon, or saint—a *character* who, though one would judge from the abundance of the mausolea, was once by no means rare, is certainly, at this time, rather a *rara avis in terris!* On the extreme right is the every where visible Frank Mountain (doubtless the telegraphic Beth-haccerem of yore) rearing its lofty head. The view is taken from a spur of Olivet projecting southward from the *supposed* mount of ascension. But *apropos* of this *traditionary* place of ascension.

In a long and not uninteresting conversation which I had with a Franciscan Friar, sometime ago, he frequently and confidently appealed to the "*fact*," that we are indebted to the tradition of his church for our knowledge of nearly all the "sacred localities," as a proof that she is, by divine authority, the grand repository of Truth. Aware that this favorite idea of Romanists had been greatly influential in converting to popery two very interesting Episcopalians, of Boston, and an officer of some renown, belonging to the same church in Eng-

Digitized by Google

land; and knowing, also, that these "localities" having generally been designated by ignorant, superstitious and designing monks, are often egregiously mislocated, I have investigated such traditions in a few instances, and will give you the result of my investigation in reference to this site. You are aware, no doubt, that Dr. Robinson, the great Biblical geographer and archeologist, (his criticism on "the baptism of the *eight thousand*, to the contrary notwithstanding,) has conclusively shown that the present "Church of the Holy Sepulchre"—for the honor of guarding which, kingdoms and empires have long been contending—is most certainly misplaced. But tradition is not a whit more at fault in locating the present church of the *anastasis*, than in assigning this spur of Olivet nearest Jerusalem, as the point of ascension, as I shall now demonstrate from the sacred premises and data recorded by Luke.

From this indisputable authority, we learn that the spot whence the Saviour ascended was on Mt. Olivet; that it was from a portion of it situated a Sabbath-day's journey from Jerusalem; and that this spot was "as far as to Bethany." Now, the place to which Romish tradition awards the honor of being the last to receive the impress of our Divine Master's feet, is on Mt. Olivet, it is true, (and so are many other elevations just as eligible,) but it is neither "a Sabbath-day's journey from Jerusalem," nor is it "as far as to Bethany." The spot now venerated as the place of ascension, over which a portion of the monumental church of Empress Helena still stands, and which, to the dumb-foundering of all cavilling gain-sayers, is attested to by the veritable foot-print and impress of the staff, is only about one thousand and thirty-five yards, or rather more than half a mile, from St. Stephen's gate, by the path usually traveled, and the same distance from the "golden gate" in the Haram wall, now closed; and it is evident from Josephus, that the city wall ran still nearer eighteen hundred years ago than it does at present; so that, reckoning from the city *wall*, or even from that of the Temple, by the nearest route, the two places would fall within less than half a mile of each other. Now, this is less than half the usual estimate of a Sabbath-day's journey—four times less than another computation, endorsed by many eminent scholars, and considerably less than the smallest computation made upon any data whatever. Authorities decidedly preponderate in favor of the general estimate of rather less than a mile, as the length of a Sabbath-day's journey. We must, therefore, look for some spot on Mt. Olivet thus distant from the wall of Jerusalem; and several such places can be found, both north and south of the present accredited station. But the sacred narrative requires that it should be even *unto* Bethany—"ἕως εἰς Βηθανίαν." Now, it so happens that there is not

Digitized by Google

a more decidedly marked prominence on all Olivet, than the hill impending over Bethany, to the top of which is exactly one mile from St. Stephen's gate, the present place of egress from the city to Bethany, and from the golden gate in the ancient temple wall; but the present pathway is needlessly circuitous, and, if properly located, would be shortened a little. The secluded shelter afforded by one of the large projecting rocks that crown the top of this sterile, desolate eminence, is just such a retired spot as it might be supposed the great Teacher would select for the delivery of his last charge to the Apostles. This eminence is entirely unprofaned, too, by the hands of man—there being no commemorative monument on it, nor (strange to say) a sepulchre within it, nor the mark of the sculptor's tool upon any part of it! And—as if the Lord would preserve so sacred a spot from sacerdotal desecration—the hand of tradition has never yet rested upon it; and this, with me, is a fact of no little significancy, for it does seem that this ignis fatuus of Rome has rarely ever exhibited its lambent flickering flame but to mock and bewilder. Remaining foundations of houses in the scarped rock, just below the south-east brow of the hill, which is here rather precipitous, indicate that the surburbs of Bethany once extended rather farther towards Jerusalem in this direction than at present, so that the traveler on foot would almost reach it at the end of a mile; while to go round the broad road, he must travel nearly two miles, for the distance is, as of old, just fifteen furlongs. In the expression, "εως εις Βηθανιαν," Luke, therefore, exhibits his usual accuracy and minuteness of expression, instead of having committed a serious blunder, as some conclude that this heaven-guided Christian historiographer has done.

The summit whence I suppose our dear Redeemer to have ascended, is within a hundred yards of the direct road leading from Jerusalem to Bethany, but yet is quite retired and out of the way. Instead of being directly and in full view of all Jerusalem, like the site now reputed the place of ascension, it is entirely out of view of the present city, and could never have been seen from any part of ancient Jerusalem, except, perhaps, a small portion of Mt. Zion. *Here*, a meeting with his disciples would have been altogether in consonance with the custom he seems to have observed after his resurrection—of appearing *only* to his *disciples*, and to *them* only in the recesses of mountains, on the retired sea-shore, or in closed rooms. But such retirement could never be found in such a fertile, prominent, and public spot as that now regarded as the place of ascension. It is not a little singular, that a spot possessing so fully all the requisites indicated by the case, should never before have been regarded as the place of ascension. I never feel better assured that I am occupying ground once trodden

Digitized by Google

by the adorable Redeemer, than when I am here, and particularly when passing over the narrow neck of land which connects this elevation with the main body of Olivet; for over this thin isthmus he must have passed many an evening and morning, in journeying between the two places, as his custom was—unless, indeed, we suppose, (contrary to all that either the volume of Revelation or of Nature records of him,) that he was regardless of the proper adaptation of means to ends; and in going to any given place with his disciples, would traverse an extended semicircular path, instead of the equally available chord—thus traveling twice the requisite distance without an adequate cause!

You thus perceive that the physical features of the neighborhood concur with the testimony of the inspired eye witness, to prove that in this instance (as well as in others, when tested by reason and Revelation) Romish tradition is as groundless and unreliable as "the baseless fabric of a vision;" for if Luke knew any thing of the matter, it is utterly impossible that the site pointed out by Romish tradition can be the true place of the ascension.

To invalidate a matter so fruitful of evil as this bolsterer of Romanism is daily seen to be in this latitude, is certainly a matter of some importance; but I must really apologise for consuming so much of your valuable time on a matter so unprofitable, and I fear so uninteresting to you, though certainly deserving the attention of the advocates of ecclesiastical tradition; and but for this consideration, I should be content to leave the poor pilgrim in undisturbed possession of all the enjoyment arising from his blind devotion.

I have twice written to our much loved Bro. Pendleton without receiving a reply. Will you be kind enough to stir up his pure mind to a remembrance of us? I have made a collection of such rocks and minerals as are to be found in the portion of Palestine I have visited, with the intention of sending them to the Bethany College cabinet; but have found no one, as yet, willing to take charge of it.

Miss Williams removed to the gardens of Jaffa several months ago, in company with the American agricultural party, where, I understand, she has several Germans under instruction.

Under a deep sense of our great indebtedness to your pen for that full assurance of faith which imparts such heartfelt joys, we all beg leave to express to you the profound esteem and sincere affection we cannot but cherish for you. Will you be kind enough, also, to present our names, in all Christian affection, to your endeared family? May I not indulge the hope, that you feel sufficient interest in this effort to reinstate primitive Christianity in the Holy City—however humble—to implore the Divine blessing upon it? If the great Apostle

Digitized by Google

who preached "in demonstration of the Spirit and of power," had occasion to request the prayers of the brethren, how much more importunately should *I* beg an interest in the fervent effectual prayers of all the righteous!

May the Lord long protract your life of usefulness, and permit you to see the work of your hands still more extensively prospered; yea, the work of your hands, may He establish it.

Most sincerely, yours in Christ,

J. T. Barclay.

President *A. Campbell*, Bethany, Va., U. S. A.

LORD'S DAY DISCIPLINE.

1. Cultivate day by day simplicity of heart and humility, and a proper regard for the precious Word of God.

2. Compose your mind on Saturday evening, for the solemn exercises of the holy Sabbath.

3. On Sabbath morning rise early, and let secret prayer and meditation be your first exercise.

4. Keep in a still and uniform frame all the Sabbath, read little except the Bible, and relish and digest what you read.

5. Take care that this is all done in a sweet and easy way; make no toil or task out of the service of God, but do all freely and cheerfully, without violent effort.

6. Keep your heart with all diligence, as you go to the house of God; look not hither and thither unnecessarily, lest your mind be distracted and your devotion lost; much less in the sanctuary, for this is a mark of disregard.

7. Ask for God's blessing upon yourself, the preacher, and all the hearers.

8. When you retire after services, remember your obligations to God for having heard his word, and your responsibility for its improvement.

9. Refrain from remarks of any kind on the preaching during the Sabbath; and from censorious remarks refrain always, except when duty may call for them.

10. Digest what you hear, and *do it*, which will be the best preparation for the next Sabbath, if you should live to see it.

Thus shall your Sabbaths fit you for an everlasting rest in heaven, and the manna sustain you in the wilderness until you reach the paradise of God.—*Schauffler.*

Digitized by Google

CHRISTIAN MORALITY.

Amid the strifes and contentions of the apostate religious world, there is danger of forgetting or neglecting the great principles of a sound morality. That moral purity and excellence are the only distinctions worth possessing; that they are the sublime end of the gospel of Christ, cannot be doubted. To educate and unfold the moral powers of man; to re-impress him with the image of his Creator, and to make it shine in him as the noblest treasure—the grandest development—is the simple design of the Christian Religion. To this great purpose every thing in revelation is subordinate. The ordinances, the public and private worship of God; in a word, every means of grace, has for its object the moral perfections of the human soul—its transformation into the likeness of the character or mind of Christ.

Hence, to be united to Christ—not formally only, but by moral accordance of sentiment—is the most precious gift that can be bestowed on man. It is the most glorious enjoyment of which he is capable. Having this moral or spiritual fellowship and communion with God, man is rich, though destitute of any worldly comfort. And without it, he is poor indeed, though he may possess princely treasures, and wear the titled grandeur of a world-wide fame.

Moral goodness is the only thing in the universe which an intelligent spirit can truly love. The mere attachments of the flesh are not love, in the true and noble sense of that word. The beasts possess them as well as men. But the perception of goodness, whether in the Creator or his creatures, and that instant delight in it and attachment for it which every heart feels, except those whose noblest feelings have been destroyed by sinful indulgence, *is love*. We love God because he first loved us. In the Supreme Being there is more of goodness than in any creature. All his attributes are perfect. And hence it is that those who can best appreciate the Divine Being, love him more than any earthly or heavenly object. But still it is truth, mercy, justice, benevolence, and eternal righteousness, &c., which render him so transcendent and worthy of the soul's full adoration. A bad being, however seraphic in mental vigor, is not an object of moral delight. To us, a throne occupied by malignity, is a gloomy object of dread. But moral goodness attracts to itself and fills with the purest bliss, with the highest raptures, every well regulated mind. To perceive it in its simple glory and truth, is to love it with the honest energy of a pure spirit. To see it, is to be gathered to it, to live in it and upon it, and to place it in the future as the most precious image that can dawn upon us.

Digitized by Google

It is not strange, then, to hear a good man talk of the love he bears to God. It is not wonderful that the Scriptures should so often speak of it as embracing every principle of virtue—as the grand key-stone of morality, and the sublime proof of purity in man. To love God, is to love the moral qualities that make him good. It is the foundation, and the only foundation for the exhibition of the principles of morality, since morality is only a name for qualities of which God is the true fountain. Every virtue is an emanation from Him who filleth all in all.

The great elements of Christianity exist in the human mind. There is nothing in the Christian religion with which we do not feel an instant sympathy, when viewed with candor and sincerity. Its voice is not strange to our ears. Its great leading ideas come home with a spontaneous welcome. When it speaks of purity, of fidelity, of righteousness, of love to God and man, of equity and unflinching moral perseverance, there is so rapid a comprehension of them all by our minds, that they appear like the objects of a long and familiar acquaintanceship. The human mind every where bears within itself the great signatures of the hand of God. Its divinity, its immortal lineaments, are but the germs of the great principles of piety and humanity, which constitute the spirit and life of the Christian religion.

God has not only manifested himself to us in a book. *He was manifested in the flesh.* In the person of Jesus of Nazareth, God is to be seen and apprehended more dearly than through any symbol. Jesus Christ lived, and spoke, and acted among men. In him is the fulness of the Godhead. But it is not a Godhead with which man can feel no sympathy. His glorious perfection, the brightest glory of God, is not a solitary and unapproachable exhibition. In reading the simple narratives of the Evangelists, who is there that does not feel that Christ is just such a person as he had long sought for among men, but had sought in vain? With him we can feel instant sympathy. We can approach him with a freedom and confidence that may be felt, but not described. We can venture to confide to him our most secret sins and sorrows. We *feel* that he will *not* spurn us because we are sinners; that he will not despise human tears; that he will not rudely thrust from him the heart broken with a thousand storms. But we believe that he will hear the throbs of wounded hearts, and listen to the trembling notes which are breathed from broken spirits, and pour upon us the generous comforts of his love.

And why is this the case? Because we possess the germs of his moral grandeur. We are the *children* of his Father; and though fallen and degraded, yet in us slumbers the likeness of God; capacities which, when developed and perfected under his own great hand, re-

Digitized by Google

unite us to heaven, and to Him who fills it. He came into the world to quicken our fallen powers—to attract us to himself—to educate us for a nobler world, by developing our moral sentiments. He came to establish an accordancy of feeling between himself and the mind of man; to breathe into it a knowledge of its great powers, of their value, and of its destiny. He came to quicken us by his teaching—to impart to us his own thoughts and feelings, and enable us, amid the conflicts of life, to speak and act as he *would* speak and act, were he passing through the same circumstances. The Christian is the image of his Master. Spiritually they are *one*—1st. There is an identity of feeling subsisting between them. I say *identity*, for such is the fact. The mind of the saint. his feelings of justice, rectitude, fidelity and love, are identical with those of Christ in kind. It is not contended that the humble disciple is as perfect as his Lord. No; but yet in kind, the mind of the disciple is identical with that of his Teacher, in the great thoughts of truth and virtue which compose it.

Jesus Christ proposes to impart his own mind to his followers. He shares with them no glittering honors of a worldly kingdom. He promises no fleshly triumphs—no fading, perishing treasures. But he offers that which is far better—the imperishable virtues and honors of his own transcendent and peerless mind. Those grand and glorious moral distinctions which separated him from all who overcame before him, which pointed him out as the bright image of God, unstained by a single blot, and which have endeared his great name to his followers through centuries of persecution and blood, he proposes to make common property with every believing son of man. In this way he writes his name upon the intellectual and moral countenance of his brethren, which is their passport to immortality and eternal life.

Let no man deceive himself. Every one that doeth righteousness, is righteous. And he who lacks the moral qualities of Christ, is none of his. To confess the name of Jesus is one thing; to be baptized in his name is one thing; to belong to a society of professed Christians is one thing; but to bear in the soul the commanding attributes of the great Lord of all, is another. As obedience ministers to the growth, and expansion, and perfection of the heart in the love of God, it is valuable. But where a profession fails to do this; where it rests in attendance upon outward forms alone, it is of no worth. The Spirit of the mighty God must animate a profession of religion, to make it what it ought to be. Otherwise it is a dry, and withered, and lifeless form.

Christian morality is, then, not a set of speculative rules, deduced by the reasoning of men from a theory of the mental constitution. Christian morality is the righteousness of Christ—his unspotted

Digitized by Google

moral purity. It is of the Spirit, not of the flesh; of God, not of man. It is what God approves concerning us in the present life. Jesus is the Exemplar of the Christian morality. In his life, his words and actions, are contained the principles wherewith man should regulate his conduct. No other standard is of any authority. The world has its standard of honor. And to it let those bow who know not God. But what disciple of Christ proposes such standard to himself? Be not conformed to this world, is the monitory voice of man's best friend. But be you transformed, by the renewing of your mind, that you may *approve* the *will* of God. Thus we are commanded. The Christian standard is as much above that of men in the flesh, as heaven is lifted up above the earth. And Christians are called to emulate each other in conforming to this high standard. Among them there is no ambition, except the ennobling ambition of excelling in the glorious distinctions of goodness; in approaching nearest to him who is chief and Lord of all worlds. The Christian standard is as much above that of the world, as the character of Christ is superior to that of men. I say again, the Christian morality is the righteousness of Christ and of God. It is but a transcript of their views and feelings touching the duties of this life. To conform to it, to approve it, and, consequently, to delight in it, is to receive Christ into our hearts; to be united to him, to dwell in him, to bear in our own persons his honor and happiness, and to confide in him with the love that casteth out fear.

If these views be correct, it is quite a task to master this great subject, so as to apply its principles to the busy scenes of life. To read the Bible in the ordinary way in which it is read, is not enough. It must be studied so profoundly as to reveal Jesus to us warm and living, as he was amongst men. We must be enabled to apprehend and appreciate his feelings in the scenes recorded of him. It is not enough to read so as to remember his words. We must enter into his sympathies and objects, and feel the motives that influenced him under the circumstances in which he was an actor. In this way we must catch his spirit and comprehend his sentiments. We must *know* him. The generous and sublime principles of his glorious life must be made a part and parcel of our own being, that in any set of circumstances the suggesting principle of our minds may furnish us with a righteous rule of action. This is to know Jesus, and this is to understand the Christian morality.

The laws of the Jewish religion were written on tables of stone. But under the Christian economy, God's laws are written in the *hearts* of his children. I do not believe that a mere committing Christ's commandments to *memory*, is what is meant by the phrase, "written

Digitized by Google

in the heart." The heart is not the memory; and though doubtless the memory is concerned, yet it is not the only recipient of the divine laws. There is within man a moral feeling that instantly approves what is right, and as instantly disapproves of what is wrong. And to this moral emotion the laws of God are addressed in an important sense. Upon this, then, it seems to me, the Christian morality is written. Doubtless the memory serves an important office in the processes whereby the suggestions of the mind become charged with moral principle, which, like some outward and commanding divinity, directs through sunshine and storm, the feet of the weary pilgrim. It is the conscience, or the moral emotion of approbation, that claims the high prerogative of ruling authoritatively the conduct of man. And it is this principle, or capacity, on which the laws of God are written, through that docile and patient process of being turned to God by the gospel.

An enlightened conscience seems to be all that is meant by the declaration, that under Christ the law of God is written on the heart. That the term heart is at least once used in the same sense as the term conscience, is plain from the following words of John: "And hereby we know that we are of the truth, and shall assure our hearts before him. For if our hearts condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God." The idea of condemnation or approbation by our heart, is simply what we express by the phrase, "voice of conscience." Of every action which we perform, it is the province of our heart or conscience to decide whether it is right or evil. Unenlightened, this voice within our breasts often leads us in vicious paths. But when truly instructed and developed by the Christian religion, it contains the will of God to be applied at any time to the scenes in which we are called to act.

But surely, the man who merely remembers the words of Scripture, without drinking them in, to be appropriated as a part of the inner man, cannot be said to have the laws of God written on his heart. The man whose memory alone is exercised, is the cold formalist, repeating daily what he neither feels nor comprehends; while he whose conscience is illuminated by the teaching of God's Spirit, and is subjected to the authority of his conscience, is the sincere Christian, acting from a warm and living consciousness of duty, and voluntarily, as though his mind were led by native instincts.

The great design of Christianity is to lead men to a knowledge of themselves. It directs the mind to itself, to its moral condition, to its vast powers, and its habits of action. It touches the great springs of action within, and inspires peace and purity of mind. It gives to

Digitized by Google

man the largest freedom, in that it instructs him in the untrammeled use of the best and noblest powers. The great lessons it teaches are fortitude, piety, humanity, uncorruptness. Its great concern is to make a man superior to the world, to trial, to affliction, to pain and scorn. It elevates the intellect and heart over all outward things, and inspires serene composure in the face of peril and suffering. It gives happiness, even the purest raptures. But it is the happiness which springs from a mind reconciled to God, and inseparably attached to right doing; a happiness that depends on no outward condition or worldly circumstance, but on the harmonious action of the soul in its moral progress and fellowship with its Divine Parent. Growth is its fundamental law. Hence its high standard. The great and unmeasurable heights above, stimulate to exertion by the very difficulty of reaching them. Its solemn mysteries, its great promises, act upon the mind more powerfully than familiar truths, and produce that yearning and energy of spirit after religious good, that issues in spiritual enlargement.

But is this the common view of the Christian Religion? Of its morality—of its effects upon man? No one acquainted with society can answer in the affirmative. With thousands, religion consists in the reception of a set of philosophical opinions. It has been reduced to a stiff technicality—to a sort of human science, interspersed with Scripture language. These rigid creeds have been adopted for Christianity. These withered forms have been bound on men's shoulders in the hope that they would reach the heart. But ages have proved them impotent and evil. Men do not need philosophy, but a profound acquaintance with God and Christ. They require to be brought nigh to the Saviour, to receive his spirit and truth into their minds, that they may become one with him—one by accordancy of sentiment in doing good, and in entertaining the spirit of a pure and large benevolence. The great truths of Christianity alone, unmixed with the speculations of human reason, are the only means of human salvation. I have as much faith in the ordinary progress of society, as I have in the power of the metaphysical theology of Christendom. Both are of man. It requires God's power to elevate society to a true position.

Again: It seems to me that an outward profession of religion is the highest view entertained by many. Church membership is the one thing needful with multitudes. It is a great privilege to belong to the Church of God. But if a profession refine us not; if it do not minister to inward enlargement; if it do not lead us to piety, justice, truth, and mercy; in a word, if a profession do not ennoble the mind, and make it heavenly in its temper, it surely cannot be of any real worth. I measure the value of a profession by the moral good it pro-

Digitized by Google

duces. There is no secret charm in a name. The forms of religion exert no mystic influence on the mind. Apart from the great facts of which they are the symbol, they are nothing. Aside from the faith and moral earnestness of the believer, they are powerless. They are religion exhibited to the senses. But unless the mind send its comprehension to their moral relations, unless their symbolic meaning is understood, they cannot renovate and heal.

It is impossible to look over religious society without sad and melancholy feelings. To see professed Christians, tenacious for *public* worship, making gain their God; manifesting towards others a harsh and censorious spirit; lending themselves to the idle gossip of society; taking up evil reproaches, and circulating them with avidity and joy; indulging in evil speaking, and joining with others in calumny and slander, is enough to make angels weep. I have much faith in human virtue, but I have learned to distinguish between a profession and piety; between a professed faith and morality; between charity and maliciousness; and finally, between the institution of Christianity and societies claiming to be churches of God.

If ever there was a time when a moral reform was loudly called for, now is that time. Never before was Christianity more lost in the mere taste and fashion of a wicked world. Those who *teach*, who lead the community, who minister to men of the bread of life, should see to it, that the morality of the gospel, in all its purity and clearness, be taught; that a proselyting spirit give way to the wants of righteousness; that *numbers* be sacrificed to purity, and the fashion of the world to the authority of the Christian Religion. Ministers should make the moral growth of their flocks the supreme end of their labors. They should dispense the gospel in such a manner as to reach men's souls, as to nourish piety, and correct the abuses of society. To do this, a technical theology must be set aside, and the pure doctrine of the Christian Scriptures employed in its stead. The great facts of the gospel, the great principles of human nature, must be profoundly penetrated and earnestly communicated. Man must no longer be treated as a machine or brute. But he must be regarded as a moral being, capable of moulding his own destiny and cumulating his own happiness. As such he must be preached to; as such instructed and persuaded in his duty. When I listen to the cold, foolish sermons of a human philosophy, or the perpetual presentation of the gospel in the form of a ritual only, I cannot wonder at the delinquencies of the church. When I see the importance which is attached to creeds, or human opinions, and to the *numbers* that embrace them; how that Christianity is reduced to dry, formal rules, and dispensed with a gloomy, forbidding spirit, I cannot wonder that the church is carnal.

Digitized by Google

A return to the words and spirit of Christ is required as a condition of moral progress—as a remedy against the evils of Christian society. The effectual and practical moral reformer, who shall direct men's minds to religious truth, and the great powers of spiritual growth contained in their souls; who shall lead the church from philosophy to Christ, and direct its energies in unfolding a pure spirit of love and beautiful actions of morality, will deserve more of this world's true admiration than all the heroes of war. His is the proudest throne in human history, and the sway which he wields the noblest influence that can be exerted. It is an influence that quickens other spirits; that elevates other hearts; that consecrates and sanctifies other minds to the generous and divine labors of faith, and hope, and love. To acquire the truth and communicate it, to exemplify it in action and in spirit, to bring other spirits under its great power, in the checkered pathway to heaven, is to accomplish the sublimest end and to live to the noblest purpose. J. W. Cox.

Plattsburg, Mo., 1853.

ADDRESS OF REV. ELON GALUSHA,

Before the American Bible Union, at its Annual Meeting in October, 1853.

Mr. President—The origin and progress of the American Bible Union deserve from every Christian a careful study. They afford a remarkable illustration of a fundamental principle in the progress of the divine kingdom, a principle seen in every enterprise, and visible at the base of every reform which God has accomplished by human agency. In all the reform movements on earth, the men whom the world has rejected have been chosen of God. The means which the world has despised have been blessed by Him, and have proved mighty to the destruction of the strongholds of Satan. God always accomplishes His purposes in such a manner as to secure all the glory to Himself, by showing that the power is not of man. *He will not give His glory to another, nor His praise to graven images.* By what men regard as the most unpromising beginning, and the most contemptible means, He achieves the most glorious ends. He takes a worm to crush a mountain, but not a mountain to crush a worm. God has a place for the mighty and the wise, but He never puts them in the front of the battle. They come to duty when the crisis is past, and then only to follow up the victory, and aid in obtaining subsequent triumphs.

God does not employ honored instruments until He has abased them. Proud Saul of Tarsus was not taken from the feet of Gamaliel to the ranks of the disciples of Jesus, until he had first been stripped of all his armor of self-righteousness, until he could come a trembling suppliant to the foot of the cross of the despised Nazarene.

Some oppose the enterprise of the American Bible Union because,

Digitized by Google

as they say, it did not commence with the right men. Its prime movers are unlearned and ignorant. Our doctors of divinity, our college professors, our presidents of universities, and other leading men, have not believed in it. They have not counseled nor countenanced it. They have been opposed to the entire movement of revision. They have frowned upon it from one end of the land to the other; and *they add*, there could not have been such a universal chorus of condemnation from the dignitaries of the church if the enterprise were right.

Moreover, it is affirmed that we cannot succeed. Such an enterprise as this, to be successful, it is said, should have originated with the literati; its advent should have been heralded by all English Christendom. The wise and the learned should have been first in such an important movement. But why, why forget the divine plan? *Not many mighty, not many noble, but God hath chosen the weak things of the world to confound the mighty.*

When Jehovah selected a leader for His ancient Israel, He sought him not among the princes of Egypt, in the palace of her kings, but among the despised captives of Judah. He looked not upon the son of royalty, but upon the sleeping babe, lying in his ark among the rushes, on the brink of the Nile, placed there by the careful hand, watched by the tearful eye, and sustained, by the trembling faith of one of the daughters of Levi.

When, in single combat, Jehovah would confront the giant of Gath, He sought not in the most valiant tribe, the tallest and bravest warrior, in steel-clad armor, with helmet and shield, and sword and spear; but from among the shepherds, He selected the stripling David, whose only defence was the smooth pebbles from a brook and a leathern sling. Thus armed, with a simple twirl and a faith-directed aim, he laid the vaunting, God-defying champion lifeless on the plain.

And when the God of the Bible selected a man whom He would delight to honor in the work of giving His Word to the benighted millions of India, He spurned alike the mitre and the crown of England. He passed by her proud, national church, with all its wealth, and learning, and splendor; He passed by her colleges and universities, her bishops and prelates; He passed them all by, and sought from the smallest and humblest of the tribes of modern Israel, one of her most obscure sons, a cobbler on his bench. This man, unhonored and unknown to the world, was the chosen one. God trained him for six years by hard labor and hard study, graduated him from an indigo factory, and made him one of the most distinguished linguists of his age, one of the most successful translators of the Sacred Scriptures in the whole world. At the commencement of his career, he thought that if he should live to finish a translation of the New Testament into one of the languages of idolatrous India, he would be satisfied; but he was enabled to do more than this. He lived to translate the inspired volume into forty different dialects of the East. He was thus enabled to give the whole or parts of the Sacred Scriptures to millions of perishing heathen.

The British and Foreign Bible Society, embracing Protestants and Dissenters, Baptists and Pedobaptists, united for about twenty years in circulating his translations by thousands, without questioning their fidelity to the divine original. But at length, when Yates revised

Digitized by Google

Carey's New Testament in the Bengali, acknowledged by the best scholars to be the most faithful extant, a sectarian spirit arose in the Calcutta Committee, which required, as the terms of further co-operation, a sacrifice of principle on the part both of the translator and reviser. Yates and Carey had in all cases translated faithfully every word of the original Scriptures, *not excepting Baptizo*. But now a compromise version was demanded, in which the word *baptizo* should not be translated. The TRUTH must thenceforth be obscured, in order to accommodate sectarian interest.

Three members of the Calcutta Committee solicited the parent Society to withhold further patronage of these versions, unless *baptizo* should be left untranslated. And at length that noble institution, so long true to the authority of God's inspired word, resolved not to grant aid to such translations as do not conform to "the practice resorted to in the English and other versions;" that is, to transfer from the Greek words relating to baptism. Then it would seem that truth had fallen in the streets; that God's purpose, to give His entire word to the benighted nations, was thwarted. But Jehovah is wiser and stronger than man. When one class of His agents prove recreant to their high trust, He raises up another. In this country, he has already raised up the American Bible Society, which had allowed the translator to be true to his conscience and his God, and honestly to render every word from the inspired original.

In the meantime Judson, the pioneer of American Missions to the East, an able and learned Pedobaptist, had been sent to India. He might have given to the Burmans a transfer or compromise version of the Sacred Scriptures. But the God of the Bible prevented it by converting him to the truth while on his voyage, and causing him to give them a full and faithful translation. This the American Bible Society put in circulation; and the friends of truth in India were encouraged to apply for aid in circulating also Yates and Carey's versions, so mercilessly rejected by our English brethren. In the petition to the American Bible Society, the fact was distinctly stated, that the Bengali translation of Yates was made upon the same principle as Judson's Burman version, which the Society was patronising. This roused up the lion of American sectarianism from his lair, and after the example of his English fellow, he pounced upon the prey. The battle for truth and right was a long and hard fought battle, a contest in which he who now occupies the position of President of the American Bible Union, the venerable Cone, with his associates, Maclay and Colgate, received many a cruel blow. They bear the scars of that conflict still, and will continue to bear them down to their graves. Nay, more, they will bear them as marks of honor to the world of glory. But the force of sectarian influence prevailed. The Board of the noble American Bible Society, which had hitherto manifested so catholic a spirit, after repeated meetings and protracted discussions, on the 17th of February, 1836, decided by a vote of thirty to fourteen, no longer to aid in the distribution of copies of the Sacred Scriptures in which all the words of the divine original are faithfully translated. They adopted, among others, the following resolution:

"*Resolved*, That in appropriating money for the translating, printing, or distribution of the Sacred Scriptures, in foreign languages, the Managers feel at liberty to encourage only such versions *as conform*

Digitized by Google

in the principle of their translation to the common English version; at least so far as that all the religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities."

The advocates of the above fatal resolve in the Board, found a semblance of an excuse in the fact, that it had been prepared by Dr. Wayland, one of the leading Baptists in the United States, with the approval of Dr. Sharp and Hon. H. Lincoln.

Let that resolution be studied, let it be committed to the memory of every lover of a faithfully translated Bible. Examine it. No versions are to be "encouraged" unless they shall "conform in the principle of their translation to the common English version; at least so far as that all denominations represented can CONSISTENTLY use and circulate them." Consistently with what? Why, with their denominational peculiarities, their ordinances and doctrines, their practices and predilections. In other words, they resolved to patronize no version which in the principle of its translation should be conformed to the mind of the Holy Spirit, regardless of all denominational interests. The revealed will of God, as expressed in the original Scriptures, must be faithfully translated, "*at least*" in all such cases where it might conflict with denominational consistency. The version "encouraged" by that resolution must make the Babel of English Christendom appear symmetrical in all its parts. It may exalt the authority of King Jesus where it can; but when the consistency of religious denominations is jeoparded, the authority of King James, the prime mover in the production of the "common English version," must be obeyed.

Alas for the attempt of Jehovah to give His Word in its purity to the nations! The individual whom He seemed to have converted, while on his way to the heathen, for this very purpose, seemed to have been converted in vain. In vain had Judson toiled and prayed, and suffered for twenty years in Burmah. In vain had he knelt with the last leaf of the Burman Bible in his hand, bedewing it with tears of inexpressible joy, while his heart was swelling with the grateful thought that he could now say, Hear, O Burmah, the Word of the Lord! Stay thy tears of gratitude, beloved Judson; for the American Bible Society have resolved "to encourage only such versions as conform in the principle of their translation to the common English version; at least so far as that all the religious denominations represented in it can consistently use and circulate them." The Bible Societies of Christians in England and in America, can neither of them encourage your version, though you have endeavored, by earnest prayer and diligent study, to ascertain the exact meaning of the Holy Spirit in the original, and have permitted yourself to transfer no words which are capable of being literally translated. The great Bible Societies of the earth, supported by the different denominations of Christendom, have resolved that so far as they are concerned, no nation upon the globe shall ever have a full and unobscured translation of the Divine Oracles, at least so far as such translation may serve to expose the inconsistency of religious sects. Man has issued his decree, and what, Judson, canst thou do?

This was a fearful crisis for the friends of truth. But God is always jealous of His Word, and His purpose, to give that Word unobscured

Digitized by Google

to the nations, He will not abandon. There is no enchantment against Jacob, neither is there any divination against Israel. The greatest human extremity is God's chosen opportunity. He always has a remnant in reserve, who have neither bowed the knee to Baal, nor worshiped his image. When all other denominations deserted the true principle of translation, the Baptists, with all their apparent weakness, came to the rescue. They seized the falling flag-staff and nailed their colors to the mast. They flung out their banner and inscribed upon it their motto, "THE BIBLE, FAITHFULLY TRANSLATED." A new Society was formed. The masses in this country and in Great Britain rallied to the call. The struggle was fearful and painful; but in the end, the American and Foreign Bible Society was formed, and it took a strong hold on our affections. Opposition from Pedobaptists was natural; but it was not more cruel or desperate than opposition from a few leading Baptists; for at its birth they sought to destroy it; and failing in this, they robbed it of its consistency and crippled its energies, by inducing its best friends to acquiesce for a time in a compromise resolution—a resolution which precluded the application of the principle, for a season, to the English Scriptures. This was our error; and contrary to the expectation of its founders, its early friends and supporters, we were summoned to a new conflict, in which the entire force of opposition was from among those of our own household.

At the annual meeting of the American and Foreign Bible Society, held in May, 1850, the proposition to apply to the English Scriptures the same heaven-approved principle, which had been so nobly and successfully vindicated in its application to translations made for the heathen, was overwhelmingly rejected. It was said to be unnecessary and impossible, even in our strength, to do for Christendom, what in our weakness, through God, we had done for the heathen. The majority of the valiant host revolted. They declared that it was neither expedient nor desirable to go up and take complete possession of the land. The Anakims dwelt there. Their cities were walled up to heaven. What could such a puny race expect to achieve in attacking their impregnable fortresses? The common English version, they affirmed, was made by men of giant learning. It was established by royal authority. It is venerable in the sanction of successive generations. It is fortified by the pious regard of millions, who venerate its very form and feature. To attempt a revision and correction of its faults in translation, will unsettle their faith in the Book as a whole. Whatever be its imperfections, they declared, Baptists are not the people to remove them. Under the influence of such views, that Society for which we had long toiled, and in the vindication of what we had regarded as her own glorious foundation principle, we were willing to die, determined upon a course of future action which bruised our hearts and well-nigh crushed our hopes. To our astonishment and grief, in spite of the tears of the aged and the earnest pleadings of the young men who were present, it rejected by an overwhelming vote the resolution—

"*Resolved*, That it is the duty of this Society to circulate the Sacred Scriptures in the most faithful versions that can be procured;"

And adopted instead the following:

"*Whereas*, by the Constitution of this Society, its object is 'to aid in the wider circulation of the Holy Scriptures in all lands,' therefore,

Digitized by Google

"*Resolved*, That it is not the province and duty of the American and Foreign Bible Society to *attempt, on their own part, or to procure from others*, a revision of the commonly received English version of the Sacred Scriptures."

"*Resolved*, That the Society, in its issues and circulation of the English Scriptures, be restricted to the commonly received version without note or comment."

But the God of Sabaoth was not to be discomfited. He had still a remnant, whose hearts were not faint, and whose hands did not hang down. They were not intimidated by threats, nor seduced by flatteries. They could not be silenced by frowns, dismayed by ridicule, or disheartened by reason of their fewness of numbers. They stood firm and united. They remembered the children of Israel at the Red Sea, how they were surrounded by difficulties, to human forecast, perfectly overwhelming. Untried waters rolled before them; impassable mountains stood on either side. A mighty army was behind them. And yet God redeemed them out of all their troubles. The friends of a pure Bible for all lands remembered this, and took courage.

On Monday, the 27th of May, 1850, in compliance with an invitation from brethren S. H. Cone, W. H. Wyckoff, William Colgate and E. S. Whitney, a few friends of the Bible met at the residence of deacon William Colgate, No. 128 Chambers street, New York, for the purpose of consultation as to present duty. Their names and memories will be fondly cherished in the ages to come, and associated with all the triumphs of God's pure word over the errors of man. They were—Spencer H. Cone, Stephen Remington, Herman J. Eddy, Thomas Armitage, John Richardson, William Colgate, Samuel R. Kelly, John B. Wells, William D. Murphy, James H. Townsend, Sylvester Pier, James B. Colgate, William S. Clapp, Orrin B. Judd, A. C. Wheat, William H. Wyckoff, Alexander M'Donald, George W. Abbe, James Farquharson, Edward Gilbert, Henry P. See, Lewis Bedell, James Edmunds, E. S. Whitney.

One who was present, Bro. T. Armitage, thus describes the meeting:

"The exciting and unfortunate anniversary of 1850 was over, and the brethren had returned to their homes; but they left the churches enveloped in the pillar of cloud, without one mitigating ray from the pillar of fire. When the day arrived, those who had been invited to that conference, in a drenching rain, wended their way from different points in these three cities (New York, Brooklyn, and Williamsburgh) to the place of meeting. I never went to a meeting in my life with a heavier heart. The Ark of God was removed and my heart trembled for it. Truth seemed to have fallen in the streets and no triumphant assurance said, 'Though I fall, yet shall I rise again.' We met, but O, how we felt. The moment the eye of the more youthful pastors met the eye of the aged, each countenance seemed to ask, 'What shall we do?' The moment one layman took the hand of another, the quivering lip interrogated, 'What does God require!' The meeting was called to order, and prayer to the Lord God of Sabaoth was proposed. Deacon Colgate, as the oldest in the company, was called upon to address the Throne of Grace. We kneeled down. And if I were in that room I could point to the very spot on which I bowed. I can never forget it while I live. All was silent. The venerable man of God was too much overcome even to lead in deve-

Digitized by Google

tion, but his emotion found vent in sobs and tears. And there, sir, the whole company knelt, weeping for several minutes, in solemn silence before God, save as, now and then, some struggling sigh was heard. When he was able to offer vocal prayer, he asked God to direct us aright; if it were our duty to form another society to give us a clear sense of duty, and to open our way; but if not, to permit confusion, and hesitancy, and to throw a hedge about us on every side; with much more of earnest supplication. After prayer, a long time was spent in free conference as to our duty, and it was unanimously resolved, that but one path was before us. That path was taken."

Beyond the frowning cloud of man's displeasure, those brethren, few and feeble, saw a guiding pillar illumined by the presence and pleasure of God. Above the thunder of man's unfeeling denunciations, they heard the voice of I AM saying, "GO FORWARD." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." That small beginning has proved mighty in its results. It is not irreverent to say that the stone which the builders rejected has become the head stone of the corner.

The following was unanimously adopted at that meeting:

"WHEREAS, a Bible society is bound by imperative duty to employ all the means in its power to insure that the books which it circulates as the revealed will of God to man, should be as free from error and obscurity as possible; and whereas, there is not now any general Bible Society in this country, which has not more or less restricted itself by its own enactments from the discharge of this duty; therefore,

Resolved, That it is *our duty* to form a voluntary Association for the purpose of procuring and circulating the most faithful versions of the Sacred Scriptures *in all languages*.

Resolved, That in such an association we will welcome all persons to co-operate with us, who embrace the principles upon which we purpose to organize, without regard to their denominational positions in other respects."

In accordance with these resolutions, the necessary arrangements were made, and on the 10th day of June, 1850, the American Bible Union was organized. It declared, with a firmness never before witnessed in Bible Societies, its purpose in these words: "Its object shall be to procure and circulate the most faithful versions of the Sacred Scriptures *in all languages* throughout the world."

Under circumstances of discouragement, scarcely ever before equaled in the progress of the divine kingdom, it commenced its labors. Pulpits were barred against it; churches refused to hear it; associations and conventions allowed it no defence, but denounced it as a terrible calamity, pregnant with the most disastrous consequences to the cause of the Redeemer; and the columns of the leading religious presses, with scarcely a single exception, were either ominously silent or avowedly closed against any appeals which might be offered in its behalf. But notwithstanding all this, it entered upon its work, in humble reliance upon Him who hath promised to His disciples, "I am with you always, even unto the end of the world."

It has often been said by those who have opposed the enterprise, that if the whole body of the Baptist denomination had been united in the work, or if all religious denominations, as such, had taken hold of the cause, then it could not fail of success. But it should be asked,

Digitized by Google

when and where has God ever commanded any great, thorough reform in such a manner? "Not by might, nor by power, but by My Spirit, saith the Lord." Why did Jehovah exalt Moses to be a leader to his people? Because he had the meekness to give him the glory. Why did He select the stripling David, to humble the Philistines? Because he had the faith requisite to triumph. Why did He summon a Carey and a Yates as pioneers in the work of biblical translation? Was it not because they had the inflexible principle necessary to insure fidelity? Did He not convert our Judson before He employed him in this work, because in practice, he had not before exemplified the principle of *entire* obedience to the divine authority? And will it be presumptuous to suggest that God moved the Baptists, and *only a portion of this people*, to carry out the true principle of biblical translation, because he knew that, like Joshua and Caleb, they would follow him fully in that work? As it is not the policy of God to commence His work in high places, but in Nazareth, so He does not usually commence it with large numbers.

The triumph of Gideon over the immense host of the Midianites was both glorious and instructive. The foe lay like grasshoppers for multitude along the valley; and their camels, like the sand by the sea side, were without number. But the army of Israel was small, numbering only two and thirty thousand. Yet the Lord said, "The people are too many for me to give the Midianites into their hands, lest they vaunt themselves, saying Mine own hand hath saved me." And so He commanded that all who were fearful and faint should go back. Two and twenty thousand departed, and there remained only ten thousand. But even then Jehovah said to Gideon, "The people are yet too many. Bring them down to the *water* and I will try them there. Every one that lappeth of the water as a dog lappeth, him set thou by himself. And the number of them that lapped was three hundred. And the Lord said unto Gideon, By the three hundred I will save you, and let all the other people go every man unto his place." Trusting in God, these lowly-minded men, having each a trumpet, a a pitcher, and a lamp in his pitcher, came at midnight to the camp of the foe. They blew their trumpets and broke their pitchers, and held forth their shining lamps, shouting "The sword of the Lord and Gideon! And the Lord set the sword of every man against his fellow throughout all the host; and they ran, and cried, and fled, and fell."

And in like manner, when the God of the Bible, would establish the true principle of Bible translation, He declared in His providence that the united host of English Christendom were too many for Him. He allowed all that were fearful and faint-hearted to go back. The British and Foreign, and the American Bible Societies, two and twenty thousand, receded. The remaining ten thousand, the Baptists in our own American and Foreign Bible Society, were still too many; and God would not allow us to move on "as a denomination" in the work, lest we should say, Our own hands have done it. And so He sifted us down and separated from the body a mere handful, His three hundred, who *could* lap the waters of bitter trial, and reproach, and persecution; men who would rather die than surrender the principle, THE BIBLE FAITHFULLY TRANSLATED FOR ALL NATIONS.

The triumphant joy in all the tribes of Israel, at the victory of Gideon, was universal. Not only the *ten thousand*, but the *two and twen-*

Digitized by Google

ty thousand were glad and gave glory to God. So now, we find thousands of our modern Israel, rejoicing in what the American Bible Union has already achieved, and they are beginning to rejoice with us. They begin to see that this work is of the Lord, and that it will prosper. They begin to understand that the Union means to prosecute its holy mission, not only to give the Imperial Word faithfully translated to other nations, but especially to those speaking the English language; that it will go on until every family on earth shall have presented to them a copy of the Scriptures, made according to the inspired pattern from the Almighty. They begin to see that from the thirty or forty revisers in its employ, chosen as they are from seven or eight different religious denominations, pledged to give every word a faithful rendering, the guiding hand of the Author of the Bible; they begin to see, in all this, that the work will be done as well as man by prayer and study can do it. They see this and rejoice; nor would they have the work cease. They would not blot from the page of history the brilliant career of the Bible Union, though they may not have sympathized with its humble and persecuted founders in the beginning. Were its work to cease for lack of aid, theirs would be a grief as bitter as our own.

Then let all who love the Bible, and who see in the progress of this glorious Bible Union, the power of God, rejoice together. Let the ten thousand and the two and twenty thousand vie with each other as they shout from the valleys and the hill-tops, saying, "We have gained the victory." We will not upbraid them because they did not come up earlier to the battle. We will not claim the honor before them, as though our own hand had saved us. *We* are not the light; but we are to hold it forth. Obscured it may have been for ages.—Obscured let it be no longer. Let it break forth in undimmed splendor upon the midnight slumbers of a dark and sin-ruined world; let it dispel the errors of corrupt systems of religion; let it chase from the church of the living God all her traditions, her sectarianism, and her bigotry; let it bind together, as the truth only can bind, all the Redeemed of the Lord into one fold; and let there be but one Shepherd, while we all unite in giving to Him the glory.

Christians, the American Bible Union needs your aid. Let it not languish for the support which you can give. What your conscience approves, what your heart loves, and what your hands find to do, do with your might.

Roy's Hebrew and English Dictionary.—This work was sent to the World's Fair in London, and was examined by a committee of the most learned Oriental scholars in Europe, and pronounced by them to be the best work of the kind extant. A gold medal and an elegantly bound report of the jurors were awarded for it, and forwarded to the President of the United States. A letter, in the President's own hand-writing has been sent to the learned author notifying him of the fact. This, therefore, settles the character of the work for the present.

Digitized by Google

THE MARRIAGE RELATION.

A DISCOURSE, *by* F. W. EMMONS, *delivered by request, to the congregation of* "DISCIPLES," *professing obedience to Jesus Christ, in their House at Noblesville, Ia., Lord's day evening, Oct.* 16, 1853.

And they two shall be one flesh. This is a great mystery; but I speak of Christ and the church.—Eph. v. 31, 32.

It has ben observed by natural religionists, that the adaptation of light to the eye and of the eye to light to produce vision, would prove the being of a God, and fully declare the attributes of his omnipotence and infinite wisdom and goodness, if there were not another being or thing to prove it in the vast universe. But when we consider also the construction of the ear to produce in us the sensation and perception of sounds:—When we consider also our other adaptations for smelling, tasting, feeling—how we are clothed with flesh and muscles and sinews and arteries and veins, and all that pertains to us without and within, so far as we have the power of self-examination;—and then, looking out of the windows of this castle upon all about us, and casting a look and a thought upward, consider the sun, walking in brightness—the moon and stars, which observe their courses and bedeck the firmament of heaven, he must be a fool indeed, who says, even in his heart, "There is no God!"

But, if man and all the works of nature prove to us the being and perfections of God, much more does the Bible prove them. The light of the sun is not better adapted to the eye of man, or the eye to light, than is the Bible to the mind of man, to remove the darkness of ignorance and give him spiritual light and knowledge on all subjects, which it is the province of divine revelation to bestow. Nor is the ear better adapted to the air for sound—nor is any thing—nor are all the works of nature better fitted, adjusted and adapted to their appropriate uses than is the Bible for *the Book*—emphatically THE BOOK of man.

"Hast thou ever heard
Of such a book? The author God himself:
The subject, God and man, salvation, life,
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no bounds.
Most wondrous book! bright candle of the Lord!
Star of Eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely! Only star which rose on Time,
And, on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray

Digitized by Google

Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.
By prophets, seers, priests, and sacred bards,
Evangelists, apostles, men inspired,
And by the Holy Ghost annointed, set
Apart, and consecrated to declare
To earth the counsels of the Eternal One,
This book, this holiest, this sublimest book
Was sent."

The Bible tells us what are our relations to earth and heaven—to time and eternity. Hence said an apostle:* "It is profitable"—(all of it) "for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

"That the man of God may be *perfect*"—Let all other books be heaped together and burned: if the Bible be spared to us, we should suffer comparatively, no great loss: for in this we have all that pertains to life and godliness. By reading, studying and practising this, we may be made wise to salvation. But if all other books were spared to us, and this destroyed, we should be poor indeed.

Among the first lessons of the Bible, we have declared and defined the relation of man to woman, and of woman to man—the marriage relation, and the duties thence resulting. "So God created man in his own image, in the image of God created he him, male and female created he them, and God blessed them: and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."† In the next chapter after a more particular account of how man was formed—"of the dust of the ground;" and of woman—out of "one of the ribs of man," we read: "And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man." And it is added: "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they two shall be one flesh."‡ This last verse is quoted in full as it here stands, by the apostle to the Ephesians, and he adds: "*And they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.*"

The marriage relation, as originally instituted by God, was, and was designed ever to be the most intimate—the nearest and dearest of all the relations of earth. And this relation, we are taught in the text and in other Scriptures, exists between Christ and his church. It exists between Christ and all his people collectively, as a body; and

*Paul to Tim., 2d Ep. iii. 16, 17. †Gen. i. 27, 28. ‡Gen. ii. 23, 24.

Digitized by Google

between him and each one of them as a member of this body. Hence, says the Apostle to the Romans,† "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Again, to the Corinthians: ‡"For I am jealous over you, with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." And again: "Come hither," said an angel to the Apostle John on Patmos, "I will show thee the bride, the Lamb's wife." "And the Spirit and the bride say come," &c.§ The Church of Christ is the bride of Christ. He is the husband and the Saviour of the body.

Let it be observed here, that in the passages of Scripture which we have just quoted, the marriage relation is not introduced as a figure, a metaphor, or something by which to liken and compare our relation to Christ; but as the very relation itself, which subsists between him and us. An understanding of marriage, therefore, as originally appointed by God, and the relation and duties thence resulting, is necessary, and only is necessary for an understanding of the relation and duties resulting from a union of a sanctified, justified sinner to Christ, or from the union of a company of such. Or, in understanding this relation, we may understand that, for they are one and the same.

It will be the object of this discourse *to discuss the marriage relation, and the duties thence resulting; and to apply the teachings of the Scriptures on this subject to all whom they concern.*

To secure, now, the attention of all who are interested in this subject, I would observe, that the teachings of the Scriptures upon it are applicable to every individual Christian, to every individual church, and to all who would become Christians. They are applicable, too, to every married man and woman, and to all who would become married.

I have remarked, and repeat it, believing nothing is more true, or more susceptible of being proved, That the marriage relation, as originally instituted by God, was, and was designed ever to be, the most intimate, the nearest and dearest of all the relations of earth. It was so with Adam and Eve, our first parents, and it has been so with untold myriads of their posterity. And why it has not been so, and is not so with all, is because it has not been aright understood by all—because it has not been entered into by all from proper motives—because of mercenary considerations, without a similarity of tastes and dispositions, without sufficient personal attachments, and with by-

†Chap. viii. 4. ‡2 Ep. xi. 2. §Rev. xx. and xxi.

Digitized by Google

bargains and reserves of property, separate purses and separate interests—and last, but not least, because, from misunderstanding, or disregarding when understood, the duties resulting from this relation, when formed, there have been and are, continual encroachments of one on the province of the other.

With every true Christian, and every congregation of Christians and Christ, there is a perfect understanding. There was a perfect giving up—an entire surrender of the understanding, heart and will, of the whole person, and of all that we have and are, to him; and he gave himself to us in return, in an everlasting covenant, ordered in all things and sure. Persons professing to be Christians, who have not given up all to him—body, soul and spirit, property and all—are not Christians in fact. They are not married to him—they have not become *one* with him—nor does he, nor will he, own them as his bride. Nor are the mercenary connections entered into, where the whole heart goes not with the hand—marriages, in fact, between males and females. If they were so, no provision would have been made for divorces. "And the Pharisees came" to our Lord, "and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement and to put her away." The law of Moses on this subject reads thus: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand and send her out of his house."* "And Jesus answered and said unto them, for the hardness of your hearts he wrote you this precept. But from the beginning of the creation God made them a male and a female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh. So, then, they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put assunder."†

Let it be observed here, that the occasion which justified the giving a bill of divorce, according to Moses' law, was, "*that she* [the wife] *find no favor in his* [the husband's] *eyes.*" He was deceived in her; therefore he did not, and could not, love her. Finding this to be the case, he was permitted to put her away. Our Lord does not abrogate this precept, but he enforces the institution as it was from the beginning. And the more effectually to restore it, and to prevent hasty and heedless alliances,—the marriage relation, without the affection and mutual devotion,—he cuts off for parting every case but one. When

* Deut. xxiv. 1. † Mark x. 2-9.

Digitized by Google

his disciples said to him, "If the case of the man be so with his wife, it is not good to marry." He replied: "All men cannot receive this saying, save they to whom it is given."‡ The *one cause* for which, and for which only, our Lord permits a divorce and another marriage, is an overt act of lewdness, by which the *oneness* of the two is wantonly sundered.

The Apostle to the Corinthians further expounds the law of Christ upon this subject thus: "And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband; but if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife."§ Again: "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace."‖

It hence appears, that where there is want of Christian faith in a wife or in a husband, or the want of that mutual confidence and affection which enable them to bear one another's burdens and live happily together, there may be a partial divorce—they may separate and live apart; but they must remain unmarried. In separating and thus living apart, no divorce-law is violated; and it is better, far better, we believe, thus to live, than to live together in continued strifes, contentions and quarrels. But better, far better than divorces, either partial or total; or the existence of any of the causes which lead to them, is marriage, indeed, from similarity of tastes, from mutual confidence, and from pure affection; and then a constant discharge of all the duties resulting from this relation.

That persons have lived together without quarreling, and may live together very peaceably, if so disposed, who have entered into marriage from mercenary considerations, with reservations of property, at the sacrifice of all the finer feelings of mutual affection and confidence, and of that independence of thinking and acting, in which the dignity of man consists, is not impossible; but, we believe, that the great majority of such connections are unhappy ones; and none such are *so happy*—however much the accompanying wealth—as where they are consummated without any by-bargains or reserves, and there exists that *oneness* required in the Scriptures. "*And they two shall be one flesh.*" A union, this, of soul and of spirit also—a union of interests, of hopes, and fears, and joys, and sorrows—a union of life for life; and which, thus consummated and sustained, nothing but death *can* sever. In becoming a wife or a husband—in giving up all, all is received back in return, and with it a husband or a wife; with it, another heart, another purse, another estate, and all his or her ability

‡ Matt. xix. 10, 11. § 1 Cor. vii. 10, 11. ‖ Ver. 15.

Digitized by Google

to render the other blest. "All is yours." The truly married may say to each other, "All mine is thine, and thine mine—I have no interest but thy interest, no will but thy will, no wish or desire but to gratify and beatify thee." And so long as they feel and act thus, (and marriage is for life,) it matters not what may be their circumstances—rich or poor, sick or well, in prosperity or adversity—they are happy in themselves, they are happy in one another, and naught can mar this bliss. "I want no time for consideration," answered Mary, the wife of William, Prince of Orange, to Burnet, the friend of both. "It is enough that I have an opportunity of showing my regard for the prince. Tell him what I say; and bring him to me, that he may hear it from my own lips." Burnet went in quest of William. But William was many miles off, after a stag. It was not till the next day that the decisive interview took place. "I did not know till yesterday," said Mary, "that there was such a difference between the laws of England and the laws of God. But I now promise you that *you shall always bear rule;* and in return, I ask only this, as I shall observe the precept which enjoins wives to *obey* their husbands, you will observe that which enjoins husbands to *love* their wives." Her generous affection completely gained the heart of William. From that time till the sad day when he was carried away in fits from her dying bed, there was entire friendship and confidence between them.*

Let us now consider the DUTIES resulting from the marriage relation. And I remark first: That it devolves upon the husband to love his wife. "Husbands love your wives, even as Christ loved the church and gave himself for it." Christ loved and gave himself for the church. So should every husband love and give himself for his wife. And so he does, whenever this connection is properly consummated. Love works no ill to the object beloved; but good, and only good. It seeks its presence and its happiness. And therefore, ever, to the extent of his ability, is it the privilege, as well as the duty of the husband, to provide for and protect his wife. He is first to love her, and then ever to address her kindly and treat her tenderly. The first advances are made on his part. When he offers himself to one, it is to the exclusion of all others. This, by her, should be duly appreciated; and if she accept him, she should do it to receive and ever recognise and serve him, according to the appointment of God.

When Eve, our mother, was presented to Adam in Paradise, from aught that appears, they stood upon the same level, nor was there then any subjection of one to the other; but after the fall, in which woman

* Macaulay's History of England, Boston Edition, vol. ii., p. 140.

Digitized by Google

was the first transgressor, God said to her—and the decree was for herself and for all her daughters—"*Thy desire shall be to thy husband, and he shall rule over thee.*"

In appointing the husband to *rule*, God appointed the wife *to be ruled.* To be ruled *in love, from love.* Therefore, says an Apostle, "Wives submit yourselves to your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing."† To the same effect, also, is the injunction of Peter: ‡ "For," says he, "after this manner, in old time, the holy women, also, who trusted in God, adorned themselves, *being in subjection unto their own husbands;* even as Sarah obeyed Abraham, calling him lord."

It is the duty of husbands to *love* and to *rule*, and of wives to *honor* and *obey.* Love produces love; and where the affection is mutual, the yoke is easy, the burden is light; or, in other words, no command is hard or unreasonable, nor is it so regarded. The obedience is willing and cheerful.

That it is as much the duty of husbands to love their wives, provide for them, and promote their happiness, as it is the duty of the wives to obey them, is proved by the same authority—the law of God. "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourished it and cherished it, even as the Lord the church."

The first advances, I have said, are on the part of the husband. This is, and ever ought to be, from love. The advance is a profession of it. The next in order is, acceptance of him and submission to him, on the part of the wife. Then, thirdly, he is to continue to love and cherish his wife as his own flesh. Mark this order. We are so constituted as to love that which is lovely, or which so appears in our eyes, and to hate what is hateful. We cannot love or hate at will. Therefore, the first advance is made from the appearance of something lovely in the object beloved. If, now, the bride accepts with her hand and not with her heart—if on becoming a wife, she sets up her own will, and seeks her own pleasure, rather than the pleasure of her husband, and does not willingly and cheerfully submit to him according to the law of Christ, can he, is it his *duty*, to continue to love her? With the love of complacency he *cannot.* With the love of pity and compassion he *may* and *ought;* and still he may treat her kindly and tenderly, and provide.

---

† Eph. v. 22-25. ‡1 Ep. iii. 5, 6.

Digitized by Google

That the Lord Jesus Christ is supremely worthy of entire confidence, of our best affections, and of implicit obedience, all will readily admit. And to be accepted by him, and be recognised as his bride, without giving up all to him, and obeying him in every thing, cannot be reasonably expected by any. All, at once, see and acknowledge the importance, the fitness and propriety of this, and how improper it would be to set up our wills in opposition to his, or to contend at all with him. Let us, therefore, remember that the laws which he has given to govern us in our social relations, are as sacred as those which he has given to be observed in religious worship; and if we would please him and be happy in those relations, we must strictly obey those laws. To obey the Lord in every thing, is all that is necessary to make us Christians—perfect Christians, and for us to be perfectly happy, as the bride of Christ; and whether others perform their duty or not, is no excuse for neglect in us.

But "to err is human." No husband is as perfect as the Lord Jesus Christ. In some things all offend. That some wives are superior to their husbands in every particular, and so are better adapted to rule them than to be ruled by them, cannot be questioned. But their superior qualifications alter not their relations. The law of God remains the same, and their duties the same. Whatever may be the character of the husband for knowledge, wisdom, prudence, or their opposites, and whatever may be his commands, the law is plain. He is constituted the head, and it is made the duty of the wife to submit. She is to submit for this reason; and she is to submit to him as to the Lord. To the Lord the church—his true bride—gives up all, has no will or way of her own; but yields willingly and cheerfully to all his requirements, never questioning their wisdom or propriety. "Therefore," says the Apostle, "as the church is subject unto Christ, so let the wives be unto their own husbands in every thing."

"*In every thing.*" Mark this. It belongs not, therefore, to the wife to dictate to the husband in any thing. It matters not, if in many respects she be superior to him. It matters not, if some of his requisitions appear to be arbitrary and unreasonable; it is, nevertheless, right in her to submit, and it would be wrong for her to resist, and put up her will in opposition to his. Is she superior, let her show it by putting herself behind her husband, him forward, and by the greater submission to him.

But what if the husband does not love? What if, instead of being kind and attentive, he is austere and unsociable? What if he is negligent in providing for the wants of his family, and is arbitrary and harsh in his commands? What if he leaves them for the company of gamblers and tiplers, and spends much of his time from home; and

Digitized by Google

when he returns, returns intoxicated; and then, instead of speaking pleasantly, storms and scolds? The *duty* of his wife is the same as if he were the most kind, and affectionate, and attentive to all her wants. She is *to obey him in every thing—she is to submit to him as to the Lord;* and in so doing, she obeys the Lord. In seeking to please and serve him, and make his home agreeable, she will be more happy than in taking a different course, and may be the means, in so doing, of his reformation and salvation.

Now for an instance. I have an instance before me—one instance; but it was some distance off, and some while ago. I am sorry that we have not more of them, and nigh at hand.

Elder Jacob Knapp, very generally known as an evangelist in the Baptist denomination, now residing in Illinois, in a discourse which he delivered at Salem, Mass., in November, 1842, enforcing the doctrine of this discourse, observed: That in Brockport, New York, once lived very much such a husband as I have described, and he had a Christian wife. She was not a professor only; but a Christian indeed, who honored her Christian profession by her conduct. The husband, at one of his late sittings at the card table, about 12 o'clock at night, remarked to his companions that he had the best wife of any in the room. They questioned it. He insisted that she was the *best;* and offered to bet five or ten dollars on it, and to prove it by submitting a test. "Late as it now is," said he, "I will take you all to my house. As we go in, I will order my wife up. I will command her to prepare us an oyster supper immediately, and she will meekly obey me. You shall not hear from her a word of complaint, nor a look, nor an action, expressive of any resentment. And when the supper is ready, (and it shall be a good one,) she shall invite us in and serve us as pleasantly as though you had been invited there of an afternoon, and she had been previously informed of your coming, and every thing on my part were kind and conciliatory."

The bet was accepted; the money was advanced on both sides, and put into the hands of one of the companions, to be given to him on the performance of the wife as he had said; otherwise, to be divided among themselves. They all repaired together to the then quiet home of this wicked and unfeeling husband. The wife was awaked from sleep and ordered up in the most unkind and arbitrary manner. She was informed of her husband's pleasure, and his guests were seated in another room. All that she asked of him was to leave a lighted candle with her, that she might dress herself by it. She soon was up and prepared the supper, and served it up to them; and as kindly as by the husband had been promised. The money was then paid over to him, and the guests departed. The husband now sat down, and

Digitized by Google

the wife did up her work. As she was about preparing again for bed, he addressed her thus: "How is it that you can be so kind, affectionate, and obedient always to me, while I treat you so badly?" She answered: "I am a Christian, and my religion requires me to *love*, *honor*, and *obey* you. Besides," she added, "this life is short, and I look for my good things in another world. As I have no reason to hope that you will share with me in them, I feel it to be my duty to cross you in nothing, and contribute all that I can to your happiness here." This reply proved a dagger to his soul. It was as the heaping of coals of fire upon his head. All his misconduct now arose like a mountain before him. He felt himself a wretched, lost, undone sinner. He cried for mercy; and asked his wife to pray for him. She kneeled down and prayed for him then, and his convictions increased, and he found no peace till he found it in an application of that blood which cleanseth from all sins. He humbled himself before God. He repented and forsook his evil way, and found mercy.

Here, the unbelieving husband was sanctified by the wife. He was won by her chaste conversation, coupled with fear, because she was subject to him.

"But God hath called us to peace," says the Apostle, and then adds: "For what knowest thou, O wife, whether thou shalt save thy husband? Or what knowest thou, O man, whether thou shalt save thy wife? But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."*

I have said that it is the duty of the wife "to obey her husband in every thing—that she is to submit to him as to the Lord." Is this *my saying* simply? Is it only my *inference, deduction—my opinion?* Not so. It is the plain, unequivocal, authoritative injunction of an Apostle, speaking under the influence and guidance of the Holy Spirit. (We repeat it:) "Wives submit yourselves unto your own husbands as unto the Lord." The wife, therefore, who does not thus submit, disobeys the Lord. But this injunction is not an arbitrary one, nor unreasonable, nor unjust. It results necessarily from the marriage relation. Hence, the Apostle proceeds to enforce it by adding: "For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore," he continues, "as the church is subject unto Christ, *so let the wives be to ther own husbands in every thing.*"†

"It matters not," I have said above, "if some of the husband's requisitions appear to be arbitrary and unreasonable." I now add:

---

* 1 Cor. vii. 16, 17. † Eph. v. 22, 23, 24.

Digitized by Google

And they *may really be so.* So they were in the Brockport case. No one can justify that husband; but every body that wife. Had she not obeyed his arbitrary and unreasonable commands as well as others, t only would her own lot have been far more unhappy than it was, but she would not have saved her husband.

But suppose a husband commands his wife to violate some known command of God—to be accessory with him in committing theft, robbery or murder? Or suppose he forbids her making the Christian profession, by being baptized?

I answer: Whenever and wherever the laws of man conflict with the law of God, we should obey God rather than man. To commit theft, robbery or murder, would ever be sin, because prohibited by Heaven, and no command of a husband enforcing it, could make it otherwise. And the confessing of Christ before the world, is ever a duty; for our Lord has said "Whosoever denieth me before men, him will I deny before my Father who is in heaven."* Again: "And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life shall find it."†

Were a believing wife to ask my advice on the subject of making a public profession of religion, and, at the same time, inform me that she had not named it to her husband, and had every reason to believe that he would oppose her in it; or, were a minor son or daughter to ask it, saying, "I believe my father or my mother, if consulted, would forbid it," I would say, "confer not with flesh and blood; but obey God. And it is better to obey him, without disobeying a husband or a parent, than to do it against their commands."

But suppose that the husband, in forbidding his wife to obey the Lord Jesus Christ, threatens her with abandonment as the consequence? We have the answer of an Apostle directly in point: "But," says he, "if the unbelieving depart, let him depart. A brother or a sister is not in bondage in such cases." Whoever loves father or mother, son or daughter, husband or wife, more than Christ, is not worthy of him; and if any of us seek to save his life, by disobeying him, he shall lose it.

We are commanded by the Lord to obey civil rulers, and to submit to every ordinance of man for the Lord's sake. To "every ordinance" here, as to "every thing" which a husband may enjoin upon a wife, there is the exception of whatever is forbidden by God—I know of no other.

Would we be happy, therefore—(I now address myself to all)—

---

* Matth. x. 33. † Ib. 38, 39 verses.

Digitized by Google

we must give our hearts and our whole persons to the Lord Jesus Christ. We must become Christians—we must be married to Him, and become His bride. Then must we obey Him in all things whatsoever He has commanded. And would we, as husbands and as wives, be happy, the short life we are here to live in the flesh, (but especially *wives*, for such, in the order of Heaven, are here first addressed; and what is enjoined on them, *obedience*, is ever practicable, and their compliance stands in the important relation of *cause* to the continued, complacent *love* of their husbands,) let us study, let us understand and heed the marriage relation,

And each fulfil our part,
With sympathising heart,
In all the acts of married life.

NOTES OF A TOUR TO ILLINOIS—*No. III.*

IN LETTERS ADDRESSED TO MRS. CAMPBELL.

My Dear Wife—Through the tender mercies of our God, I have been hitherto sustained in all my labors in the greatest and best cause ever plead on the theatre of this earth. The cause of human redemption from ignorance, guilt and bondage, is the grandest drama exhibited in this universe since the morning stars sang their first anthem of praise, and all the angels of God first shouted for joy. The redemption of the soul of man is precious, and it ceaseth forever to be duly appreciated in all the standards of earth or heaven. Since the finite never can approach the infinite, it must be a theme forever new and forever ineffably interesting. Like the tree of Life in the midst of the Paradise of God, its leaf shall never wither, its blossom shall never fade, its fruit shall never fail. Well, then, may it call forth all our admiration, engross all our affections, and command all our energies.

Since I last wrote to you, I have been almost constantly on the wing, pleading the cause of man's redemption in the department of an educated ministry. That this is one of the Lord's ordinances, cannot rationally be doubted by any student of Nature and of the Bible. He has not only ordained a Christian ministry, but has also ordained its continuation and maintenance. The Lord, says Paul, "has ordained that they who preach the gospel should live by the gospel." And as Paul taught Timothy and Titus to commit to faithful and competent persons, and not to novices, the great duties of a Christian ministry, so ought we to teach and practise. It is indisputably the duty of the church and its ministry, to provide for preaching both Christ and his

Digitized by Google

institutions. This being a conceded fact amongst all Christians, we argue not its necessity nor its importance, except amongst those uneducated in the Christian Scriptures.

The Jews, indeed, had their schools of the prophets, and their colleges for the young men, as we learn from Jewish history. Allusions to them are found in the books of Samuel, Kings, and Chronicles. (1 Samuel xix. 18–24.) Naioth, in Ramah, was the locality of one of these ancient schools. Of their size and character, we learn something from the 2d chapter of 2d Kings.

Elisha, the prophet of Elijah, had a school at Bethel. Fifty of these students, sons of the prophets, attended on the grand occasion of the translation of Elijah to heaven. This was a grand exhibition on the banks of the Jordan. The sons of the prophets saw Elijah divide the waters of the Jordan by the touch of his mantle. They saw Elijah translated to heaven, and heard the valedictory of Elisha, as his master was upborne "in a chariot of fire, drawn by horses of fire." They heard Elisha in transport exclaim, "My Father! My Father! The chariot of Israel and the horsemen thereof!!" By the fallen mantle of the illustrious Elijah, his son and successor smote asunder the waters of the Jordan, and convinced all the sons of the prophets who witnessed the scene, that the spirit of Elijah had fallen upon Elisha his successor.

But we argue not from Old Testament history alone. The Christian Oracles present not the law as a schoolmaster; for such it was only till Christ came. He, like Moses and the Prophets, was also a schoolmaster—"a teacher sent from God;" and taught two classes—one of *seventy*, and one of *twelve*. He commissioned them to teach others. Paul also, after his example, taught Timothy and Titus to commit to others the science and the faith they had received from him. We want not higher authority to teach or to constrain us to raise up—to educate and train men in human and Christian science, that they may be able to teach others also. Divinity and humanity meet in man. We, therefore, need both in this age of progress, to meet the wants of our generation. We are pleased to see that every form of Protestantism, Quakerism alone excepted, is intent on the proper education of its itinerant ministry. Its progress, *pari passu*, advances with its blood. Lineage or natural generation does incomparably more for "the Friends," than either the Word or the Spirit of God. But to proceed with my narrative.

From Pittsfield (November 10th) we proceeded to Barry. We there delivered a discourse in the Methodist chapel. This was the only community we ever addressed on the premises, that silently refused to contribute a mite to Bethany College. Elder John

Digitized by Google

O'Kane, of Indiana, had here anticipated us, as in sundry other places, in Illinois. It was, indeed, rumored in sundry places in Illinois, that as Agent for the N. W. Christian University, he hasted to anticipate the plea of Bethany College. I could not, because I would not, believe it, especially as the Board under which he acted promised to me, that as its Agent for the N. W. Christian University, he would simultaneously urge the claims of Bethany College, that Indiana might endow one of its Chairs. Whether Elder O'Kane did this, with or without the consent of its Board, I am not informed, and, therefore, will not form any opinion on the premises. I was, indeed, sorry to learn from several places in the State, that he made a new issue, one hitherto unknown amongst us as a Christian people. It was, in brief, that "Christians living on *free* soil, should not co-operate with Christians living on *slave* soil, in any seminary of learning." That in other words, *political*, rather than *Christian* considerations, should rule and measure Christian co-operation in all seminaries of learning. This was so often stated as a fact, and in so many places, that he had visited, that it is due to him and the brotherhood in Indiana, that it should be laid before them as publicly in print, as it is alleged it was by him in word, that they may either endorse or repudiate it. Till this is done, we shall offer no comment on the premises. We thought it strange, indeed, without this alleged reason, that he knowing that Indiana proposed to endow a Chair, and he, also, knowing that Illinois had so proposed, should have hazarded his own reputation, or that of the brotherhood in Indiana, for fair and honorable dealing, by such an injudicious and untimous plea and movement. But, as I have said, until the matter is endorsed by the brethren in Indiana, I will only state the fact, in vindication of the conduct of the brethren in Barry; and I will add, that it will afford me, and very many others, much pleasure to negative such reports. I had, indeed, concluded, before hearing this apology, that their refusal to do any thing was, perhaps, owing to some failure in my lecture; but Bro. Happy and some of my traveling companions, strongly affirmed that it was the best speech made by me on the tour, up to that time.

From Barry, after dining with Sister Baker, we traveled sixteen miles to Payson, and next morning met our appointment at Mill Creek. Here we found a congregation in waiting, but whether assembled to hear us or Bro. D. P. Henderson, of Missouri, Jacob Creath, Jr., Bro. Jones and Matlock, of Illinois, I could not, at first, divine. We had just heard on our arrival at Payson, that a meeting had been appointed in that place in behalf of Canton Christian University, by Bro. Henderson, he not hearing of our appointment, nor we of his, till almost on the ground. And what was still more inacceptable and

Digitized by Google

mysterious, these ministering brethren were met for the purpose of presenting the claims of the Missouri Christian University to Illinois for endowment, because of its propinquity. We presume not to say, that these brethren designed or desired to anticipate our plea in Illinois. They had, however, before our arrival, raised in this rich county of Adams and its environs, stock to the amount of some $16,000, for the Missouri Christian University. They might not, indeed, have seen the annunciation of our begun tour in Illinois. They only knew that the brethren of Illinois had pledged themselves to endow a Chair in Bethany College, and that I was likely soon to take the field. But as mere accidents are sometimes interpreted to have been things designed, and things designed to have been accidents, charity commands us to mantle over the ambiguous with a vail impervious to the rays of ungenerous suspicion; for when two reasons may be assigned for an action or an event, charity always enacts, if possible, to place it to the credit of the more honorable of the two. It was, however, unfortunate for both the Canton and the Indianapolis projects, so far as the liberality of Illinois is concerned, that either of these Christian institutions appeared, in the persons of their agents and representatives, under even the suspicion that they sought to anticipate our appearance in the field, to which we had been previously invited. But most of all unhappy, that an agent for an Indiana *Christian* University, should have found it expedient to base its main plea for exclusive patronage on the ground of political Freesoilism.

Bethany College, like the Canton University, is, it is true, almost within sight of two free States; located in a county of as pure air—physical, political, moral and religious—as any in America; only two miles from Pennsylvania and six from Ohio; amidst a population free from free soil and slave soil, or any other political hobby, as any county in Indiana.

The environs of Bethany College are a sort of District of Columbia, where North and South, East and West, can religiously, morally, and politically meet, unite, and co-operate in all that adorns a Christian man and an American citizen. This is one of a cluster of reasons, why we prefer to have seven Chairs endowed in Bethany College by seven States, rather than to have it richly endowed by Virginia, or any one State, North, South, East, West or Middle. Whoever may live a quarter of a century, may see good reasons for this preference. We place it on file for the revelations of time, that infallible interpreter of prophecies and dreams.

But to return to our meeting at Mill Creek, on the 10th. After a few moments of portentous silence, I was called upon to proceed. I gave them a discourse upon the great matter of fact principles of the

Digitized by Google

Christian and Apostolic gospel, based on a portion of the 15th chapter of Paul's first letter to the Corinthians; or Christianity as it was, as it is, and as it ought to be; exhibiting, in conclusion, the claims of Bethany College, not as a sectarian institution, political, moral or religious, but upon the ground that it was in successful operation, and the only College in the New World, or in the Old World, known to me, founded upon the Holy Bible and our common humanity. I wakened up the eloquence of Bros. D. P. Henderson, Jones and Creath. Bro. Matlock alone was silent. I am informed by Bro. Happy and others, that he is not only a very estimable, but also a very excellent man, and an able minister of the word. With the aid of those named, $500 was subscribed for the Illinois Chair in Bethany College.

After dining with Bro. George M'Clelland, we proceeded in the evening ten miles, to the city of Quincy. We spent the first evening in this beautiful city with Bro. Hays, and occasionally enjoyed his hospitalities, with those of Mr. Browning and his excellent Presbyterian lady, and also those of Sister Carlin, the relict of the late Governor Carlin, of Illinois. Mr. Browning is a Kentuckian, and one of the most eminent members of the Bar in Illinois, and said to be most profoundly read in the department of land claims, and in all questions thereunto appertaining, having also been a legislator on the premises.

We regretted to learn that Sister Carlin had the misfortune to have two of her daughters initiated into popery, through the great indiscretion of placing them in a Romanist school, in the false hope of their receiving there a better education than in a Protestant seminary. This is a delusion, a grand delusion, which ought to be thoroughly exposed. Very many young ladies, through the assiduous and wily stratagems of such instructors, have been, unawares, initiated into the delusions of the foulest system ever imposed on the credulity of mankind. Yet, in defiance of all reason, remonstrance and experience, many simple and well meaning parents have been sadly imposed upon, and made unavailingly to deplore their own simplicity and folly in such unjustifiable experiments. If no such hazards were to be encountered, it is a grand delusion to think that Papal schools are superior, or generally equal, to Protestant schools, in any element of education, useful or ornamental, that can either elevate or adorn human character.

I wonder why the Protestant press pays so little attention to this queen of humbugs, so fatally pregnant with errors and mischiefs to our country and to many Protestant families. They are false Protestants—false to themselves, their friends, and their families, who are

Digitized by Google

voluntarily ignorant and misguided in such important matters; and especially those who, knowing the imposition, are, from any motive, induced to conceal it.

We had the pleasure of the company of our Missouri brethren, Creath, Henderson and Jones, with us to Quincy, and of hearing them plead the cause of Christianity and Education with much eloquence and power. Bro. Henderson, whom I had understood to be pre-eminent in his appeals to the passions, rather than to the understanding, gave here, as well as at all the points in Adams county to which he accompanied me, strong and vigorous arguments and evidences of a masculine power to influence the judgment and the will, as well as the passions of his hearers. He has both great tact and talent in the art and mystery of obtaining liberal contributions for benevolent objects, as well as in baptizing and adding large numbers to the church.

We delivered two addresses in Quincy, in the City Hall, to very large assemblies. So did Bro. Jacob Creath, Jr., than whom there is no more potent, logical, efficient, and successful preacher in the far west. Missouri and Illinois, as well as Kentucky, have no need to be informed of his labors and success. I have known him intimately and for more than a quarter of a century.

The brethren in Quincy being neither numerous nor rich, and about to build a large edifice for themselves, in which to worship our common Lord, subscribed to Bethany College some $300.

From Quincy, on the 13th of November, we proceeded some fourteen miles to Columbus, there dined with Bro. Osborne, addressed a large and waiting assembly, who, after a short address, subscribed $565. Thence, same day, traveled nine miles to Bro. Seaton's, with whom we sojourned all night; in whose immediate vicinity we met a large assembly, at Pleasant View, that after a short address subscribed $650. We sojourned with Bro. Lewis Brockman, of Mt. Sterling, and, after a sermon, received a contribution of $355; and having dined with Bro. B. H. Stout, we thence proceeded eighteen miles, to Bro. Callison's, Rushville. There we found a waiting assembly, and, after an address, obtained a subscription of $770. Dining with Mr. J. Campbell, we proceeded twenty-seven miles, to Bro. William Dron's, whose cousin, Bro. Stark, had met us with his carriage at Pittsfield, to carry us round to his own town of Augusta, Hancock county. These brethren—nephews of Bros. George and John Dron, of Auchtermuchty, Scotland—seem to possess the faith and the virtues of their paternal and maternal ancestry—pillars of the church and the cause of Primitive Christianity in Fifeshire, Scotland. Their uncle George, joyfully finished his course on the 23d of last March, in his 73d year, universally beloved and lamented by all who

Digitized by Google

knew him. Bro. John Dron yet lives, valiant for the truth and the cause of Reformation, in Great Britain. I much enjoyed his company in my tour through Scotland, in 1847, and will long gratefully remember our visit to Banff, and our communings on the way.

On the morning of the 18th, went four miles, to Hancock, and found a crowded house and yard waiting our appearance. After an address, and an exhortation from Bro. Happy—who always most *happily* followed up or preceded my appeals—the brethren and friends of education added to their subscription of $500, (made and bonded before we appeared on the premises,) a further subscription of $413 was made—in all, $913. This was decidedly the most liberal contribution on the whole tour, when it is known that this church was composed of only *nineteen male members*, with more than an equal number of females, generally in moderate circumstances, and one of these was absent, who may probably raise it to $1,000. After dining with Bro. Stark, he got us in his carriage and carried us that evening twenty-five miles, to Macomb. We there sojourned with Bro. J. L. Twyman. After our discourses there—one from Bro. Happy and myself—although the day was quite unfavorable, and many were prevented from coming, a subscription of $812 was made.

Thence we proceeded twenty miles, to Greenbush, where, owing to my cold and hoarseness, Bro. Happy addressed the auditory. A poor widow led off the contribution, by promising, with the Divine blessing, $25, and the contribution closed with $240. The congregation was small, the day wet and disagreeable, and our arrival was a matter of doubtful disputation, or little expected. Having dined with Bro. Elijah Lieurance, we immediately hasted to Monmouth, accompanied with one of earth's noblemen, Bro. Davison. Benighted in the prairies, in a cloudy, starless, weeping night, we were several times bewildered and lost. We literally, staff in hand, groped the way over swamps and bridges, and were repeatedly at a point properly designated "*our wit's end.*" Finally—for there is an end even to bewilderment and misfortune—a gem like candle appeared in the distance, and, from its solitary radiance, we presumed that we had reached the confines of some inhabited country. We were cheered on with increasing star-like constellations, till, in half an hour, we found ourself comfortably lodged under the hospitable roof of Bro. Rankin, an eminent merchant and a liberal brother in the flourishing town of Monmouth.

Next day we addressed a very large and attentive auditory in the Methodist church, being the most capacious in the place; and after one discourse, and some pithy remarks from Bro. Happy, a subscription of $1,025 was raised. After dinner we hasted to Abingdon,

Digitized by Google

eighteen miles distant, and arrived in the twilight at the residence of Bro. P. H. Murphy. Bro. Murphy and Bro. Reynolds, students of Bethany College, are both doing good service as teachers of an academy and as preachers of the Word in and around Abingdon. Here Bro. Gaston, formerly of Ohio, long and favorably known there—distinguished for good sense, good talents, and unfeigned piety—is now located in the Military Tract in these environs. He has been, and still is, one of our best preachers. Having recently lost an excellent wife, he accompanied us from this point to Ohio, and greatly alleviated the *tedium viæ*, by his spiritual conversation and kind attentions to my comfort. At Abingdon, we were so hoarse as to be unable to speak much. Bro. Happy delivered two addresses there in the Methodist church, it being the largest in the place. After a few statements and remarks from myself, apologetic, a subscription of $970 was raised. We thence proceeded to Knoxville, some ten miles distant, where we found a small congregation assembled in the Presbyterian church. Having had no published appointment in that place, I felt no disposition to speak, fatigued as I then was. Bro. Happy, however, gave them an excellent address; after which, a subscription of $110 was received. We tarried all night with Mr. Hiblits, Innkeeper, and thence proceeded to La Fayette, twenty-five miles distant; dined with Mr. Fuller, and thence six miles to Toulon, where, at night, we addressed a very attentive and much interested congregation, and received contributions amounting to $725. Sojourned with Bro. Cæsar Berfield, who, though rich, preferred stock in lands and tenements, rather than in preachers of the gospel.

From Toulon we proceeded to Providence, dined with Mr. Barry, Innkeeper, and thence eleven miles to Princeton. We enjoyed the Christian hospitalities of Bro. Ellison and his Christian family. The citizens of Princeton are a princely people. Bro. Happy addressed them in the evening, in the meeting-house, and myself, next day, in their spacious court-house. We had a large and attentive auditory. We observed in the congregation several students of Bethany College—Brethren Radcliffe, Moffit, Lindsey, Neville and Miller. There, also, we saw some old acquaintances—Brethren Moffit, Sr., and Howe, and Mr. Radcliffe, who is now standing where he was when I knew him in Ohio, some quarter of a century ago—fully convinced of the truth and excellency of Christianity, as propounded by us, and yet standing outside the gates of Zion, advising others to enter in. With a famous poet we may say,

"The greatest miracle to man, is man."

Probably we should rather say, The greatest mystery to man, is man—

Digitized by Google

to himself, to angels, men, and to demons. After our address, we received the liberal subscription of $1500.

We thence proceeded to the Lone Tree, to the residence of Mr. Anderson, formerly of Monongalia county, Va. He has a large farm around the lone oak, at which the Indian Chief Black Hawk, is said to have held his last council on these prairies. We spent a night with him, and next day hasted to Lacon, some fifteen miles distant. There we addressed, in the Presbyterian meeting-house, a large and interesting audience, that after our discourse contributed $725. Having dined with Bro. Maxwell, we thence traveled some ten miles to Bro. M'Quades, with whom we tarried all night, and thence twenty miles to Walnut Grove.

On our arrival (Lord's day morning) we found a meeting-house so packed, mostly with ladies, the gentlemen being crowded around the doors and windows, that it was like forcing one's entrance into the strait gate, to get into the house. After a great effort we got into a pulpit, as crowded as the house, and found Bro. Happy in one of his most felicitous speeches, with an intensely attentive auditory. We succeeded him, soon after our entrance, and addressed them for some hour and a half, on the great subject of the Christian Mission. We saw around us many intent hearers, and, amongst them, a good many familiar faces, and not a few of the ministry of the Word. There were Father Palmer, Bro. Wm. Thompson, from Scotland, Bro. Robinson, Bro. King, minister of Stark county and Peoria, and Bro. Lindsey, Fisher and Neville, of Bethany College, who are, or have been, connected with the Seminary here.

After our discourse, a subscription of $2,225 was made—the largest subscription obtained in one day, and at one point, in my whole tour in this State. It was, indeed, owing more to Bro. Lindsey and my co-operants, than to any effort which I had made, or could make, ignorant alike of the people and their means. But, on these topics, Bro. Lindsey could speak with much knowledge, freedom and emphasis, having, as a literary teacher and an evangelist, spent considerable time in the county.

In the midst of a magnificent grove, here stands a very handsome and somewhat romantic literary institution, in which both sexes are educated in literature, science and religion. The buildings are neat and comfortable, and they are substantial. The dining-room, in which I was a guest, is spacious and substantial, and well furnished. The number of students, male and female, in attendance, is about sixty.

While here, we enjoyed the Christian hospitalities of Bro. R. M. Clark, the keeper of the boarding house, and his amiable lady, the

Digitized by Google

daughter of Elder Palmer, who, with his old lady, now sojourn with him. This community would have done still more, had they not had an unliquidated debt of $6,000 for their spacious meeting-house and their Academy, hanging upon them. They are truly a liberal and a magnanimous people, and, no doubt, will become very rich in good works, which are always above par in the Bank of Heaven.

Brethren Neville and Fisher, of Bethany College, are now the teachers of this institution. Bro. Lindsey, on account of ill health, was obliged to take the field and labor as an evangelist, which he does with great effect. Bro. Neville, as a classical teacher, has deservedly a high reputation, and is devoted to that department, while Bro. Fisher presides over the other branches.

From Walnut Grove, after I delivered an address on Monday, we posted to Mackinaw, distant fifteen miles, and tarried all night with Bro. Neville, father of J. H. Neville. Bro. Gaston delivered an impressive and edifying address that same evening, to the brethren and citizens of Mackinaw. Next day I addressed that community on the price of human redemption from ignorance, guilt and bondage. The subject was viewed in reference to the duties of Christians to redeem mankind from the consequences of man's sad catastrophe. The immediate result was a contribution of $385, from a church of 140 members. We here met with old Bro. Lindsey, pastor of this church, who did not seem pleased with this proof of the liberality of the brethren in the great cause of man's redemption from ignorance and impiety.

Having dined with Bro. Clark, we set out for Bloomington, and, on the way, spent a very agreeable night with Bro. Major and his interesting family. Next day we arrived at Bloomington in time to meet our appointment; and after two addresses on the Christian Religion, the church and citizens contributed freely. During our stay there, we enjoyed the hospitalities of Bro. Edwin Bakewell, Bro. Wm. T. Major, and Bro. Didlake.

Our Methodist brother, Rutledge, now located at Bloomington, and our Bro. Lindsey, delivered spirited and forcible addresses in favor of education, and upon the importance and necessity of liberally endowing our literary institutions. We received, in all, subscriptions to the amount of $920. This was quite liberal for this church, several of its members generously subscribing to other useful and benevolent institutions. Our Bro. Wm. T. Major, has been forward in these good works, in the town and in the country, cheerfully and liberally giving to all.

Bloomington, the capital of M'Lean county, is rapidly growing in population and wealth; and with its great railroad facilities, the exu-

Digitized by Google

berant fertility of the county of which it is the capital, the comparative salubrity of its climate, and, above all, with the energy and enterprise of its citizens, must soon become a great centre of trade and commerce. These, however, are not the circumstances most favorable to humanity and religion. For human gratitude and piety are almost universally in the inverse ratio of God's bounties and goodness to our fallen world.

Thus far the subscriptions to the Illinois Chair in Bethany College amounted to some $22,000. The amount contributed at Pittsfield, is not on my memorandum book. It is presumed to have been about $1,000, but will be corrected by my Agent's report.

Exhausted beyond farther endurance—to the peril of life itself—I felt it my duty to presume no farther on the powers of nature. Bro. Happy, also, was telegraphed at Bloomington to return home immediately, in consequence of the illness of his daughter. I am sorry that I am not yet informed of the issue of her affliction. Bro. Lindsey consented, through my importunity, in company with some other brother, to fill up the five remaining appointments—at Salt Creek, Sugar Creek, Sullivan, Shelbyville and Charleston, with a promise of my visiting them at some other time, the Lord so willing.

I have, since my return, learned that they have added some $3,000 to former subscriptions—making the aggregate amount $25,000!

From Bloomington, accompanied by Bro. Gaston, (December 3d,) we took the cars for Chicago, where we sojourned at the Sherman House all night. Next morning we proceeded to Toledo, and safely arrived there in the afternoon. Just on arriving in Toledo, we met Bro. Church, bag in hand, going out in the cars some twenty miles to the country, to spend the Lord's day with some good brethren there assembled.

In the morning of the Lord's day, having no church in town, we went to the Episcopal church. The Bishop of all Ohio—Dr. M'Elvain—had appointed to preach in the morning, and to administer the sacrament of confirmation in the evening. This being the third sacrament of the Roman seven, and though I have not witnessed it for many years, I preferred to hear the Bishop deliver a sermon, rather than to see him lay his hand upon the heads of four or five children, under seven years' old, according to the English Common Law. I heard a very good sermon, well read by the Bishop; the purport of which was to show, that between the humble Christian and the most accomplished mere moralist, there was a larger gulf than was ever spanned by mortal man. It was a true position, and handsomely and ably sustained by the Bishop. He is a fine looking gentleman, with or without vestments. Still, he and his invested Priest that officiated

Digitized by Google

in the morning service, were too like, not the Jewish, but the Roman Priests, in Papal livery. What a tyrant is this idol of Roman superstition! How it converts a man of good sense into an ecclesiastic puppet, and undignifies his manly port and bearing! How much more Jewish than Christian, this ecclesiastic-habited mannerism! Oh, when shall English Episcopacy break her unsanctified covenant with Rome, and her Papal harlotry, and, in the chaste attire of truth, appear in the all attractive ornaments of godly sincerity, simplicity and love!

We spent a very happy evening in the family of Bro. Church, and two brethren who had walked eighteen miles from the country, in the hope of hearing us speak at night. Next morning Bro. Gaston and myself took the cars again, but, in the course of the day, we took the parting hand—he for Cleveland and I for Marion, where I rested a day, and safely arrived at home on Friday, and found all things well. The Lord be praised for all his mercies!

ILLINOIS RICH IN SOIL AND IN LIBERALITY.

Illinois is richer in *fact* than in *promise*. At her State Meeting, a year since, she promised us, by her representatives, in annual convention assembled, only $10,000, towards endowing a Chair in Bethany College. Her promise had this extent, no more. But she has given her bonds for $16,000 for a Chair ever to be called the Illinois Chair in Bethany College, and $9,000 to be a perpetual fund for the boarding of her poor sons, who promise to be useful men in the gospel ministry. The proceeds of this sum, in its annual interest, to be appropriated to such as her annual conventions may select, as young men of Christian character, talent and promise.

Besides this, as already hinted, she has, during one year, subscribed, I presume to say, as much more for other colleges and seminaries of learning. Besides this, she is building, and has been annually building, new meeting-houses, paying her own evangelists for their services, and abounding in works of private charity and benevolence. Although possessing not half the church members in Indiana, thousands less than Ohio, and not many more than Virginia, she has transcended them all in liberality to an institution not in her own territory, and has set them an example which, I trust, will at least be equaled, if not excelled, by each of them.

Missouri will not suffer her younger sister, (Illinois,) to achieve greater honor for Christian philanthropy and magnanimity than herself. So I am led to believe, from good authority. Shall I quote some of the boastings of Paul? Reader, turn over to his 2d Epistle

Digitized by Google

to the Corinthians, and carefully read the 7th and 8th chapters, and then I know you will pardon my boasting. The *grace* of liberality—yes, *the grace of liberality*, as Paul calls it—is a special and a glorious grace. Any one may boast of it in others, if not in himself. We boast, then, in the grace of the brethren of Illinois, and as we do not wish to boast in vain, I doubt not but the *grace* of Illinois will produce more grace in Missouri, Kentucky, Ohio, and last, though by no means least, in Virginia, too. Paul boasted of Macedonia, and I must boast of Illinois. This is a ministering to saints and sinners most acceptable to God, and good for the giver and for the receiver. It is a manifold grace. And it is the only grace of which a Christian man may boast of in others, for the good of the giver and that of the receiver also.

We always desired and intended to make Bethany College a fountain of blessings, temporal, spiritual, and eternal. And we will persevere in it. It must have *seven* endowed Chairs. We have given one to Kentucky, Indiana, Missouri, Illinois, Virginia, Ohio; and an odd one to an individual man, whom we are not authorized to name. But we have more to give than Chairs at $16,000 a piece. We want to have State funds for State purposes, like Illinois. She has set the example. This would pour out a continual stream of missionaries. Choose well tried young men, or even married men; let there be a fund to pay their incidental expenses. Let them, in one word, do as Illinois has done. Let them choose their own men, after their own hearts, enlightened and sanctified, and let them send them on to Bethany College, for the Lord's sake and the people's sake. Now let all the people say, Amen.

If I have said that which I ought not to have said, or if I have not said that which I ought to have said, I pray the brethren to forgive me; and if any of them choose to strike, they may strike, provided only they will hear me tell them the truth, the whole truth, and nothing but the truth.

All of which, my dear wife, is affectionately submitted. A. C.

THE VIRGIN MARY NO VIRGIN.

THE great and important place that the "Virgin Mary" occupies in the Roman Catholic religion and worship, is well known. They are always praying to her, admiring her, calling on her name, &c. Now, not only is such a practice without any sanction from the Apostles and writers of the New Testament, and without the least shadow of

Digitized by Google

authority there, but there is really NO *Virgin* Mary now! They are paying their devotions to an entirely *imaginary* being, that has no existence whatever! There was once a *Virgin* Mary, but after the conception and birth of our Saviour, the mother of our Lord *ceased* to be any longer a virgin! So all their worship and adoration of the "Blessed Virgin Mary," are to a complete non-existence—a perfect nothing! What simpletons are Catholics in praying to, and calling upon, that which has no existence at all! Do they ever think, or have they ever thought, of this—of such a great and manifest absurdity! If not, let them now think of it. Let them also think of what an absurdity and glaring inconsistency they are guilty of, in addressing the "Virgin Mary," and, at the same time, calling her "Mother of God." What—a *virgin* and a *mother* at one and the same time! What an irreconcilable inconsistency and contradiction! H.

But to deify the Virgin Mary, is as blasphemous as the styling of the mother of our Lord a virgin mother is absurd. Catholics bestow divine honors, and attribute the perfections of omniscence and omnipresence to a woman who was born, lived and died, as other virtuous women have lived and died. If the ten thousand prayers made simultaneously to her are heard and answered by her, she must be omniscient, omnipresent, and (why not?) omnipotent. A. W. C.

PROSPECTUS OF THE SOWER.

THE last Pennsylvania State Convention passed a resolution to establish within the limits of the State a Weekly Journal, devoted to the advocacy of Biblical Christianity, and a committee was appointed to carry this resolution into effect. This has now been done. Pittsburgh has been selected as the place of publication, and Bro. W. W. Eaton, of St. John, New Brunswick, whose name was mentioned before the Convention, has been secured as Editor. He is now ready to enter upon his labors, assisted by a number of brethren at various points. Bro. Eaton is extensively known, and is well qualified for his position, having been an editor for a number of years in the East. He enjoys the full confidence of the brotherhood wherever he is known.

"The Sower" will be sent to subscribers at $1 50 per annum, payable, for the first volume, on the receipt of the first number; for the subsequent volumes, strictly in advance.

The following programme will indicate its contents: Original Essays on Primitive Christianity; Correspondence from home and abroad; Home and Foreign News, especially Religious—an extensive list of journals, European and American, will be procured for this purpose, by exchange and otherwise; Family Culture; Reviews of Books; the advocacy of Home and Foreign Missions, and of pure versions of the Holy Scriptures; Editorials, &c.

It will be the general aim of "The Sower" to labor humbly for the glory of God and the best interests of humanity.

Digitized by Google

"The Sower" will be published on every Monday. The first number will be issued by the beginning of 1854.

All letters, and other communications, to be addressed to the Editor, W. W. Eaton, Pittsburgh, Pa.

Bros. Loos, Pettigrew and Darsie, are to be contributors to this work, and they are all good men and true, and able to edify and comfort the faithful, as well as to convince or silence the gainsayers. But in this country, and under our government, it is impossible to silence saint or sinner. "For even when vanquished, they will argue still." The Sower will find much rocky ground in Pennsylvania, in its huge mountains of error. It will also find some of the highway trodden soil. It has, indeed, some rich valleys, but they are already cultivated by other husbandmen, or grown up with thorns and briars. Upon the whole, it does not promise much in the form of reading what is now written. They will listen to an orator as a labor-saving machine; but in much of the State nothing has been done, and we trust the Sower will sow bountifully and reap a good harvest. They are all worthy to be heard, and will be heard with profit.

The Harbinger has ever had a small circulation in Pennsylvania. But they say, "You have not labored much in Pennsylvania." Even in Pittsburgh, where I have labored a good deal, its circulation is very small. They are not a reading people. I do not think, with all my labors there, they can make up a respectable club. We shall see. I find that where the Harbinger is most read, there is the most periodical reading. I am not, therefore, sanguine in the hope, that the Sower will have a large circulation in Pennsylvania. But we shall judge nothing before the trial is made, and will hope against hope—or hope with fear and trembling. A. C.

ELDER J. B. FERGUSON.

We extract from the "Minutes of the Christian Co-Operation held at Ebenezer Church, 15th October, 1853," the 7th item from the report of the committee on business, in the following words, to wit:

"*Resolved*, That we deeply deplore the condition of the church in Nashville, growing out of J. B. Ferguson's *post mortem evangelization*, and that we have no affinity for his views on that subject."

On which the following amendment was offered:

"*Resolved*, That inasmuch as a very unfortunate state of affairs exists among the churches of Christ in this section, arising from the singular religion adopted by J. B. Ferguson and his friends, a committee be appointed to report upon the meaning and tendencies of said religion, and the best means of avoiding the evils arising therefrom in future."

Digitized by Google

It was laid on the table till Monday morning, at which time the following amendment was offered by Dr. J. W. Richardson:

"*Whereas*, dissensions seem to exist amongst our brethren and friends as to the peculiar views of Elder J. B. Ferguson, as published in the Christian Magazine; and as an expression of opinion is solicited from this co-operation upon the subject, we will state, for the information of all concerned, that this Association was not established for the purpose of deciding upon the orthodoxy or heterodoxy of any brother's views, either private or public; nor is it responsible for the views of J. B. Ferguson, nor any other person; and all attempts to hold it responsible, or in any way amenable, are both unjust and contrary to the design of its organization. But as individuals, and answering for ourselves alone, we declare that we do not believe the peculiar views of Elder J. B. Ferguson, which have produced the dissensions among our brethren; and that J. B. Ferguson did not act in accordance with the implied understanding of the Co-operation and Publication Societies of Tennessee, in publishing his peculiar views in the Christian Magazine. 1st. Because said paper was not the property of the Editor, but of the State Co-operation; and 2d. Because he knew, and declared that said views were not the common views of the brotherhood.

"Which was unanimously adopted."

That Mr. Ferguson should seek to retain any position amongst us, is irreconcilable with any other view than that he intends to create a party in favor of Universalism. This is most unquestionably his design, if there be any truth in the following documents copied from the Christian Age, of December 22:

"Mr. Clapp, of New Orleans, wrote to Mr. Gurley, of Cincinnati, alleging that Mr. Ferguson 'was with them fully;' that is, that he was a thorough Universalist, and that he would 'change the Campbellite church in the south.' I do not aim to give the exact words—I give the exact meaning."

"In the November number of the Magazine, he eulogizes the 'Star in the West,' wishes the editors 'the most ample patronage and *complete success*, which he well knows they *justly deserve*.' The Star is 'devoted,' Mr. F. tells us, to the spread of *liberalizing* ideas, and is full of the most interesting matter! Now, Messrs. Gurley and Quinby are ultra Universalists. This eulogy of Universalism is contained in a paper which gives us, from the same pen, sundry unjust, crabbed, and illiberal allusions to the Millennial Harbinger, the Christian Age, and their conductors."

Now, we award to every man what we claim for ourselves—liberty to preach and teach his own convictions. But we must hold it incompatible with candor and honesty, guilefully to hold a place amongst us, when he is no more of us than Messrs. Gurley and Quinby, whom he endorses and commends as worthy of the most ample success, in propagating bald and deformed Universalism; and how any church amongst us can choose him as its pastor, unless they, too, are ultra Universalists, demands an explanation, which is alike due to itself and to the Christian brotherhood. A. C.

Life is shortened by indulgence in anger, ill will, anxiety, envy, grief, sorrow, and excessive care. The vital powers are wasted by excessive bodily exercise in some cases, and want of due proportion in others.

Digitized by Google

THE MILLENNIAL HARBINGER.

We have not pressed the claims of this periodical on the patronage of our brethren and the public as some editors of other periodicals, both amongst our brethren and the denominations around us, have been, and are pressing their claims on their readers and on the public, for a more enlarged patronage and support. Still, we think that our patronage might be much increased, and that, too, much to the benefit of the great cause which we plead, and to the enlargement of our means of doing good, both to the present and the coming age. We have not been so importunate on this subject as we begin to think we might have been, and, perhaps, ought to have been. We might, it is true, have made it more popular, in light and ephemeral matters, had we thought more of a large subscription than of the solid and substantial edification of our readers in the grand themes of Divinity and Humanity unfolded in the Bible.

We have, however, in commencing this volume, in anticipation of a larger patronage, ordered a larger edition than in any previous year. Indeed, our list of subscribers has annually increased from the first volume till now. But at the present reduced price to large clubs, we should have double the number that we even now have, to meet our expectations and the growing wants of a community that has probably more than quadrupled itself since its first volume closed.

We and the public owe much to some hundred indefatigable agents, in getting up clubs. Another hundred such would double our means of doing good. The Harbinger is now, in point of size and original matter, the cheapest religious periodical issued from the press in magazine form, known to us in our country.

We anticipate this year a very considerable increase, and have ordered a much larger issue, so that subscribers commencing at any time during the year may be supplied from the beginning. Will our agents and the friends of the cause we plead, all endeavor to increase our readers under the arrangement already proposed?

We have ordered from the East ten thousand copies of a beautiful view of Ancient Bethany, near Jerusalem, recently received with the letter published in this number from Dr. Barclay, drawn by the hand of one of his daughters, which may not be received before the issue of the second number. It has many hallowed associations. On this letter we shall offer some remarks in our next issue.

Cannot our agents, and will not our readers, devote some time and effort to make the Harbinger more useful? A. C.

LIKENESS OF ELDER THOMAS CAMPBELL.

Elder James Challen has recently favored us, at our office, with a few copies of a lithograph likeness of Elder Thomas Campbell. They are exact likenesses; and as to the mechanical workmanship, it is admirably executed. Elder C. will please accept our thanks for the favor conferred. We understand the design of this lithograph is to serve as a frontispiece, by way of embellish-

Digitized by Google

ing the January number of the Ladies' Christian Annual. We wish him all success. Having been got up at considerable expense, a small extra edition has been printed in India Proof, to assist in defraying the expense of the work. Orders will be filled at this office. Price, 50 cents per copy. A. W. C.

NEWS FROM THE CHURCHES.

TEXAS.—Bro. H. Thomas, of Austin, under date of November 12th, writes as follows: "Our first co-operation meeting, held with the church at Georgetown, closed last Tuesday. At this meeting we had representatives from six churches. Whole number of members, 167. Preaching brethren present, A. P. H. Jordan, Stephen Stricklin, Stewart and myself. During the meeting we gained 21 additions to the church at Georgetown. Our next co-operation meeting is to be held in Austin, commencing on Friday before the 3d Sunday in May next.

Bro. T. F. Campbell, of Mt. Enterprise, Rusk, county, under date of October 22d, reports 13 additions during the period of a church co-operation meeting. Bros. C. Kendrick and S. Henderson, were the chief speakers.

On the 1st, 2d, 3d, 4th and 5th of October, a meeting was held at Mt. Enterprise, by Bro. C. Kendrick, during which many were brought to the acknowledgment of the truth and made the good confession. The brethren were also stirred up to greater dilligence and a more lively interest in the cause of our blessed Redeemer—33 were added to the church in that place by immersion. Bro. Henderson held a meeting at Prospect church, on the 9th, 10th, and 11th of October, which resulted in 13 additions—11 by immersion. At the same time Bro. Kendrick spoke in Trinity county, where he immersed 6 and received 3 from the Baptists, and organized a church. At all the above meetings the indications were highly favorable for larger additions, which doubtless would have been realized, could the meetings have been continued. In the judgment of Bro. Campbell, no State in the Union is more alive to the two greatest of all subjects—Christianity and Education—than Texas. But the laborers in these departments are few. [Will the brethren, while entreating the Lord of the harvest that he would send forth laborers, look out from among themselves men qualified for the work, and send them forth into this portion of his Vineyard, that the sower and the reaper may rejoice together? We are pleased to find Bro. Campbell so heartily engaged in the great cause of human renovation. May he be blessed in his works of faith and labors of love, and prove a blessing to others!—A. W. C.]

KENTUCKY.—Bro. R. Watson, of Caseyville, under date of October 7th, reports 18 accessions since he last wrote us.

VIRGINIA.—Bro. L. Waller, of Richmond, November 30th, reports a prosperous meeting in Old Sycamore, which is still in progress. We have had already some 30 additions. Bro. D. S. Burnet is with us. He is, indeed, an efficient proclaimer.

Bro. Wm. Beaumont, of New Cumberland, October 4th, reports the success of a meeting which commenced on the 10th of September, and continued over

Digitized by Google

two Lord's days. The result was 18 additions, 3 restored, and 1 from the Baptists—in all, 22 additions. Bro. Brown, the States' Attorney, one of its late accessions, has shown himself very zealous in the good cause. "We expect to find in him an able advocate of the cause of our Master." Bro. Gray, of Youngstown, Ohio, was our chief proclaimer on the occasion.

OHIO.—Bro. Gray, on the 24th of September, commenced a protracted meeting and continued over a week, which resulted in 6 additions by baptism and 2 restored. The facts and principles of the gospel were presented in so forcible a manner as to completely overpower the sceptics who were present on the occasion.

Bro. Reeves, having recently held a meeting in Smith township, Mahoning county, had the pleasure of introducing 14 persons into the Kingdom.

MISSOURI.—Bro. T. M. Allen, under date of September 14th, thus writes from Paris, Monroe county: On Friday the 2d inst., on my way to this county, I immersed at Columbia a young lady, the daughter of Sir Rutherford, of Fort Smith, Arkansas. I had immersed her mother upwards of twenty-five years ago, at Paris, Ky. She was then Miss Eloisa Bell, who, soon after her baptism, went to Arkansas, where she still resides. I had not seen her for a quarter of a century, until a few weeks ago, she came with her daughter to Columbia, where she remains to go to school, and has thus early in life confessed and obeyed the Saviour. How it will gladden the heart of this pious mother, to hear that her daughter has, in the morning of life, followed her example and become a Christian.

The Monday previous, I immersed 3 other ladies—a mother and her two daughters, at the same place—making 4 additions to the church at Columbia that week.

On Saturday, the 3d inst., Bros. A. Wilson, T. P. Haley and I, commenced a meeting at Union meeting-house, seven miles west of this place, which continued until last Thursday evening. There were 19 additions, most of whom "heard, believed, and were baptized." Among those who confessed the Saviour, were two young ladies from Yazoo City, Miss. They, with their mother, are on a visit to their relations in this county, and, hearing the gospel of Christ, submitted to the reign of favor, and will return home rejoicing, to tell their friends what great things the Lord has done for them, and I trust will be greatly instrumental in introducing Primitive Christianity in the City of Yazoo. They are daughters of Bro. John E. Shropshire, who, I hope, will pardon me for introducing his name in the Harbinger. It is for the purpose of trying to induce some of our preaching brethren in Mississippi to visit them, and aid them in planting the standard of our Divine Saviour in that city. Will not Bros. Butler, Brown, and other Christian preachers, remember these beloved disciples, and visit Yazoo at no distant day? Could you have witnessed the anxiety, and heard the importunity of Sir Shropshire, to have me visit them, I am sure you, who reside in the State, would soon go there. One other of the number added, was an aged and respectable gentleman, who had long been a Universalian. He renounced his speculations, and united with the congregation on the one faith, one Lord, and one baptism.

On last Saturday, the 10th inst., we commenced meeting in this place—the same preaching brethren here as at Union. Notwithstanding camp-meetings

Digitized by Google

have been going on in the county, yet our congregations have been very large and solemn. There have been 51 additions; most of them, like the majority of additions at other meetings I have attended for the last several weeks, are young persons, in the morning of life. This makes 160 additions that have been obtained at the different meetings I have been at, with other preaching brethren, during the last few weeks. The prospects are truly cheering in our country for good, but we have not half the number of preachers to meet the many calls we have from all parts of the country. I do wish that our preaching brethren would give up other pursuits, and give their entire time and energies to the best of all causes. Twelve young brethren went into the water in one *platoon*. We have truly had rejoicing and refreshing seasons from the Lord. Praised be his name! The meeting is still progressing. I send this by young Bro. Bassett, who is on his way to Bethany College.

Under date of October 7th, Bro. Allen reports a meeting of sixteen days, which closed with 89 additions. Also a meeting at Savannah, resulting in 60 additions to the congregation. Bro. P. L. Hudgens was the chief laborer. At Antioch a meeting was also held recently by Bro. J. J. Errett and other preaching brethren, during which 15 made the good confession. Bro. J. J. Errett held a meeting also at Hickory Grove, in Warren county, when 6 confessed the Lord.

Bro. Joseph Baldwin, of Savannah, under date of September 25th, reports 90 additions during a meeting in Platte City. Bros. Lard and Hudgens were the speakers on the occasion.

Mississippi.—Bro. W. V. W. M'Lendon, of Chickasaw county, under date of September 24th, reports 9 additions—7 of whom confessed the Lord, and 2 united from the Baptists. This church, a little over two years ago, numbered only 18 members, and now numbers 34. After closing his labors in the aforesaid county, Bro. Ben. Cooper visited Choctaw, some thirty miles distant, where he preached about ten days, and immersed 12 persons. Thence he goes to Oakland, whence we hope to hear from him next month.

Nova Scotia.—Bro. Daniel Crawford, of Digby county, gives cheering news of the success of the good cause in the region of his labors. Since last April, he has been employed as the Evangelist for the North-Eastern Co-Operation—32 persons have already yielded the obedience of faith, and the prospect is encouraging for more. Opposition in that region would seem to run high, but we trust our valiant brother will be able to surmount much of it, as the Lord of Hosts is on his side.

Illinois.—Bro. R. Watson, of Mt. Vernon, Ia., September 2d, reports 18 additions during a meeting held at the Stone Meeting-House, Hardin county. The good cause is gaining ground rapidly in that section.

Canada West.—Bro. James Black, of Eramosa, under date of July 14th, reports the good cause to be prospering in that region of the Queen's dominions. Considerable numbers have recently been added to the church of Erin, Wainfleet, Esquising, Rainham and South Dorchester, under the labors of Bros. Doyle, Kilgour, Anderson and Sheppard. "All that is wanting to make the cause flourishing in Canada, is proper organization. We have the men and means to support them. Bro. Sheppard is a very acceptable proclaimer, and

Digitized by Google

was a few weeks ago set apart for the work of the ministry, by fasting and prayer, and imposition of hands." [We should be glad to see our churches of the States imitate their practice, in thus setting apart their Evangelists to the ministry of the Word. If this scriptural ordinance was universally observed in setting apart our Evangelists, we should not so often hear of men attempting a work for which they have neither the moral nor intellectual qualifications; or, if perchance they have the latter, they but disgrace the cause for want of the former.—A. W. C.]

Wisconsin.—Bro. L. Sterling, of Bad Axe county, December 11th, writes: "We have two churches of Disciples in this county—one of 11 members, at West Prairie, and one at Viroqua, of 20 members. Bro. D. Parkerson is our Evangelist. If any of the brethren are passing up the Mississippi, we would be glad if they would call with us. We are nine miles from Battlefield Landing."

ABINGDON ACADEMY.

Abingdon, Knox Co., Ill., Nov. 22, 1853.

Brother Campbell: This is to fulfil the promise made to you at our separation.

Our institution is called "Abingdon Academy." It is entirely under the control of the Christian Church. We have seven Trustees, viz: Wm. Maxwell, James E. Gaston, George Price, John Miller, S. H. Ritchey, J. C. Reynolds, and P. H. Murphy.

Wm. Maxwell is our President, S. H. Ritchey, Secretary, and J. C. Reynolds, Bursar.

The instructors are P. H. Murphy and J. C. Reynolds. We teach any thing that the scholars wish to study. We have scholars from the beginning to the Latin and Greek languages.

We have both males and females.

The Bible is to be studied and taught as all other books. So we teach a class in Sacred History.

Our terms of tuition range from $2 to $4 50 per quarter.

Our session commences on the first Wednesday of September, and closes on the 4th of July. We have had, since the first of September, 82 students.

We contemplate building a good and sufficient building for the institution during the ensuing season. We have made a commencement in raising subscriptions. We have now about $5,000 subscribed. About $4,500 of the above sum was subscribed by the Abingdon congregation, and there is quite a number of them who have never seen the subscription. We wish to get $10,000 subscribed, and then build a good house and furnish it.

Your brethren in Christ,

P. H. Murphy,
J. C. Reynolds.

☞ Several important communications, obituary notices, &c., are crowded out of this number. They will appear in our next. It would be well to bear in mind, that matter must be received before the 15th of each month to secure publication in the following number. A. C.

Digitized by Google

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. IV.] BETHANY, VA., *FEBRUARY*, 1854. [No. II.

AN ADDRESS ON COLLEGES,

Delivered in the City of Wheeling, Va., January, 1854, being one of a series of Lectures in behalf of the erection of a new Church Edifice in that city.

LADIES AND GENTLEMEN: We have selected for this occasion, connected, as it is, with the erection of a temple for Christian worship, the subject of Colleges. Colleges and churches go hand in hand in the progress of Christian civilization. Indeed, the number of colleges and churches in any community, is the indication and exponent of its Christian civilization and advancement. There is, it appears, designedly or undesignedly, some sort of a connection or relationship between them. The oldest college found in the annals of the world, is thus associated. Seven hundred years before the Christian era there was a college in Jerusalem, intimately associated with religion. A prophetess made it her abode, in connection with other eminent personages. But we presume not to say what its peculiarities or distinguishing characteristics were. "Schools for the Prophets" there were in the days of the Kings of Israel. Indeed, in the latitude of this word *Prophets*, nothing is specific, save that they were teachers of the people, and, in some way, connected with the teaching of religion.

But, as we can learn little from these colleges, we shall say little of them, and request your attention to those institutions called colleges amongst ourselves, and in the history, progress and philosophy of

Digitized by Google

which we and our contemporaries are better informed, and, incomparably, more interested.

Colleges and schools of every rank are, or ought to be, founded on some great principle in human nature and in human society. They are presumed to have been, and of right ought to be, founded on a sound philosophy of man, and of man in all his relations to society and the universe. Hence, the first question to be satisfactorily settled is, *What is man?* Lord, what is man? The greatest mystery to man is often man himself. It is yet, with myriads of our race, a still litigated question. Is he a mere animated particle of this earth—a purely physical and animal being? If he be so, then his education or development should be purely physical, differing little from that of a horse, a dog, or an ox. These are gregarious animals, and, therefore, social in their nature. And having been created for the use of man, they are only susceptible of just such an education as fits them for his use and service. Apart from their relation to man, they need no education for themselves. They, indeed, according to those who deny the inspiration of the Bible, are superior to man in this respect, that they have in themselves an instinctive and infallible law that safely conducts them through life, and in reference to their whole destiny. The gross materialists and sceptics, of all schools, degrade themselves below these animals, in denying the Bible. Man has not instinct sufficient to choose or to refuse food or medicine. But the brute creation have an infallible instinct, adequate to all that is necessary to their whole destiny. They are, moreover, susceptible of receiving such an education and training as amply fits them for the service of man. We have schools and teachers for them. The graduates in the schools of dogs, oxen and horses, are much more valuable than uneducated and untrained dogs, oxen, or horses. A well educated ox, ass, horse, or dog, will command a much greater price, because much more valuable to man. If man, then, were a mere animal, his education, of course, should differ little from that of the dog, the horse, or the ox. And, indeed, with shame be it spoken, we occasionally find some in human form not so well educated as their dogs, oxen and horses.

But is man himself a mere case of well-assorted instruments, with locomotive power? A mere beast of burthen? A purely carnal machine? If so, in what consists his superiority to the beasts that perish? Is it that he is a biped, and more sagacious than the beasts of the field—more imitative than a monkey or an ape? Then, indeed, his education is a very simple affair, and soon consummated. But who so contemplates man? Shall we admit such a fallen creature into the circles of humanity? We could not argue such a question in the 19th century, and in the presence of American citizens.

Digitized by Google

We venture to assume, in your presence, that man was not originally a sensitive plant, detached from his root by the balmy Zephyrus breathing on Flora, metamorphosing its roots into limbs, and its branches into arms, and then sending him adrift in quest of new adventures.

Nor shall we poetically imagine that dame blind Nature tried her youthful hand on the Crustacea of old ocean and Terra, produced a lobster and graduated it up to man. We will rather acquiesce with Moses, in his record of the six days' operations of the Self-Existant Jehovah, whose omnipotent volition spread out the heavens like a curtain, and founded the earth upon nothing extraneous of his own fiat; guided, indeed, by his own wisdom and benevolence; radiating from himself countless systems of suns and planets moving in the boundless fields of space, and in the infinite harmonies of his own unbounded goodness. Such an origin is infinitely more honorable to man than all the fictions of all the poets of six thousand years. Here, then, we fix our Jacob-Staff, in commencing the survey of the grand plantation of our common humanity.

Lord, what is man? Thine own offspring, reared out of the dust of earth, inspired with a portion of thine own spirit, and endowed with an intellectual and a moral, as well as with an animal nature. Man, then, is, in one sense, a triune personality. In his constitution, like that of the temple, there is an outer court, a holy place, and a most holy. Such is his specific and essential constitution and embodiment. In the more plain and less figurative style of an Apostle, he has a *body*, a *soul*, and a *spirit*. No two of these are identical. His body is an animal body, of the most admirable structure and the most exquisite finish and adornings. It is a splendid edifice, a beautiful building of God, an exquisite habitation for an ethereal guest called the soul, or animal life, which is itself but the envelop of a spirit that communes with the finite and the infinite in the universe.

Greeks, Romans, Anglicans and Americans, have three distinct names for the three constituents of the triune man. The Greeks had their *soma*, their *pseuchee*, and their *pneuma*. The Romans had their *corpus*, their *anima*, and their *spiritus*. The English have their *body*, their *soul*, and their *spirit*. No two of these three are identical, or equivalent in Greek, Roman, or English. In the freedom or licentiousness of our language, we often confound the soul and the spirit. But this is as ungrammatical as it is unphilosophical. In the New Testament the word *pneuma* occurs some 380 times, and is never once translated *soul*—always *Spirit* or Ghost. The *pseuchee* occurs 150 times, and is never once translated *spirit*, but always *soul* or *life*. The horse and the dog—indeed every creature possessing life, from the mammoth to the veriest animalcule—has an *anima*, a soul or a

Digitized by Google

life, but not one of these has a *pneuma*, a spirit or a guest. This word is always used when speaking of the Holy Spirit, sometimes Holy Guest or Ghost. Physicology and Pneumatology are, and ought to be, distinct sciences.

From these data we ascend gradatim, to the conception of the dignity and glory of man. Man is not a mere vegetable, a mere animal, nor even a mere intellectual being. In his present condition he is truly an animal, an intellectual and a moral being, and, consequently, he is a microcosm, an epitome of the universe, having in himself the elements of the earth and of the heavens. Something in common with God, with angels, and with the brutes that perish. There is, therefore, a divinity stirring within him; for as humanity and divinity were united, not mixed, but embodied in one personality, in the person of Adam the second, so by the Divine Spirit shall our ransomed humanity be changed into the image and likeness of the glorified Adam, who is equally the son of Adam and the Son of God, and constituted an heir in common of the whole empire of creation.

Such being the true data of man, we have made some progress in the preface to the true theory of his education or development. We have neither amplified the field, nor exaggerated the nature of the soil, to be cultivated by all the sciences of the schools, and by all the arts of the highest Christian civilization.

Man is not merely his own body, his own soul, or his own spirit. These three comprehend neither more nor less than the legitimate meaning of the great pronominal I, myself. The pronoun I, is purely a *personal* pronoun, indicative of all that constitutes the thinking, feeling, willing, acting personality, and not any one portion of it. True, indeed, grammarians give it gender, number and case. But in this they philosophically err. *I* has no gender, number, or case. Other words, such as *me* and *mine*, have been associated with it, and substituted for it, in certain relations, after the example of the Greeks and the Romans. But *I*, as well as *ego*, and all its ancient and venerable ancestry, only show the perplexity of grammarians, in attempting to submit this singular-plural and plural-singular, to grammatical and philosophical proprieties. All our august personages betake themselves for refuge to the plural *we*. Hence kings, potentates, and all sovereigns, shelter their majesties under a singular-plural, and say, *we* enact, ordain, and establish.

The grandeur of the fact is this, that God, after whose image man was created, is singular and plural; singular in one ineffable nature, and plural in three personalities—all of which is adumbrated in man's three natures in one personality. His spirit, soul, and body, are, therefore, three distinct entities, constituting one thinking, willing,

Digitized by Google

acting, sublime personality, the brightest image of that Divinity whose awful *fiat* gave birth and being to this stupendous universe.

Grammar and philosophy have no greater difficulty to compromise than in this case. The reason is obvious—grammar is arbitrary and tyrannical, while philosophy is rational and consistent. *I* is, therefore, in our language, a mere representative of one personality—of one body, soul and spirit, acting in one corporation, constituting one *substantive* pronoun, and one human person.

This human person, this pronominal *I*, may live, and move, and have its proper being and individuality in ten bodies during seventy years. Still, it is the same *person* inhabiting ten different houses. It may, in some of these houses, lose a room and some of its furniture—an arm or a limb, for example, or both arms and limbs, and yet the personal identity, and the consciousness of this thinking, willing, acting I myself, remain immutably the same.

But there is, most happily, another fact—This spirit, or inner man, while residing in one house of two stories, is not necessarily one immutable *character*. It is impressible and transformable by intellectual, moral, and spiritual considerations, arguments or motives. Hence a *new spirit*, or tenant, is conceivable and possible in an old house.

It is, indeed, propounded as a Scriptural fact. But it is new only in its character, not in its essence. The spirit of a man is a positive entity, and not a mere mode of being—a new temper or a new feeling; more or less, indeed, depending upon, and affording impressions *ab extra*—by its associations with other persons and their respective characters. Thus, even in one and the same body, a pure, holy, and happy spirit, may become a very monster in all that defiles and degrades human nature. And hence the value and importance of a rational and moral education, and of proper teachers and associates, "since as the twig is bent the tree's inclined."

Thus we are led to conceive of the proper elements that enter into the constituency of a philosophical, rational, and moral education.

A school is well defined to be "any establishment in which *persons* are instructed in arts, science, languages, or in any species of learning; and occasionally it merely indicates the pupils assembled for instruction." It may be a family school, an infant school, a common school, an academy, a college, or a university. But of whatever character its subjects or its objects, its aim should be the physical, the intellectual, the moral, and the religious development and culture of the pupils that compose it. Such are the views now generally entertained by all writers of reputation, in the Old World and in the New. Such, certainly, are our views, long since reported, frequently

Digitized by Google

repeated, and now reiterated in the full assurance of understanding, as truly in harmony with the wants of human nature and of human society.

There are, in this view of the subject, two capital ideas—the first is *development*, the second is culture. The first supposes that in a human being there are certain organs, powers, or capacities, that may be expanded, developed, and corroborated to a certain maximum or extent, which will give to the subject the entire use of himself, in respect to himself and to his species.

1. Physical education takes under its special superveilance and instruction the physical constitution, in all its characteristics, and sets about the scientific development and corroboration of all its organs, especially its vital organs—head, heart, lungs, stomach, and viscera—essential to vital action, good health, and full development. It directs the character and the extent of the self-denial and physical exercise essential to these ends, with the necessary attention to food and raiment.

2. Intellectual education, after giving an analysis of the intellectual powers—perception, memory, reflection, reason, imagination, abstraction—proceeds to the exercise and employment of them in the acquisition and communication of knowledge, including grammar, logic, rhetoric, oratory, taste, discussion and debate.

3. Moral culture is not the mere study of moral science. It begins with an analysis of the moral powers—the conscience, the affections, the passions, and the continual exercise of them in all the relations of life—in truthfulness, justice, honor, benevolence, humanity and mercy.

4. Religious development. Man being the subject of religious and moral obligations, he must be made to perceive, realize, and acknowledge these obligations in every step of his progress in all the relations of life. The only text-book for this study and science is the Bible. It is, therefore, and ought of right to be, more or less the study of every day in every seminary of learning. It is the only proper text-book for these most essential and important of all the sciences and studies of life. Its Author is also the Author of man. He that formed the human eye, formed it for the light of the sun; or formed the light of the sun with a reference to it. The Creator of the sun and the human eye for each other, so far as vision is concerned, formed, in like manner, both the Bible and man. But the Bible came into being since man lost Paradise and fell into a *preternatural* state, and, therefore, it is as admirably adapted to man as *he now is*, as the laws of nature were to man *as he was* at the beginning.

The Bible is, therefore, the only infallible text-book of the true science of man. No mere man, nor all humanity, could have been the

Digitized by Google

author of it. None but the Author and Creator of man could furnish the text-book of man in all his relations to matter and spirit; to things past, present, and to come. Without it no man ever was, is now, or will hereafter be, educated. Mankind in all ages, and under all circumstances, have felt and acknowledged, in word and deed, the indispensable need of religion, in order both to education and to nationality. Hence the mythologies of the barbarous tribes of earth in all the eras of humanity. Gods, altars, priests, sacrifices, and worship, are both as ancient and universal as human kind. There cannot be found in universal history a people without something called religion. A man without reason is not a *man*, though he may wear the outward form and livery of man; and reason, without religion, is both halt and blind, although it may be, by the simpleton, presumed to be perfect and complete.

In all nations, as well as in our own, there is a by law established religion. What, say some American citizens, have *we* a *by law* established religion? Yes, fellow-citizens, we have a by law established religion. I do not affirm that we have a *by law established* Jewish, Christian, or Pagan religion, in the specific terms of a Jewish, a Christian, a Roman, or an English hierarchy. Still, whe have a *by law established religion;* not, indeed, in any specific form of worship, but in the rights of conscience, in the administration of oaths, or appeals to God, on the part of all the organs of civil government, from the President of the United States down to a common magistrate, and in the administration of oaths to all witnesses, according to the conscience. In these we have a solemn recognition of the being and perfections of God, of a day of judgment, of future and eternal rewards and punishments. We have, moreover, a still more specific recognition, though not an exclusive recognition, of the Christian religion, in the observance of the ordinances of Christian worship, in the cessation of all secular and legal business on the "Christian Sabbath," or Lord's day, in the recognition of every citizen's right to exemption from all civil interference on that day, and in a perfect freedom to swear and to worship God according to the dictates of every citizen's own conscience.

Indeed, we might go farther, and affirm that, *the Christian religion*, but no sectarian form of it, is by law established and recognised in the institution of marriage, in the inhibitions of bigamy, adultery, fornication and incest. The Jew and the Gentile are alike protected in the practice and enjoyment of all the religious dictates of their consciences towards God, without any interference or infraction of these rights and dictates of conscience, on the part of his fellow-citizens. This is a very broad and rational provision in behalf of religion—of

Digitized by Google

all religious faith and worship. No Jew nor Greek, no Romanist nor Protestant can, in reason or in justice, demur at our *national religious ordinances* and *constitutional provisions* on the subject of religion in general, or of any special form of religion in particular.

Religion, in its essence and spirit, can never be compulsory, as in the Papal states and territories; but it can, and of political right and immunity ought to be, left to the free choice and spontaneous action of every human being. And such is its exact position in these United States; and is, as it ought to be, the pre-eminent source and fountain of all our national prosperity, dignity, honor and happiness. And may it ever be the boast and the glory of our common country, that every citizen, and even every alien, may freely worship Almighty God according to the last and the best dictate of his reason, his conscience, and his affections! We regard this not as an act of mercy, but as an act of justice, not to ourselves only, but to our species—to our common humanity.

As Cowper sung of England's mercy, so say we of American justice,

> "Spread it, then, and let it circulate
> Through every vein of all your empire,
> That where" *American* "power is felt,
> Mankind shall feel" her *justice*, too.

The genius and spirit of our national institutions, it is fairly presumed, and as all our experience demonstrates, must more or less pervade, indeed permeate, all the institutions of our country, whether religious, moral, or educational. We need, in this case, no legislative act of conformity. It is a law of our species—an order, a decree of heaven. A theology necessarily terminates in a theocracy; a christology in a christocracy; an oligarchy in absolute monarchy; a universal freedom of speech and action in a fierce or in a tame democracy. There is a centre in every circle, and a central idea in every system in heaven and on earth. All the rest are either chemical or philosophical, intellectual or moral, religious or political conglomeration. The central idea gives character, form and spirit, to every system, whether ontological or deontological, material or spiritual.

Absolutism pervading the State, it will pervade the church, the synagogue, the school, and the family. Democracy pervading the State, it will pervade every human, and, sometimes, every Divine institution in it. Hence, a political despotism terminates in paganism or popery. Is there a Jupiter Tonans in the State? There will be a Pope—a spiritual Jupiter Tonans in the church. Is there an aristocracy in the State? There will be an aristocracy in the church. Is there democracy in the State? There will be democracy in the church. Is there anarchy in the State? There will be anarchy in the

Digitized by Google

church. Hence, Protestantism and Liberty are like the Siamese twins—united in life and united in death.

A papacy is an exotic in a land of Protestantism, and can never thrive in such a soil. It, therefore, largely imports guano.

Protestantism under an absolute despotism, if permitted to live at all, lives only in a hot-bed. Thus, in America, we have, as yet, common schools; but how long we shall have them, is already a question mooted by foreign Romanists. Odious they, indeed, yet are, and always have been, to the taste of the whole Roman See; yet every true American citizen regards them as the palladium of our free government, and the true nurse and cradle of both civil and ecclesiastic liberty. Without them, indeed, we have had, and can have, a tyrannical oligarchy, an absolute autocracy, or a fierce democracy, in both church and state.

All the centres in the universe, like our sun, are both attractive and radiating. Moons are only reflectors. In all papal countries, the Pope is symbolically the sun; the king is only the moon. There was, indeed, one Joshua, a Hebrew, who bade both sun and moon to stand still, and they immediately obeyed him. We, too, once had an American Joshua, who bade the politico-ecclesiastic sun and moon to stand still, and they, too, obeyed him. But our Joshua sleeps in Mount Vernon, and all the thunders of earth cannot wake him. He has, indeed, no successor, because God creates nothing in vain. We shall, therefore, cherish the hope, that we may never need another. But should we, by neglect of duty, apostatize from our religious and political faith, and superinduce a second reign of darkness, ignorance and terror, we might then need another Joshua. I fear, in that case, our prayers would not be heard. For should we, or our children, for so many benefits received, crouch to such arrogance, and meanly and ungratefully sacrifice these principles and birthrights for a mess of pottage, at the shrine of ignorance, superstition and despotism—

> "And for so many benefits received,
> Turn recreant to God, ingrate, and false,"

our country might expect from heaven a second Alaric, rather than a second Washington.

Would we, then, have our posterity to escape such a calamity and mortification, let us ever plead the cause, and be the efficient aiders and abettors, not only of universal education, but of an universal education founded on the Bible, the charter of all earthly blessings, as well as of an eternal life to man.

No man ever saw himself, ever knew himself, who has not stood before this mirror. It is as much a revelation of man to himself, as of God to man. A man who has never heard God speak to his soul, is

Digitized by Google

not only ignorant of his proper self, but also of his own species. He alone can be a true philanthropist, who contemplates himself in all his relations to the universe, as developed in the Holy Bible. He must listen to the angelic anthem sung when Adam rose out of dust at the bidding of the Almighty. He must hear the morning stars sing the song of creation, when, in one grand concert, all these sons of God shouted for joy, especially when light from darkness issued, and man from earth arose, the diapason of earth's first anthem pealing through heaven's imperial dome. With these seraphic echoes and emotions in our souls, let us listen to the wail of our suffering humanity, under the heartless, remorseless tyranny of ignorance and superstition—debarring even the Book of Life from the schools of childhood, youth, and manhood, as if designing to make man the tame and easy prey of a foul and mercenary superstition and man-worship.

But while we hold in superlative importance to our country and the church the common school, the sunday school, the infant school—and, after these, the academies and colleges of our country—the grave question rises in greater interest, *How are these schools to be supplied with teachers?* We at once answer, just as the little springs and rivulets in our fields and gardens, the creeks, the rivers, the lakes, the seas are supplied with water. They are, one and all, supplied by the great oceans of earth.

The sun, that great fountain of all heaven's temporal blessings to man, plays off his artillery of calorific rays upon he waves of the wide spread oceans of earth, giving life, activity and wings to its invisible particles, uplifting them towards heaven, and placing them in the swaddling bands of atmosphere. They are nursed into fog; then, misting along the mountain tops, they launch into the bosom of some congenial realm of air, and, coalescing, form large companies or schools of clouds. Soon a war of elements begins. The electric spark gleams into life, corruscating amidst these vapors until condensed by a change of temperature, in the strife of elements, they fall slain upon the fields and gardens, pouring their contents into the veins and arteries of earth. Hence the springs, the brooks, and the rivers of earth are supplied; thus replenishing all nature with its water of life, which makes the hills and vallies glad, Carmel and Sharon to rejoice, the wilderness and the solitary place to rejoice and blossom in the fulness of their joy. And all this in answer to the cries of earth, parched and dry, invoking in poetic strains—

> "Come, gentle spring! Etherial mildness come!
> And from the bosom of yon dropping cloud,
> While music wakes around, veiled in a shower
> Of shadowing roses, on our plains descend!"

Digitized by Google

Thus the oceans and seas furnish every drop that irrigates our fields and gardens, cools the air, and warms our hearts with food and gladness. Such, analogically, are our colleges—our great seminaries and fountains of learning. They are the sources whence issue the science and the literature, the professors and the teachers that create the academies, the schools, and the seminaries of every grade, furnishing teachers for all the schools in Christendom.

But A, B and C respond, we are teachers, male and female teachers, and we never were within the walls of a college. True, often, alas! too true.

And whence derived you your learning and science? From books? And whence the books? Originally, doubtless, from those who were nurtured and cherished in colleges. Colleges furnished the garniture and the means by which you, male and female teachers, were yourselves furnished and fitted for the work. As well assume that the early and the latter rain, "the green growing showers" that fall on your fields, and the diamond dew-drops that bespangle the flower buds of your gardens, originated not in the ocean, but in the balmy breezes that bear them from the lakes, or rivers, or seas of the earth. Or as well assume that the calorific rays that create the heat of summer, originate not in the sun, but are radiated from the earth.

Men, and not brick and mortar, make colleges, and these colleges make men. These men make books, and these books make the living world in which we individually live, and move, and have our being. How all important, then, that our colleges should understand and teach the true philosophy of man! They create the men that furnish the teachers of men—the men that fill the pulpit, the legislative halls, the senators, the judges, and the governors of the earth. Do we expect to fill these high stations by merely voting or praying for men! Or shall we choose empirics, charlatans, mountebanks, and every pretender to eminent claims upon the suffrages of the people! Forbid it reason, conscience, and Heaven!

But as radical and most fundamental of all, we must have the true theory of education—a theory grounded in the true philosophy of man—before we can devise any system of public or private education in harmony with the genius of humanity and the wants of society. And here, again, we must reiterate the importance of having the true science or theory of man before we can devise a system of instruction in accordance with the wants of the individual and the wants of society. It has become a trite saying, that the whole man—body, soul and spirit—must be developed and educated up to the entire capacity of his nature, and with superlative reference to his present, future, and eternal destiny.

Digitized by Google

And at this stand-point we must congratulate ourselves that we live, not merely in an age of progress, but that we have progressed so far as to ascertain from the analytic and synthetic science of the past and the present age, that man has a purely physical, a purely intellectual, and a purely moral nature, in his own proper personality. And also, that these three are of necessity to be subjects of man's education from the cradle to the grave. Of these now conceded points, we shall not speak particularly. Nor need we dilate upon the physical department of our constitution, nor, indeed, upon the intellectual. Light, no doubt, has greatly increased, even beyond our practice, upon these two departments of human culture and of the human constitution. The third, usually called the *moral*, is, by some, made to include the religious nature and constitution of man. We cannot dissect the inward as we do the outward man. The inner man is not made of materials separable and distributable, as are the bones, the muscles, the arteries, and the veins of the outer man. Nor can we separate the constituents of the intellectual man. We can, indeed, learnedly speak of perception, reason, judgment, memory, imagination; but we cannot separate and discriminate the lines within which they operate and co-operate. And still more subtle the moral man, and too remote from all personal analysis. Indeed, the phrase or term "*moral constitution*," is more current and popular than appreciable by most thinkers and speakers—two classes of men very dissimilar in certain attributes of character.

Moral, moral action, moral evidence, moral sense, &c., show how vague and indefinite the term has become. We have, in our dictionaries, columns of definitions of this term and all its family, derived from the Roman *mos, moris*—a custom. Morals, with the Romans, formerly indicated the *customs*, or the established usages of society, good and bad. But we choose to define it more legally and evangelically, from the second table, or what has, in Christendom, been called "*the moral law*"—the ten commandments.

But this is somewhat indefinite, because the ten precepts contain alike the elements of religion and morality. The last six are, however, scripturally, philosophically and formally, *the moral law*. Hence our duties to man, and their duties to each and every individual, is the true, the legal, and the evangelical import of the term. The moral sense or conscience is that power which, when properly educated, dictates and appreciates the character of actions, as they affect and bear upon the persons, the property, and the character of our neighbors and fellow-citizens. Religion sanctions these, but religion proper indicates our duties to God. Hence, the law of ten commandments is the summary outline of all our duties to God and to our fellow-man.

Digitized by Google

We, therefore, prefer to use the word *moral*, in reference to our proper theme, as indicative of our relations to God and man, merely because the term in *reference to education* is so used; and especially, as the authority that sanctions the purely moral code must be regarded as alike sanctioning all the principles of religion and morality.

By a moral culture or education, we, therefore, include the proper development and direction of our moral constitution, both as respects our duties to God and to man. Both are not only within the legitimate precincts of moral education, but indispensable elements of it; for all that sanctions the six precepts of the moral code, is contained and found in the four precepts of the religious code, and, of these, the first precept is the only one in its nature and relation *absolutely* religious. Hence, the greatest philosopher that ever lived, said that all religion and all morality are contained in two precepts—purely, abstractly, and philosophically sublime and explicit. The authority that sanctions both, is asserted and clearly stated in the sublime preamble, "I AM THE LORD THY GOD." "*Therefore*." This is a nonesuch *therefore*. It has no parallel in all the tomes of earth. Without the recognition of its preamble or premises, neither religion nor morality can be studied, taught, or learned. Hence our grand corollary—that moral culture, or *moral education*, cannot be communicated or received, but upon, and after, the admission and acknowledgment of this superlatively sublime and ineffably grand oracle. Without it, you may create a popular gentleman, or a fashionable philosopher, at the meridian of London, Paris, or Washington. But without it, you cannot create a *man*, in all the nobility, moral grandeur, and sublimity of his origin, relations, and destiny in God's universe. A college or a school, therefore, adapted to the genius of human nature—to man as he is, and as he must hereafter be—cannot be found in Christendom, in the absence of a moral education founded upon the Bible, and the Bible alone, without the admixture of human speculations, or of science, falsely so called.

But essential as religion is, both to the school and to the State, the preternatural and unfortunate condition of Christendom is such as to inhibit the introduction of any form of Christianity into colleges and seminaries of learning. And the masses of religionists of every school, are so sensitive on this subject as to prefer a college or a school wholly disconnected with any form of religious instruction, unless it should happen to be of their own peculiar type. Many prefer to exile the Bible from the college or the school, rather than to jeopard the spiritual fortunes of a child or a ward, through the gloss or the theory of a teacher, that might possibly conflict with that class of opinions which they have already pronounced to be orthodox and

Digitized by Google

Divine. The consequence is, that we must either have no college, with a Bible in it as a text-book, or as many colleges as sects, in any given state or territory. Either of these is a misfortune not easily to be exaggerated. The question of this age is, How is this difficulty to be met and overcome?

That it should be met and overcome, no reflecting mind can reasonably doubt. A bald infidelity or a polytheism, in the absence of Bible studies, must be the necessary consequence. The Greek and Roman classics, and the Pantheon, are essential constituents of a college education. Not only the infidel Gibbon and Hume, but the Westminster Review, and many other such infidel works, are placed on the shelves of college libraries, and largely read by many of the students of every institution. And what antidote have we for all this poison, made pleasant and agreeable by all the associations of a brilliant style and a luxuriant imagery? None whatever, in college studies, the Bible and its evidences being excluded.

To substitute for it the cold and lifeless formulæ of a metaphysical creed, the shade of departed truth, or the cut-and-dry question and answer of some quaint spectacle-bestrid orthodoxy, is not Peter robbing Paul, nor Paul Peter, but some cynical Diogenes torturing both. What a compliment to the towering genius of our American youth, to put into their hands the yet litigated opinions of the hoary Rabbis of far distant centuries, compelling them, with ferule in hand, to take sides with those holding the dogmata of one school against those holding the dogmata of another! Such is, indeed, the fact in Romandom, and in some portions, too, of our American Protestantdom. And shall we of the second half of the 19th century, and citizens of these United States, countenance, aid and comfort such an irrational, discourteous, and intolerant despotism over the minds of our own offspring?

There is but one sovereign remedy for these educational difficulties and embarrassments. We Protestants have a Bible, as well as a literature; and that Bible, as well as the Greek and Roman Bible, states certain prominent Christian facts, precepts and promises, so plainly, so perspicuously, and so fully, as that all Christendom admits them. These facts, so fundamental, are, in the judgment of all, the capital items of the whole Christian institution. They, moreover, contain all in them that enters into the remedial system, and are the foundation of all Christian faith, hope, and love. They are not only catholic in fact, but in import. All Christian ordinances are founded on them, and ordained to perpetuate them. These, with the moral evidences which sustain them, are so evident that no Christian denomination doubts or denies them. They, therefore, are common property, and,

Digitized by Google

without any factitious aid, are competent to man's redemption. They are—1st. That Christ died for our sins; 2d. That he was buried; and 3d. That he rose again from the dead and ascended into heaven. Some make of the last two distinct facts. But whether ascension is to be regarded as distinct from his resurrection, or as only exegetical of it, it matters not, so far as faith, hope and charity are concerned. Every man that believes that Christ died for our sins, and rose again for our justification, so far as his faith is concerned, is said by the Holy Spirit to be saved.

Since, then, these facts are admitted by every denomination of Christians, they may, with great propriety, in all their evidence and moral grandeur, be taught in every school and college in Christendom; and that, too, without any censure, or exception taken by any Christian denomination, Greek, Roman, or Protestant. That this can be done, is demonstrated by actual experiment on our part, and with the consent and concurrence of every denomination in our country. Farther than this public instruction, *ex cathedra*, in Christianity, is neither desirable nor expedient, during a collegiate course of learning.

The Evidences of Natural and Revealed Religion, by Paley and others, being already in use in almost every college in the Union, is a happy succedaneum in all respects but one—and this is, the daily reading of the Inspired writings themselves, in the audience of the whole institution, with appropriate thanksgivings and invocations.

Even our legislative assemblies, and both houses of congress, in their united wisdom, deem it expedient to have some form of religious worship daily dispensed. True, it degenerates into a form, and, too often, into an unmeaning ceremony. Were I a member of any one of these branches of our government, I would certainly move the great propriety of prefacing these prayers with the reading of at least one chapter previous to these intercessions and thanksgivings. It would, as I conceive, greatly tend to smooth the troubled waters of legislative strife, could they hear God speak to them before their orator addresses him.

But there are other reasons why the Holy Scriptures should be read, daily and publicly read, in every school, from the nursery up to the university. The literature of the Bible is the most sublime literature in all the libraries of earth. Its history, too, is the only authentic history in the world of almost half its existence. The Jewish people and institutions antedate all the literature of Greece and Rome, these two great fountains of European and American literature. More than half the years of the world had passed into eternity before Hesiod or Homer sung, or Plato, Socrates, or Aristotle reasoned on the works and ways of God or man. The Jewish Scriptures were finished before

Digitized by Google

Aristotle, Socrates, or Plato was born; and David sung in Hebrew verse before Hesiod or Homer saw the light of day.

The biography and the autobiography of Bible saints—the achievements of its heroes—the wisdom of its sages—the sublimity of its bards—the eloquence of its orators, and the rational and heaven-inspired purity of its saints and martyrs, have commanded, and will, to the last generation of men, command the admiration and the homage of the world. The Book of God spans the whole arch of time, emblazoned with its momentous deeds; and leaning on an eternity past, it reposes upon an eternity to come. It is the only book of life, and the only charter of an immortality to come. And shall man, whose grand *epic* it is, withhold it from his fellow-man, or exclude it from the nurseries, the schools, or the colleges, in which are educated the generation most dear to us of all the generations of men—our sons and daughters, for whom we wish to live, and for whom we dare to die. Forbid it reason, conscience, and every tender sympathy of our hearts!

We make no apology to any Christian people, and still less to them at whose instigation, and at whose behest, we now appear before you, for thus uniting the Bible and the college. We only wish to wed the college and the Bible in the holy bands of a more indissoluble matrimony than any ever celebrated by priest or 'squire, on the waters of the Mississippi. It is the charter of all our charters, the school of all our wisdom, the Alpha and the Omega of all the sciences and the knowledges of man, as he was, as he is, and as he shall hereafter and forever be.

The learned professions of all civilized communities are the benefactions of our colleges. For their endowment and support, we receive in return, as items of profit, all the wisdom and eloquence that fill the legislative halls, the courts of justice, the synagogues and temples of religion and virtue; all who learnedly minister to our wants and wishes in literature, in science, in physics and metaphysics, in the elegant and useful arts of our age and country. They furnish us not only with lawyers, physicians, ministers of religion, teachers of all the sciences and arts of the living age, but directly or indirectly they are the fountains of all the discoveries and improvements in our country and in the present civilized world.

I know no earthly subject, no political question, so full of eloquence, so prolific in argument, and so powerful in its claims upon the patronage, the support, the liberality of the age and of a civilized people, as these great fountains of civilization and blessings to ourselves, our children, and to the human race. All that lies between barbarism and the highest civilization; all that distinguishes the rude

Digitized by Google

American Indian and the most polished citizen, the Barbarian and the Christian, has been achieved by the learning, the science, the arts, the religion and the morals which colleges have nourished, cherished, and imparted to the world.

And yet how strange it is, that of *one hundred and twenty colleges* in these United States, but one has a Chair for Sacred History and Bible Literature. Of these one hundred and twenty, one has been in being 218 years. Yes, Harvard University, in Massachusetts, was erected 218 years ago. William and Mary, in Virginia, and Yale, in Connecticut, before the close of the 17th century.

The clergy, too, were the prime movers in getting up these institutions. New England and her thirteen colleges annually graduate some 500 students; not one of whom, during his whole collegiate course, ever heard, in college, a series of lectures on Bible history, Bible facts, and Bible institutions.

The Congregationalists and Presbyterians, have been most active, most liberal, and most enterprising in erecting colleges, as well as theological schools. These denominations have, less or more, the control of full one half the colleges in America. Methodists and Baptists have each but thirteen colleges. Episcopalians have only eight, and Romanists eleven. Yet, I repeat it, in all these there has never been delivered a course of lectures on the Pentateuch or the four Gospels. The acts of the Greeks and of the Romans, are read and expounded with much learning and eloquence, but the acts of Jehovah, the acts of Jesus Christ, and the *acts of Prophets and Apostles*, have not been publicly read nor developed in any one of them.

The Pantheon, the hero gods and godesses—their amours and intrigues, their lusts and passions, their broils and battles, have been read, studied, lectured upon to satiety in most of these hundred and twenty colleges, as though they had been consecrated to Jupiter Tonans, to Mars, to Bacchus, to Venus, and the harlotry of Pagan worship and Pagan lusts and passions.

Yet we are a *Christian* people, of professedly noble, humane, and philanthropic impulses—glorying in our Christian civilization, our exquisite taste, our good morals, our sound discretion, and our benevolent impulses! Why is it, then, that the Bible, if not by statute, should, in fact, be thus proscribed the halls of literature and science?

The only apology is, that we fear the misdirection of the judgment, the conscience, and the destiny of our children, by what is called sectarian or partizan influences; and, therefore, we must have sectarian institutions of learning, a catechism of doctrines ready made, or made to order, for the conscience and the affections of our sons and wards. Yet, strange to tell, in all the annals of conversion reported in the

Digitized by Google

current century, in all Christendom, I have not had the good fortune to find in any journal or record that one single person was either converted or sanctified by memorizing any catechism, heterodox or orthodox, in all the Christian States and Territories in our modern Christendom, European and American!

But we assume, that if these formulas of speculative theology do not convert any one, they may save some from being entangled in the meshes of a false faith, a false doctrine, or a false philosophy. This is a very questionable assumption; but, when granted, what does it mean? That mere ecclesiastic or magisterial authority, and neither reason nor investigation, is of any value or importance, in giving direction to the understanding, the conscience, and the heart of saint or sinner.

In physics or in metaphysics, in philosophy or in science, there was no progress—no perceptible or valuable progress—for many centuries; during, indeed, the entire reign of the Aristotelian philosophy and the tyranny of the mere logical and catechetical learning. Answers printed or written, for stereotyped questions, propounded in seminaries of learning, I care not what the subject or the science, never made a thinker, a scholar, a philosopher, or a great man, much less a saint, or an heir of immortality.

It is observation, comparison and deduction, that make the man, the philosopher, the Christian. It is faith in the mysterious and sublime facts attested by Prophets and Apostles, obedience to supernatural and Divine precepts, well authenticated, and a rational and well-grounded hope in promises guarantied and sustained by the Divine veracity, that constitute a Christian.

And do we need such auxiliaries to secure the special rights of our creeds and our denominations! So think the Romanists. We may not, indeed, go the length of the Cœnobites and the Sarabites. We may not have the Benedictines, the Bernardines and Fransiscans, but we may have the same mystic personages, under names quite as sacred and quite as superstitious, too, and not less offensive to humanity and good taste than the Jesuits or the Dominicans, with their inquisition and its *auto de fe*.

But we are Republicans and Protestants! Then let us act in harmony with the oracle of the great Chancellor Chillingworth—"The Bible, and the Bible alone, is the religion of Protestants." Let it be as venerated as it superlatively merits, in every school, from the nursery to the university. Let its history of the past and its history of the future, be daily studied and taught. Let its stupendous facts, its sublime precepts, and its rich and ineffably transcendent promises, command a daily portion of our time and of our studies. Let its deep

Digitized by Google

and lofty philosophy and Divine science, imbue the minds of all our youth that receive instruction and garniture for our social system, and the high offices in the schools, the churches, the courts, the legislative halls, and great councils of our august Republic. Let no sectarian dogmata, no ready-made and finished creed, or formula of faith, be introduced into any school or into any literary or philosophic institution. Let the Lord himself teach in all our seminaries in his own words, and in his own arguments, and fear not that he may impinge upon our shibboleths, or weaken our earth-born sanctions of heaven-descended truths. Bribe not the infant mind with the honied arguments and paltry tinsellings of your favorite dogmata, which neither their authors nor their advocates can demonstrate or make intelligible to any discreet and inquiring mind.

He that made the eye of man, can he not see! He that made the ear, can he not hear! He that made the heart, does he not know how to awaken all its sympathies, to open all its fountains of feeling, to allure it to himself, that he may beatify and gladden it forever? Patronize, then, ladies and gentlemen, no church, no school, no seminary that does not honor God's own Book, by giving it to all the people, as God gave it to the human race.

When God himself, by plenary inspiration, educated the Bible philosophers, orators and scribes, shall we embargo their tongues by imprisoning them in papal cells and inquisitorial dungeons, or by inhibiting their being read in any or in every vernacular of the many-tongued earth? Let us rather elevate them to the highest schools and chairs in all our colleges, and risk all the consequences of permitting them to speak to us the Divine Oracles, under the plenary inspiration and guidance of the Spirit of wisdom and of utterance.

Proscribe every creed and manual, every catechism and formula of sound doctrine, from all the theatres of education, of every name and of every party, rather than the Bible, and fear not to permit God himself to be heard in his own wisdom and eloquence, by every pupil and every student in the land, and leave the consequences to God.

If ignorance be a reproach to any people, and if intelligence and righteousness exalt a nation to the highest rank and dignity amongst the nations of the earth, then, under such auspices, we, as a nation and people, shall stand among the nations of the earth great, and happy, and powerful—fair as a morning without clouds, "bright as the sun, and terrible as an army with banners." A. C.

In all thy undertakings, let a reasonable assurance animate thy endeavors; if thou despairest of success, thou shalt not succeed.

Digitized by Google

AN ALLEGORY.

Two sisters, of Divine parentage, were commissioned by their Father to visit the earth and bless mankind with Heaven's most delectable joys. But though sisters, and united in a common employment, both exceedingly beautiful, and bearing unmistakable evidences of a Divine origin, they were in many respects dissimilar. For an earthly mission, neither was perfect. It required their associated powers and energies to perform the work whereon they came to this dark abode of sin and sorrow.

The elder of this lovely pair was born in heaven, ages before the earth was formed, and was engaged in fashioning golden threads of invisible fineness, yet of incalculable strength, with which to link angel hearts to each other, and bind them all in blessed harmony to the throne of God. Every young seraph she led by such a thread up the bright pathway of heavenly progress, and over the sapphire pavement in bold adventures of praise and adoration; and oft, when their unfledged spirits were weary, she bore them on her own glittering pinions in rapturous flights, till lost to view in the effulgence of Divine Majesty; and then, amidst the glories of the Empyrean, the unclouded splendors of Deity, she taught them how to soar with veiled faces to the throne, and cast their crowns before Jehovah. There was not an angel in the heavens who had not been trained up to grace and dignity under her eye, and who had not been taught from her lips the hallelujahs and trisagions that echo in ceaseless harmonies through the temple of God. It was her office to lead in and out the bands of heavenly worshipers, to burn incense on the altar before the throne, and mingle with it, from golden vials, the fragrant breathings of love from the hearts of the sinless—the undefiled.

In this employment ages of holy activity and present bliss had passed, disturbed once only by that fearful episode in the glorious narrative of the cycles of past eternity—the daring rebellion of Lucifer, son of the morning, and the war in heaven; and even then her tears were turned to smiles, and her wailings to a louder song of praise, when Michael, the archangel, stripped the rebel hosts of their glory, and hurled them in shame and terror from the battlements of heaven into everlasting fire.

She often went forth to other worlds on her glorious embassy. And when this world was created, she led the song of the morning stars; and the joyful shout of the sons of God was but the echo of her voice. She was seen gladdening with her presence the garden of the Lord, breathing inspiration into the spirits of Adam and Eve,

Digitized by Google

and weaving crowns of immortal beauty and splendor for them to wear.

The younger sister was born on earth, after the six days' work was completed; indeed, her existence was scarcely known till after the mournful exile of our first parents from their primeval home. She was beauteous as her elder sister; yet it was beauty of a very different type. The elder was pale and contemplative; the younger rosy-cheeked and sprightly. The beauty of the former was all unearthly—the glory of a seraph was on her brow, and her wings were ever spread for a flight to her native heaven—to which her eye was always turned. The beauty of the latter, though pure, was more like the beauty of the daughters of earth; but a crown, wrought after a Divine pattern, by her elder sister, rested on her brow, and gave her a heavenly dignity. Wings she had not; her look was directed to the scenes of human life; and her countenance was glad or sorrowful, compassionate or indignant, as the scenes of every day changed their aspect, and came successively under observation.

Their tastes and manners, too, seemed oftentimes to differ much. The elder sister loved scenes of retirement, away from toil and strife, where, with clasped hands and uplifted eye, she could send messages of love to the heavens.

The younger loved to move in the busy throngs of men; her hands were actively employed in ministrations to the poor, the ignorant, and the dying. It was her delight to visit the house of mourning, the hovel of poverty, the haunts of vice, the dungeon of the prisoner; to bind up the broken-hearted, to give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. The barren wastes of earth were waked to life and beauty by her smile; and the woful discords of a sinful world were drowned in delightful harmonies. Her words of kindness fell on the ear like richest music. At her command whole nations sometimes rose to new life, doffing their selfishness, and springing out of their graves of sin to work strange deeds of goodness and heroism, which form, here and there, brilliant diversions in the history of our unfortunate race.

Wherever she went, earth wore a happier face. The clank of the chain, the hoarse notes of the war-trump, the clangor of arms, the roar of artillery, and the shouts of revelry died away; and in their stead were heard words of truth and peace, songs of joy and affectionate salutations from family to family, tribe to tribe, and nation to nation. She sometimes glided invisibly into the cabinets of kings, and laid kingdoms under contribution for materials with which to weave a network of variegated beauty to bind the nations of the earth in perpetual peace. She traversed earth and seas, in frozen and in burning climes,

Digitized by Google

to teach men lessons of brotherly love, and show them how to bless each other.

These sisters were united by very sacred ties. Their Father blessed them when he sent them forth, and strictly charged them never to be alienated from each other. They walked the earth in blessed harmony. Wherever they found a sufferer, they paused to give him their blessing. While the younger sister bathed the fevered brow, nourished the parched lip, and gave food, and drink, and shelter, and loosed the tongue of dumb despair, and taught it to say joyfully, "*brother—sister;*" the elder anointed the eyes of the inner being with eye-salve, and taught them to look upward; breathed into the soul the breath of new life, and taught the loosened tongue to say, "*Our Father.*" Sometimes the younger sister toiled so long and hard among the selfish and ungrateful of earth, that her strength and courage failed. Then would the elder sister bear her on her wings away from earth, and bathe her in fountains of heavenly love, and feed her with heavenly manna, and lead her into the eternal sunshine of Paradise, and regale her spirit in its bowers, until, refreshed and strengthened, she could return to the rugged scenes of labor.

Myriads of hearts were ravished with the beauty of these sisters; but very few loved them *both*. Sometimes the elder sister was persuaded, contrary to their Father's injunction, to separate herself, as the sole object of human admiration—her etherial loveliness bearing away the palm from her associate. Then were men led away from human sympathy. The scenes of human toil and struggle became distasteful to them. They were lured forth to deserts and caves; they became devout hermits, monks and nuns, with solemn and awful countenances, blind to all that is bright and beautiful, as well as to the scenes of suffering, and deaf alike to nature's harmonies and to the cries of the needy.

They delighted themselves in vigils, and fastings, and penances, until the ordinary scenes of life were almost forsaken by the votaries of this celestial visitant, and men of toil and suffering began to forget that she had ever been among them. When reminded of the fact, they changed her name, and cursed her as the foe of man. Then mankind became enraptured with the more earthly beauty of the younger sister, and persuaded her to disown her relationship to the elder, and be herself alone the good genius of our race. But soon, in a weariness from which she had no wings to bear her away for relief, her beauty faded; the crown her sister wrought fell from her brow; her robe was soiled, her hands were palsied, and she was found by her elder sister, wan, dejected, tattered, defiled, and forsaken by men. With tears they confessed to each other their sin in neglecting their

Digitized by Google

Father's charge; and, fully reconciled, the younger was borne in her sister's arms to a heavenly fountain and washed from her defilement, and, together, they approached the throne for a new benediction. Now, hand in hand they go on their mission in happy fellowship: the law and the prophets announcing their divinity, and the anointing oil of Jesus poured upon their heads.

They will never cease their labors until "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

The name of the elder sister is PIETY; that of the younger, HUMANITY.

ISAAC ERRETT.

Warren, O., October 15, 1853.

UNIFORMITY NOT UNITY.

MERE denominational uniformity is not Christian unity. It is a favorite project with many in the present day to single out some sect —usually their own—and then say to themselves, "If we could only get all the world to join us, there would be unity." And so possessed they are with the notion that the unity of the church consists in conformity to them, that many of them have determined to know nothing among men save their church (meaning their own community) and conformity thereto. Their union is separation from non-canonical Christians; and could they but make one front, one surplice, and one service-book for all, they are persuaded the church would be one. In place of unity of spirit, they labor for unity of custom. They cannot understand a united family which does not wear a regimental uniform. We, on the other hand, have seen a uniformity where there was nothing but the form. The church of the middle ages was united, just as the sleepers in the vault are united in the tranquility of death. It was like listening to the door of the sepulchre: Hush! for all is peace within. Enter, and all is uniform—uniformly dead—black frieze and rottenness—a sepulchre of souls. The church of the early centuries was united, as scorpions are united where one glass receiver holds them and leaves them room to fret about, and strike their stings into one another. There was uniformity, but it was not unity, for the world did not believe. The world saw it and was hardened; the world saw it and blasphemed. To preserve the unity of the church they excommunicated or buried alive those who thought or believed for themselves; till faith had well-nigh perished from the earth. The church became so catholic, that there was no place for the gospel. The union of coercion, or the union which as the first term of communion takes away your right of private judgment, is not the union contemplated by Him, the first law of whose kingdom is love, and the first gift of whose Spirit is light.

Again: for the sake of unity it is not needful to surrender an iota of the truth, or yield one conscientious conviction, so long as it remains

Digitized by Google

conscientious. It is very common with those who misunderstand the matter to say, "Come, now, you and I do not think exactly alike; perhaps we are both right, and it is as likely we are both wrong. But it is a point of no moment; what would you say to throw it overboard altogether, and give ourselves no more concern about it?" To which, in many cases, it might be a very just answer: "You may intend this for liberality, but to me it sounds like latitudinarianism. I believe that I found this truth in the Bible; and if so, it is one of the truths of God. I dare not cast it overboard; and I shall be very sorry if having it on board deprive me of your company. If it be so offensive to you that you must needs sail in a separate ship, I hope we shall not hoist hostile flags. But as neither of us holds it vital, might we not agree to differ regarding it; and as we grow in knowledge and in grace, may we not hope that the Lord will reveal even this unto us?" Wherever souls are joined to the Lord Jesus, and his image is visible upon them, there is actual unity of the most important kind. Were this actual unity more frequently made the foundation of a practical unity, there would soon be more doctrinal unity among Christians. But it is an unhallowed mode of procuring practical unity, to purchase it at the price of truth. As a compromise of error cannot lead to unity, so "truth in love" will breed no schism.—*Dew of Hermon, by Rev. Mr. Hamilton, of London.*

A REMEMBERED PSALM.

A MINISTER was visiting a seaman's hospital in a large town on the sea-coast, when he came upon a sailor apparently dying from the effects of disease induced by his own profligacy. The minister addressed him on the interests of his soul, but was met with a rude repulse. He persevered with all kindness, and the hardened sinner told him with an oath, not to disturb his dying thoughts with the name of religion. The minister, in spite of repeated refusals and counterfeits of sleep, urged the gospel, but to an ear that was as deaf as the adder. A thought at length struck him. From an expression used by the seaman, he concluded that he was a native of Scotland, to which country he himself belonged. He began to sing to himself, to a well-known tune, the words—

"Such a pity as a Father hath
Unto his children dear;
Like pity shows the Lord to such
As worship him in fear."

The effect was remarkable. The sounds had touched the inmost chords of his heart. He started up. "Where did you learn that?" he asked. "From my mother," was the reply. "I learned it, too, at my mother's knee," he said, "and I never thought to hear it again." The fountain sealed was broken; tears began to flow down his weather-beaten cheeks. The truth was affectionately taught, eagerly listened to, and, after his recovery, he gave evidence that he had become a penitent child of God.

Digitized by Google

[We select from the Jewish Chronicle, of December last, the following mournful description of the present condition of the Jews under the curse which they imprecated on themselves, as a nation and people, when reprobating the claims of their own Messiah. They did so as a nation and a people; and as the curse causeless cannot fall on the innocent, their guilt cannot be expiated, because they were not all then present; but by looking with an eye of faith upon him whom they rejected and pierced, and mourning over their sins with a godly sorrow, working in them a repentance never to be repented of. Oh, that the time to favor Zion were come!—the time which God has appointed, "that through the mercy shown to the Gentiles, they also may obtain mercy," and be engrafted into their own olive tree.—A. C.]

ISRAEL'S LAND AND ISRAEL'S PROMISES.

BY THE NEW ENGLAND FARMER.

I have thought how much more the curse of desolation rests on the land of *Judah* than it does on the land of *Israel*, that that imprecation, "His blood be upon us and our children," has had its effect on the *land* as well as on *the people*. The ten tribes, as a nation, had no hand in the crucifixion of *our Saviour* and *their Messiah*. Judah, or the Jews, as they are called from Judah, had it solely to themselves. There is now, and I doubt whether there ever was not, since the days of the captivity of the land, a marked difference between the land of Israel and that of Judah. True, nature has done some of it, but not all. Why should not springs and brooks flow from the hills of Judah as freely as from the hills of Ephraim and Samaria? In form and composition they are the same; and what is in their favor in this respect, they are larger and more in number. But they do not. Water is their *great want*. Much more artificial irrigation is needed here than further north. It is this dryness and heat of the soil that makes this part of the country so much more adapted to vines and figs than further north. These thrive best in a hot, dry soil. As a general rule, we may say, the land of Judah for fruit, the plains for bread-grains and vegetables, and the hills of the northern part of Canaan, Gilead and Bashan, for pasturing. Like all other rules of the kind, this has many exceptions. All countries of similar latitudes to this have a rainy and a dry season. The *causes* for these rainy and dry seasons, it is not necessary for me here to explain. But it is a thing, however, that is now well understood. The rainy season commences about the first of November, and lasts till April. During the first half of the time, it rains often and hard—almost every day—generally in the afternoon. As soon as the rains commence, and the hard and baked earth is sufficiently softened to admit of it, plowing is commenced, and the seeds are sown as the occasion requires, through the whole of the wet season. When the rains cease, sowing ceases *altogether*, and during the time from April to November, they have one unclouded sky. Then all vegetation which cannot stand this drought, withers down, and its roots rest, (as the roots of our plants do in winter,) till the rains again commence, which is spring-time to them. Now, when things

Digitized by Google

are thus situated, it must be very obvious to every one, that the longer or later the rains continue, the greater will be the *amount and perfection* of the produce of the land; and the shorter the time of the rain, the sooner will all be dried up, and the crop cut short.

The Israelites were often threatened by Moses and the prophets, that in case of disobedience, "the rains should be withheld." If they were withheld, they must, of course, be *shortened in duration.* Now, the rains that fell in the latter part of the rainy season, and especially those that fell *after the usual period for them to cease*, were called "the latter rains." These occasional showers, if continued through the time of the ripening of the fruit and grain, would add greatly to their abundance and perfection. The withholding of them would have the contrary effect. The withholding the "latter rains," and the promise of "their return," are things often spoken of in Scripture. These *latter rains have been withheld* century after century, till the land has been brought into the state that we now find it, and there can be but little doubt but that the *return* of these rains again* will be the means that God will employ to restore the land to its ancient fruitfulness. If we had no Scripture to bear us out in this opinion, we should be well assured of it, from the well known scientific fact, that all soils require a certain amount of rain to carry on the decomposition of mineral matter in sufficient quantities for the annual supply of the crops. This is *especially necessary* in such a geological formation as the land of Palestine. So we see that there is *no physical* obstacle in the way, for God has the means close at hand, whenever the time for Him to do it comes. For this event we can all adopt one of the expressions in a Jewish prayer: "The Lord hasten it, even in our day." And one *fact* there is, that I will mention, that looks somewhat as though this prayer *might be answered*, "even in our day," for since the efforts that are now making for the improvement and settlement of the Jews in Palestine commenced, the rains have fallen more than they have for many an age before. No question is more often asked respecting this land, than "what can be done to reclaim it from its barrenness?" I know not as a better answer can be given than this—Cultivate it. Cultivate it for "Him who has the promises," and trust the God of Abraham, Isaac and Jacob, for the "former and latter rains."

The people that now inhabit the land of Palestine are a mixture of all the eastern nations. When the Jews were destroyed and carried into captivity by Titus, nearly eighteen hundred years ago, the land became occupied by Greeks, Romans, Syrians, Moabites, Ammonites, Armenians, Egyptians, and all the Arabian tribes in that vicinity. It was to the people of the East something like what California has been of late to us and other nations. Houses builded, vineyards planted, wells digged, &c., but *no inhabitants.* It, like California, became the place for speculation and adventure for the uneasy of all lands. The

* Within ten years these latter rains, as a matter of fact, have again appeared. The party who have gone from America to conduct an agricultural enterprise in Palestine, learn from the inhabitants, that they have lately had showers in April, after the close of the usual rainy season, which phenomena has not been witnessed by their ancestors for generations back. This party also bear witness to the same fact. Having been there two or three seasons, they have witnessed the fall of copious showers in April and May.—Ed.

Digitized by Google

language spoken here, and throughout all the countries of the Levant, was the Greek. Five or six hundred years after this, the followers of Mohammed, known most commonly by the name of Saracens, took possession of the country. Many became permanent residents, and the spoken language became changed from the Greek to the Arabic, and has so continued to this day. But always, as it was at the "day of pentecost," there are some to speak "every language under heaven." Those who now go under the name of Arabs, are probably mostly the descendants of the Saracens, Syrians, Moabites, and others, "to them near of kin," all of whom spoke the Arabic or a similar language. The wild Arabs, or Bedweens, as they are generally called, may be very well compared to wild animals. They have hiding-places among the mountains, to which they can flee in case of danger; but are, the most of the time, scattered over the country in quest of food, making "no distinction of persons" with those whom they prey upon; their depredations are against every man, and every man's hand is against them. Just so with the Bedweens, the *real sons of Ishmael.* His home is in the desert, but mostly he is roving among other people, "dwelling in their presence—his hand against every man, and every man's hand against him."

The Turks are another class of people who are numerous in this land. They are the lords and rulers of the country, and all others have to move at their word.

The Greeks form another class, quite numerous. They are not the descendants of the ancient Greeks, but the descendants of the western Asiatics, who became subjects of the Greek or Byzantian empire, spoke the Greek language, and belonged to the Greek church, and so were called Greeks, and are so called to this day.

The Arabs (not the Bedween Arabs) and the Greeks form the greater part of what may be called the working-class of the population of this land.

There is also a sprinkling of many other tribes and people found here; and when we add the multitudes of *pilgrims* to the already Babel mass, we have something of "a world in miniature." One thing, however, to complete this is sadly wanting—*the improvement of the civilized world.* Eastern customs seldom change. A large proportion of the paintings and sculptures which have lately been brought to light in Egypt and Assyria, which are designed to represent the ancient customs of those countries, answer equally well to represent the *present customs* of Palestine. We can hardly conceive of the primitive rudeness and simplicity of the agricultural and mechanical tools used in that country. "Time would fail me" to give any thing like a description of these "apologies" for tools. Suffice it to say that hardly one is found but what an American would call "a total failure." But few branches of labor are carried on to any advantage whatever. All has moved in the same circle from time immemorial. As did the father, so does the son, and the end of the circle is not yet reached.

There is yet another people in this land, although comparatively few in number, yet to those who prize the promises of God to his chosen seed, are of more interest to them than all the others. Driven out from here, the Jew, for almost eighteen hundred years, has been a stranger and an alien in his own land, Jerusalem trodden down by

Digitized by Google

the Gentiles, and so will be "*till the times of the Gentiles be fulfilled.*" In most nations there is a wish "to be buried by the sepulchre of their fathers." But to the poor Jew this privilege has been denied. Only at times has he been permitted to reside in his "fatherland." Sometimes it has been *death for him to come within sight of its mountains.*

A specimen of the treatment which the Jews had received from *Christian hands* may be seen in the *Jewish Chronicle* for August, 1853, signed "An Israelite," though not one-thousandth part of the story is told. The Gentile church have always, *and do to this day*, excuse their treatment of the Jew by saying, "that God foretold that this should be their doom, and they are only fulfilling his decrees." So God foretold that his Son should be cast out of the vineyard, and slain. Did that excuse the husbandmen? In this, these very men doom the Jew to the lowest hell for doing precisely what they themselves do daily. They are loth to aid in efforts for their conversion, because, they say, so little good attends them. Has their persecution and ill-treatment been a light before the Jew, so that they may see their good works and the superior excellence of their religion thereby? Has not the conduct of the Gentile church had the very contrary effect? Why blame the Jew for not embracing the gospel, when he sees the whole Christian church divided into a hundred sects, each one claiming to be the true one, and *all* condemning *all* the rest? You give him a New Testament, and declare that to be the word and command of the God you worship. He reads there the mandate so much harped upon at the present day, "Go ye into all the world and preach the gospel to every creature, *beginning at Jerusalem.*" His own sad experience tells him, and has told his race through all the time of their dispersion, that the church who hold this Testament to be their guide, have hardly looked on them as *moral creatures*, and if they are to have the gospel preached to them at all, it must be *at or beyond the end*, and not at the "beginning." They read, too, the command to "do good to all men as we have opportunity." Has good been done to the Jew? If it has, when? I say again, when and where? His history through the *Christian period* of the church, has been only one scene of abuse. But the reply is, "This has been done by the corrupt churches, and not by the Protestant." A small portion only of the Jews ever heard of a Protestant church, and fewer still ever *saw one*; and do they there see much difference? Yes, the course pursued to *attain the same object* is, indeed, different, but *the spirit is the same.* Multitudes of examples might be cited to prove that this *is* the spirit, to a very great extent, both of the pulpit and the press, even in our own free and happy land. The *law and the fashion* do not allow this spirit to be carried out here as it has been in despotic countries. But remove this restraint, make it lawful and fashionable, and we should see many a *professing* Christian and *pious* divine (those I mean who, by the mass, are thus designated) preparing the block and lighting the fires of the stake, not for the Jew merely, but for every one who had the independence to think and act for themselves.

A taunt is thrown at the Jew, because of his constant practice of deceit and over-reaching in trade. How came he to be so? The course pursued towards him by those who rule him, must of necessity make him just what he is. Take any man, I care not how good in

Digitized by Google

ordinary circumstances he may be, let him be treated by all around him as an outcast, alien, enemy, robbed, persecuted, and in every land whither he may flee, denied the right of citizenship and the protection of law; how long would it be before any man would do as bad things as do now the Jews? If he did not, it would be through the grace of God, and that grace of God the Jew has not. The Jew looks upon all professing Christians as one body. He makes no discrimination between "the wise and foolish virgins." And how can he, so long as he knows not that there is such a difference? When he sees so much among this mass at which to take exceptions, he wraps his Judaising cloak the closer about him, and bids defiance to every effort for his conversion. Him we should love and pity, but not blame. Through him we have received the gospel. Not one spiritual blessing does the Gentile church possess but what they received from the Jew. It is "their fall" that has given riches to the Gentile church. They were broken off that we might be grafted in, where we are only to stand till the time of the Gentiles be fulfilled. We owe them a debt which we never shall be able to pay. The Apostle says, "that if we have received of their spiritual things, they should receive of our temporal things." How has the civilized world paid them back for the last seventeen hundred years? Their sad story is well known. "I was but little displeased, and ye helped forward the affliction." Is it any wonder that the Jew, in all ages, should, in his afflicted state, long to go to "the place of his fathers' sepulchres," and there lie down and die, that he might find what the world has no where else afforded him—rest? This feeling, so strongly planted in the human breast, has, through all the time of their exile, caused some of the poor, oppressed outcasts of Israel to brave all the dangers attendant thereto, and return to mingle their dust with the dust of their ancestors, and be there ready to rise with them when the trump of God shall wake the slumbering dead.

It is for this portion of the family of Israel that our feelings, and the feelings of so great a number of the Christian public, are at this time particularly enlisted. There are now something like 20,000 Jews of this description in Palestine. They go there, *not to live*, but *to die*. They are supported by contributions from their brethren throughout the world, which amount to six or eight dollars a year per head. On this, chiefly, they are compelled to live. Of course, their poverty and destitution can easily be imagined. This charity-fund is in the hands of the Rabbins, and is withheld the minute any one breaks their commands. So, if any are disposed towards Christianity, they are immediately starved back into the ranks. One of the rabbinical laws is, that no Jew shall *cultivate any land*. This law is made chiefly to keep the people *dependent on them*. And it works to a charm. In a country where the main dependence for support is agriculture, and a people who are unacquainted with any kind of manual labor, what can they do but obey those who thus have the command of their daily food? Another reason why so many are desirous of going to their native land, and others are willing to support them there, is, that there may be prayers daily offered "in the place in which the Lord shall choose," which, alone, they consider acceptable. Near the south-west corner of what was the court of the Temple, is a small piece of the wall of the outer court still standing. To the *outside* of

Digitized by Google

this wall the Jews are permitted to come. This is the nearest, and the only place they can approach to where their holy house once stood. Here may be seen every day groups of Jews, male and female, weeping over their captive state, and the desolation of their city and temple, now "trodden down by the Gentiles," *and praying through the cracks in the wall*, so that the sound may reach to the spot where once stood the house which was "to be the house of prayer for all nations." This they have practised till their *lips have worn deep grooves in the stones of the wall.* And have we no pity when we see "our elder brother" thus distressed? He is the one who has now asked our help. Many of these suffering sons of Israel have long been tired of their poverty and grinding oppression—an oppression which destroys *the soul*, as well as bows down the body. They *think* that there is a remedy. Teach us, they say, the art of self-support, and we can do the rest.

RESPONSE TO DR. BARCLAY.

BETHANY, Va., January 16, 1851.

HIGHLY ESTEEMED AND MUCH BELOVED BRO. BARCLAY:

Dear Sir—Your kind and most estimable letter of August 27th, safely arrived here some weeks since, during my absence to Illinois. The letter, and the accompanying picture of Ancient Bethany, we regard as a rich contribution to our periodical and a benefaction to our readers, which, I doubt not, they will highly appreciate. We have ordered 10,000 lithographs of it, which we expect to receive from Philadelphia in a few days. Every thing about Jerusalem, formerly the great centre of all Jewish and Christian attractions—the city of the greatest of princes, the theatre of the most august and splendid dynasties of earth—strongly arrests the attention and captivates the hearts of all that love the Bible and its sainted heroes. But more especially those whose hearts have been touched with the thrilling scenes of Bethlehem, Bethany, Calvary, and the Mount of Olives, will gaze with inexpressible emotions upon even a truthful picture, that awakens in the soul the sayings, the doings, and the sufferings of the immortal Hero of a world's redemption, and the great exploits of the illustrious Prophets that preceded, and of the holy Apostles that accompanied and succeeded him, in the drama of man's rescue.

O, Jerusalem! Jerusalem! great and magnificent in thy palmy days, but long despoiled of thy ancient glory; abandoned to the Gentiles, trodden by all the wanderers of earth, and insulted with the mosque and the retinue of the false prophet and his infatuated votaries. Still, we have a mournful pleasure in surveying thy ruins, mingled with a hope, that the descendants of those who imprecated Heaven's ven-

Digitized by Google

geance upon themselves and their children, will yet look with weeping eyes and bleeding hearts upon him whom their fathers pierced, and humbly seek and obtain the remission of their sins, and peace with God through the healing virtue of his blood.

I have never regretted that Jerusalem was selected as our first foreign missionary field, and am glad that Liberia, in Africa, has become our second. Yet I was not, nor am I yet, sanguine that either field will be signalized with an immediate harvest, or a large ingathering to the fold of Christ. But we, as a people, owe much to Jerusalem; and, as a nation, a mighty debt to Africa. We ought to make a cheerful and a liberal tender of our best endeavors to Asia and Africa—to Liberia and Jerusalem, as their best centres of radiation, because their attractions are paramount to all others, beyond our own beloved America. We ought to make such a tender, and patiently await the issue. We are able, and we are willing, to work in these fields. The issue, as well as the battle, is the Lord's.

We sympathize with you in your work of faith, in your labor of love, and in your patience of hope; and thank God that something has been begun, that something has been done, and something is in progress; and, therefore, we will add to our faith courage and perseverance, and patiently await the issue.

Strange though the avowal may seem, I had incomparably rather be a missionary than a king. Men's tastes, leanings or inclinations, are not always to be, and never, with full assurance, ought to be, decided from either their position or their pursuits in social life. Indeed, I have been quite a missionary in our own country for full half my life; not, however, subjected to the direction of any other Board than one composed of reason, conscience and gratitude. I have, therefore, been president, secretary, treasurer and board of directors, for at least thirty years past, and expect to hold these offices for life, or good behavior.

I am not yet tired of the work, complex and multiform though it be. The field, with me, is the world, the whole world, and "where to choose, Providence my guide." Still I feel, and desire to feel, more intensely, the authority, not of the American higher law, but the authority of Heaven's highest law—the law of eternal, immutable, and almighty love—commanding, controlling, and directing my efforts in the greatest and the best cause—man's eternal redemption from ignorance, guilt and bondage. Pardon this egotism. Still, I must say, I would rather be J. T. Barclay, a missionary in Jerusalem, than to have been, shall I say, Herod the great, King of Judea, with all his enormities subtracted; no! rather than to be the Czar of all the Russias, thirsting for new accessions of empire and of glory.

Digitized by Google

Your description of the working of the Judaizing spirit of some modern Christian missionaries, even in Jerusalem, at this day, is a new confirmation, as well as an illustration of the fact, that many missionaries, as well as other people, should be themselves converted to Original Christianity, before they are commissioned to preach the gospel to Jew or Greek, either at home or abroad.

Pedobaptist views, however subordinate the good or the evil of their infant affusion to babes and sucklings, abstractly contemplated, are, nevertheless, impassable barriers to admission into the simplicity, beauty, power, and pathos of the original gospel, as delivered to Jew and Greek by the Holy Twelve. No man that believes in infant baptism and infant church membership, ever can, with that belief in his soul, discern the spirituality, beauty, and sublimity of the gospel and its kingdom of grace, or successfully attack the pillars, the fortresses, and strongholds of Judaism, Mohammedanism, and the Papacy. They may, like the Methodists, make havoc of some rival sect, or sects, but they cannot introduce Jew or Greek into the full fruition of the large and precious liberty wherewith God has made his people free.

I do not wonder, that as men approach the standard of Christian light and liberty, in the same ratio do they contend for liberty of thought, liberty of speech, liberty of conscience, and liberty of action. Hence, the more enlightened the Christian, the stronger the *Protestant*. Episcopalians, Presbyterians and Congregationalists, are the positive, the comparative, and the superlative of *Protestantism*, alias, of liberty of thought, of speech, and of action, on all subjects, and in all the relations of life, especially in those which appertain to our personal independence and responsibility, in all things spiritual and political.

Whether the church moulds the state, or the state the church, I have neither time nor inclination, at present, to discuss with any man; but I will simply say, for the present, that as the pulse in the wrist indicates the action of the heart, (and this with you, Doctor, is a familiar fact,) so a religionist's views of the positive institutions of Christianity are the pulse in his spiritual wrist, by which I presume to indicate to myself the moral state and condition of his brains and of his heart; and also, as I conceive, should indicate to the Christian doctor whether he should adopt the phlogistic or the anti-phlogistic; in other words, the sthenic or the asthenic system, as the *modus medendi, in spe curandi*. I hope that my readers will pardon my latinities. It is a good old custom, that *doctors* prescribe to doctors in latin.

There is a great deal of sublime music in the quaint tune of

"*One Bishop, one King.*"

Digitized by Google

If the church must have *lords spiritual*, the state will, soon or late, have *lords temporal*. Order is Heaven's first law. It is Heaven's law in church and in state, in earth and in heaven. In heaven, it is adoration and happiness. In the church, it is spirituality and peace. In the state, it is morality and wealth.

But I seem to have forgotten that I am writing to Bro. Barclay, who knows all these matters at least as well as I do. Still, in my economical way, I will make a little capital out of it. I will give this communication to all my readers, as I have given to them your most acceptable epistle. Moreover, I would propose a quarterly epistle—one from Jerusalem to Bethany, and one from Bethany to Jerusalem.

We have recently had a most agreeable and refreshing visit from our much beloved Bro. Joseph D. Pickett, of some two weeks. He had much to say of his delightful visit to Jerusalem, very interesting to us. He is supremely devoted to the Christian religion.

Having had, during his collegiate course, his membership in our church, and having given highly satisfactory proofs of his devotion to the Lord, and of his abilities to preach and teach Christ Jesus the Lord, at his own request, and with testimonials from the churches in Kentucky, in which he has labored for sometime past, he, with another graduate of Bethany College, (Bro. Myers, a member of this church also,) was solemnly set apart by the eldership of Bethany church, to the work of an Evangelist, on Lord's day last, being Christmas day. We had a very interesting scene. He has since left for Kentucky, in which State, I presume, he will continue to labor in the Lord's Vineyard through life. We anticipate much good to accrue from his labors, wholly absorbed, as he is, in the work of the Lord.

Besides a good supply of lawyers and doctors, Bethany College has already added largely, for the time, to the evangelical corps. We have, in the same number of graduates, the largest number of able and efficient ministers of the Word we have ever known to emanate from any college of the same number of students, in the same time. The Bible is here a daily study; and besides two first rate Literary Societies in the institution, there is the Adelphian Society, of more than thirty members, devoted to the study of Christianity, as God's own system of theology, or, rather, Christology and Christocracy, according to the Bible, Old Testament and New.

It will afford to me personally, to the church here, and to all the brethren throughout the Union, the Canadas, Nova Scotia, and Great Britain, (amongst whom the Harbinger is read either in whole or in liberal extracts from it,) to hear from you direct once a month, if possible, or as often as you may have any thing to communicate for our information or edification.

Digitized by Google

Having heard so much from different sources, and especially from Bro. Pickett, of your excellent missionary family—of your and their work of faith, labors of love, and patience of hope—my wife, and daughters Virginia and Decima, very affectionately unite with me in our prayers for your success in this great work of the Lord, and in tendering to you severally our high Christian consideration and love in Jesus Christ, our common Lord and Saviour. May grace, mercy and peace, be multiplied to you all!

Sincerely and affectionately your brother,

In the hope of immortality,

A. CAMPBELL.

LETTERS TO YOUNG CHRISTIANS—*No. VIII.*

MY DEAR YOUNG FRIENDS:—While a knowledge of the Bible is important to all, to you it is peculiarly so. It is your creed—all that you are authoritatively called upon to believe with reference to your present duty and your future bliss. It is your confession of faith—the only one that expresses clearly and fully the sentiments of the true follower of Christ.

Approach, then, this sacred record, not as a sealed book, but as a revelation from God; for it is in his Word that he unveils himself; that he discloses the perfections of his own character, and the imperfections of your own; and there learn what God is, and what you ought to be.

Approach it, not as a dead letter; not with the impression that you cannot understand it; but believing that it is the living Word, and that God, when he vouchsafed to speak, intended that you should hear and understand. Approach it as a message from heaven—as a chart divine to guide you there. Store your mind with its facts, so that you may be able to take a connected view of the plan of salvation, from its first promise to its glorious consummation.

Acquaint yourselves with its commands, in order that you may do them. Study carefully its precepts, that you may know what virtues to cultivate; what vices to repress; how to govern yourself; how act towards others. Meditate much upon its precious promises, and you will find yourselves attracted to holiness, to happiness, to heaven.

Read the Bible daily, not as a task, as a duty; but as a pleasure, as a delight. Do not read at random a chapter here and a chapter there; but, if possible, an entire connection; as, for instance, the Sermon on the Mount, or the account of the arrest, trial, condemnation, crucifixion, and resurrection of our Lord. If reading one of the discourses of

Digitized by Google

the Apostles, finish it at a single sitting; none of them are long, and the longest will seem short, if your soul is truly alive to the great themes upon which they delight to dwell. Endeavor to get into the spirit of those who anciently heard the glad tidings from the lips of the Inspired Ones. Surround yourself with the scenes of Pentecost, Mars Hill, and the court of Agrippa, and the Bible will cease to be a dull book.

In reading the Epistles, never expect to gain a clear understanding of the writer's meaning by reading a few verses, or a chapter; but treat each of them as you would a well filled sheet from one of your friends—read all the letter. You are aware of the fact, that it is much more difficult to understand a letter addressed to one of your friends, than one addressed to yourself. Many matters may be alluded to, with which your friend and his correspondent are perfectly familiar, and this recurrence to matters previously understood, may render perfectly plain to them what would be meaningless, or mysterious, to you. Thus the Epistles were perfectly understood by the churches or individuals to which they were addressed; and in order to our understanding them, it is necessary to learn as much as we possibly can of the peculiar condition and circumstances of those to whom they were originally written.

But especially must we read the Scriptures with reference to a practical exhibition of their teaching in our own lives and conversation. They contain the law of our lives, and are really valuable to us only so far as they are practised. God gave his word not simply to gratify our curiosity, or to increase the amount of our knowledge, but that knowing his will as set forth in his Word, we might render a prompt and cheerful obedience.

You can never over-estimate the Bible. To it we are indebted for a knowledge of the best gifts heaven has ever vouchsafed to man. It contains the lessons of true wisdom, as they fell warm from the lips of Him who spoke as never man spoke. It alone points out the manner in which man can render unto God acceptable service; and by its decisions, the awards of the last day are to be determined.

With what deep, solemn, earnest attention, then, ought you to read the Word of God! And let me assure you, that it is the experience of all the wise and the good who have made its pages their study, that it never palls upon the appetite; that it is the best safeguard against temptation, and an unfailing refuge and source of consolation in the hour of affliction and distress.

Finally, your attention to this volume is by no means an uncertain test of the strength of your religious convictions, and of your devotion to your Lord. Those who read the Bible most, are generally the

Digitized by Google

most under its influence; and when I learn that the Bible is neglected by any who have made a profession of Christianity, I am not surprised to hear of such yielding to temptation and falling into sin. And I would, therefore, most fervently commend you to God and to the word of his grace, which is able to build you up and give you an inheritance among the sanctified. TIMOTHY.

[THE following lines were composed by Miss Townsend, of Philadelphia, after hearing Edgar Poe's "Raven" read. Her own situation of blindness and entire helplessness, is most touchingly alluded to, and the contrast in the *spirit* of the two poems is very striking.—*Vt. Chronicle.*]

THE DOVE.

'Twas midnight! solemn, dark, and deep!
And vainly I had courted sleep;
When worn with pain, with anguish toss'd,
Hope, faith, and patience nearly lost,
I heard a sound, a gentle sound,
Breaking the solemn stillness round;
A gentle, soft, and murmuring sound,
Making the stillness more profound.

I hush'd my breath!—again it came!
My heart beat faster—still the same
Low, gentle murmur, met my ear,
Approaching nearer and more near;
A single sound, yet soft and clear,
And strangely fraught with memories dear.

A flood of clear and silver light
Then burst upon my raptured sight,
Filling my little chamber quite,
And in that light a little bird was seen,
Not "grim and black with stately mien;"
But purely white and beautiful,
With look so mild and dutiful;
A lovely bird with plumage white,
In that calm, still, and clear moonlight.

Floating a moment round my head,
It rested opposite my bed,
Beside a picture, lovelier
Than heathen god, and holier;
Two beauteous babes, whose sinless eyes
Bespeak them still in Paradise;
Whose loving, soft, and gentle eyes,
Tell where that land of beauty lies.

There sat the radiant white-wing'd bird—
I listen'd, but no sound I heard—
And then I spoke, "Sweet bird," I said,
"From what far country hast thou fled?
Whence com'st thou—and why com'st thou here?
Canst thou bring aught my soul to cheer?

Digitized by Google

Hast thou strange news?—speak, gentle dove!"
And the bird answered—"God is love."

"They tell me so," I faintly said,
"But joy has flown and hope is dead,
And I am sick, and sad, and weary,
And life is long, and dark, and dreary—
Think not thy words my spirit move!"
Still the bird answered—"God is love."

"Some dearly loved are far away,
And some, who fondly near me stay,
Are sick, and sad, and suffering,
While I am weak and murmuring.
Each for the other grieves, and tries
To stay the tears that fill his eyes—
Why comes not comfort from above?"
Firmly, but mournfully, the dove
Distinctly answered—"God is love."

I started up—"The world," I said,
"Though beautiful it once was made,
Is full of crime and misery now;
Want sits on many a haggard brow;
The warrior wields his bloody sword,
Slaves tremble at the tyrant's word—
Vice honor'd—virtue scorn'd—we see—
Why are these ills allow'd to be?"
He raised his head, the soft-eyed dove,
As though my boldness he'd reprove,
Then bow'd and answer'd—"God is love."

"Forgive," I said, in accents mild,
"I would I were again a child;
I've wander'd from the heavenly track,
And it is late to journey back;
My wings are clipp'd, I cannot soar,
I strive to mount, but o'er and o'er
My feeble wings I raise in vain—
I flutter, sink, and fall again!"
In low, but earnest tones, the dove
Still softly murmur'd—"God is love."

"Thou mov'st me strangely, wondrous bird!
My soul is strongly, deeply stirr'd—
My heart grows lighter—may I still
My mission upon earth fulfill,
Proving my love to God sincere,
By doing *all* my duty here?
Shall past omissions be forgiven,
And shall the weary rest in heaven?"
He spread his wings, that radiant dove,
And cheerly answer'd—"God is love."

"Thanks, heavenly messenger," I cried,
"Remain that picture still beside;
Surrounded by the light of truth,
Companion meet for sinless youth;
Thou blessed type of Love and Peace,
My Hope and Faith thou'lt still increase—
Be ever near me, gentle dove,
I know, I feel, that "God is love!"

Digitized by Google

CHURCH EDIFICATION—*No. IV.*

Bro. Pendleton—*Dear Sir:* We will now, for reasons given in our last, proceed briefly to advert to some items noticed in No. 2, of the present series.* In that No. we attempted to show that, in primitive times, all the churches had a plurality of elders or bishops, and deacons, and that these officers were necessary, not only for perfecting the organization of the churches, but for carrying out the objects of that organization—the keeping of the ordinances of the Lord's house, and the edifying of the body itself; and that what was necessary to these objects in the primitive churches, was equally so in the present day; and it was affirmed, that the great want of our churches at the present time, is an *efficient and devoted eldership;* and that to obtain this, our elders must be honored as in primitive times, not only in being "highly esteemed in love for their work sake," but that they must be supported, or, at least, remunerated for the time and labor devoted to the service of the church. And some surprise was expressed, that while so much was being said upon the subject of qualifying young men to preach the gospel, and in reference to the support of those who are now so engaged, so little was said in relation to the proper cultivation and development of the talent of the church, with a view to the qualification of persons for the discharge of the duties of the elder's office, and that nothing, or next to nothing, was said in reference to the support of such an eldership. These things being so, it was submitted, whether it could be intended to abandon this cherished and distinctive feature of the Reformation—a plurality of elders or bishops in each congregation?

Notwithstanding the signs of the times, which we then thought to be portentous, we did not expect so soon to hear it avowed, on the part of prominent brethren, that such a consummation was desired. In a correspondence addressed to one of the then editors of the Ecclesiastic Reformer, by one who professes to be well informed as to the views of the brethren, we find the following sentiments expressed: † "On my visit North and West this summer, I had the privilege of preaching for a number of churches, and conversing with many brethren. In Baltimore, in New York, in Ohio, and in Kentucky. Wherever it was my fortune to tarry long enough to become associated with the members of churches, I found the subject above-named, (the pastoral office,) that which engrossed most of the thoughts, and absorbed most of the conversations, of professors. Enough was gathered from

* Vol. i. No. 5. † Vol. iv. No. 22, p. 608.

Digitized by Google

all that I saw and heard, to satisfy my mind that the congregations desire something different from, and better than that, which heretofore has obtained, as the especial provision for their growth in knowledge and in grace. * * * *The true pastoral office* [continues he] *must be restored in the persons and characters of those men who are qualified and duly—that is, scripturally—ordained to minister wholly in spiritual things.*" From the reply of the editor, we make the following extract: * "If Bro. ——— means, by the above remarks, to call attention to the necessity of having men scripturally qualified before they be appointed to the elder's office, I agree with him to urge it upon our brethren everywhere. But if he means to give up the *eldership* as a failure, and substitute a pastor—that is, a single functionary in every church, being in his own person elder, pastor, presbyter or bishop, I must be allowed, respectfully, to dissent. I believe that we stand on scriptural ground, in having a plurality of bishops in every church."

The same correspondent, in a second communication on the same subject, says: † "We are not backward in avowing our firm persuasion, that as a community of Christians, we have, from the first, entertained a false theory in regard to the pastoral office; and that no equivocation or excuse will relieve us from this charge. We have acted unscripturally and unwisely, in tolerating a theory in this particular, which has entailed upon the churches manifold and complex difficulties, and has actually weakened the cause in proportion to its increase in numbers—contrary to the influence of any sound principle either in one department or another of human society. * * * * I have as little inclination [he adds] to give up the eldership as any one—that is, the scriptural eldership. But I am most anxious to see that which is unscriptural and unreasonable, dismissed from its *unnatural* connection with the cause of Jesus Christ, where it is made to hold a form and name of things in the place of the things themselves." In his comments upon this communication, the editor says: † "I am somewhat doubtful, from Bro. ———'s last remarks, whether he is in favor of an eldership at all, and yet he says, 'I have as little inclination to give up the eldership as any one—that is, the scriptural eldership.' From some of his observations, I should judge that he is opposed to a plurality of elders in each church, although he does not say as much; still, if he thinks we had better say, 'we have not the correct theory of the eldership,' I cannot judge what else he can mean. * * * * We need not expect to keep out difficulties [continues he] from the churches, by an office or an order of men, call them by what name we please, and give them what power we

* Vol. iv. No. 22, p. 610. † Vol. v. No. 2, pp. 40, 41, 42.

Digitized by Google

please. All these have been tried, and all have failed. The concentration of power in the Pope, or in a hierarchy of official priests or pastors, has carnalized the church, given power and wealth to the priesthood, and ignorance and blindness to the members. Look at Christendom as it is, and this will appear to all."

The correspondent referred to never, so far as known to us, replied to the comment of the editor, and we are, therefore, justified in the inference, that his judgment or conclusion, as to the views of his correspondent, was correct, and that he is, in fact, "opposed to a plurality of elders in each church." Thus it is manifest, that there are prominent brethren among us who are opposed to this scriptural doctrine, as we think it has been proved to be, (a doctrine to which great prominence was given in the earlier periods of this Reformation,) and who are in favor of a return to what our worthy brother of the Ecclesiastic Reformer, in the comment already referred to, very significantly and appropriately denominates "the one man system."

Our good brother, in his correspondence from which we have made such copious extracts, has not given us definitely his views in reference to the eldership or pastoral office. We are, therefore, left, to some extent, to conjecture as to what they are; but if our memory is not greatly at fault, we saw a letter from him sometime since, which was also published in the Ecclesiastic Reformer, in which he states, that the church in which he ministers, had been closed for a considerable length of time, owing to his absence, there being no one to occupy his pulpit. We are not acquainted with the peculiar circumstances of his congregation; but if this be the legitimate fruit of his theory, he certainly cannot claim for it the sanction of the Scriptures, as I am satisfied that no such result as that stated by him would be consequent upon any such occurrence, in a scripturally organized church. Such a result, consequent upon the absence of any one, is never hinted at in any of the primitive churches; but we are informed that they "came together to break bread," and not to hear even an Apostle preach, though one was present and did preach upon the occasion alluded to.* This state of things, however, is but the necessary consequence of the one man system.

There is a sentiment in a paragraph of the correspondence referred to, that may, insensibly to the writer, have had more weight with him, in bringing his mind to its present conclusions, than he is probably aware of. It is as follows: "However moderate may be our ambitions and hopes, each one of us, I doubt not, is looking with the liveliest interest to the position he shall sustain towards his contem-

* Acts xx. 7.

Digitized by Google

poraries, and the place that shall be awarded him in the immediately succeeding generation, should he be kept at all in the memories of men." We do not think that any man should be wholly indifferent as to the opinions of his contemporaries or those that shall succeed him; but such views, we must be permitted to say, are not always the most favorable to the discovery of truth, particularly unpopular truth; and the simple truths of the gospel were never popular with the world, and, unfortunately, since the apostacy, they have not been with the so-called Christian world. No one at all familiar with the Scriptures, or with the history of the church, or even of his own times, needs to be informed as to the extent that this feeling stood in the way of the favorable reception of the message of the Saviour and the Apostles, and of all who have since attempted to bring back the church again to primitive ground. And our brother, sensible, doubtless, of the tendency of the sentiment referred to, puts in a disclaimer, so far as it might be supposed to have any application to himself: "Our business [says he] is not to gratify men by an adherence to errors, which have previously been advanced as truths, when once such errors are manifest; but, on the other hand, it is to answer the claims which God and society have upon us as religious teachers, by contending for the right earnestly and unyieldingly. We are not quite charmed out of our senses by that ambiguous word—*Reformation*." We would be very far from imputing any but the very best of motives to the highly esteemed brother whose communications we have been noticing; but none of us are, perhaps, fully aware of all the considerations that influence our minds in forming our conclusions.

Another estimable brother, whose praise is in all the churches, in a valuable essay, published in a late number of the Harbinger, in attempting to rebuke the spirit of insubordination, too rife among us, introduces one of that class, objecting as follows: * "I have not given a bill of sale of myself to such or such a one'—meaning the officer who presides over the church. 'I have no notion of submitting to this *one man power*.' 'I am a freeman, and no church has a right to make me do what I do not want to do, or to put its hand into my purse when it pleases.' " The writer then adds the following interrogatory by way of reproof: "But who has said—and in a connection leaving no doubt of its allusion to spiritual rulers—'Obey them that have the rule over you?' " Here, rather unfortunately, as we conceive, for the case put by our brother, the proof does not meet the objection—the passage quoted does not cover the ground occupied by the objector. The objection is to the *one man power*—that is, to the

* M. H. Vol. iii. No. 1, p. 34.

Digitized by Google

authority of a single individual occupying the position of a spiritual ruler, while the quotation enjoins obedience, not to *him*, but to *them* that have the rule over you—a scriptural eldership—and not to an individual ruler, as such. There is a necessity for a watch, care, an oversight, and ruling in every congregation, connected with a system of visitation and private instruction, in order to its spiritual health and prosperity, requiring more varied talents and sound discretion than we can ever hope to find united in any one man, and, indeed, which no one man is adequate to; and it will be found, that the concentrated effort and influence of a pious and devoted eldership, if properly directed, can and will accomplish a great deal more than the best efforts of any one man could, however competent and devoted.

We attempted, in a previous number, and we think successfully, to prove that all the apostolic churches had a plurality of elders. We will, however, here subjoin a few quotations, in farther confirmation of this point. When Paul and Barnabas, in fulfilling their mission upon which they had been sent by the direction of the Holy Spirit, passing through the island of Cyprus and Perga, came to Antioch, in Pisidia, preached the gospel and made many converts, and from thence went successively to Iconium, Lystra and Derbe, and to the region that lieth round about, and had preached the gospel there, also, we are told—* "They returned again to Lystra, and Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God. And when they had ordained them *elders in every church*, and had prayed with fasting, they commended them to the Lord in whom they believed." Again: Paul says to Titus—† "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders *in every city*, as I appointed thee." There was, also, a plurality of elders in the church at Jerusalem and Ephesus, and also at Philippi, the letter to the church at the latter place being directed conjointly to the bishops and deacons, with the church.

We will not further multiply quotations or references, as we think it must be obvious to the most superficial reader of the New Testament, that the organization of none of the apostolic churches was considered complete until they were provided with a plurality of both elders or bishops, (terms referring to the same office,) and deacons. And to this agrees the early history of the church.

We will give a few extracts from Jones' Church History: ‡ "About the time [says he] that Pliny wrote his celebrated letter, (A. D. 106

* Acts xiv. 21-23. † Ti. i. 5. ‡ Jones' C. H., p. 124.

Digitized by Google

or 107,) Trajan, who was then entering upon the Parthian war, arrived at Antioch in Syria. Ignatius was, at that time, *one* of the pastors of the church there; a man of exemplary piety, and in all things like unto the Apostles." In recording a persecution that broke out about A. D. 177, in the kingdom of France, in those days called Gallia, and in referring to the place where it raged, the historian says: * "Vienne was an ancient Roman colony, Lyons was more modern; and of this latter church, the *presbyters or elders were Pothinus and Ireneus.*" Again: † "A numerous church existed at Carthage in the latter end of the second and beginning of the third century, of which Tertullian was *one* of the pastors." This same Tertullian published an able apology for the Christians, addressed to the Roman Emperor, in which he says: ‡ "Those who preside among us are elderly persons, not distinguished for opulence, but for worthiness of character." And we find, also, the early teaching among us to be in harmony with the above extracts.

In a familiar dialogue between the editor and a clergyman, as published in the Christian Baptist, we find the following remarks: § "It seems the Greek word presbyter, according to the most learned of your own fraternity, (Dr. Macknight) implied no more than the eldership of one congregation. And so we read that the Apostles ordained them elders in every city or church. As for your 'lay elders,' they were not yet got into fashion." And again, the same editor, when speaking of the first Baptist church established in the United States, A. D. 1636, says of it: ‖ "This first church in the Union also appointed its own *bishops and deacons according to the primitive style.*" Thus it is manifest, both from the Scriptures and church history, that the primitive churches had a plurality of both bishops and deacons; and it is also obvious, that from the very commencement of the present Reformation, a return to that order of things was contemplated and insisted upon. But it may be asked, What has all this to do with the caption that shands at the head of this article? We would answer, much every way, as it is indispensable, as we conceive, to the harmony and good understanding of the congregation, that it should be understood among them as to whom they were to look, mainly at least, for edification—whether to a single ecclesiastic, under the name of pastor, minister, preacher or priest, or to a scriptural eldership, constituted of members of their own body, who should preside over and minister to its edification, and see that its talent was cultivated and developed. This order of things may, as it has too often been, be sacrificed to a fastidious taste, or for the sake of an unwarrantable

* Jones' C. H., p. 130. † p. 136. ‡ p. 138. § Vol. ii. No. 1. ‖ No. 3.

Digitized by Google

conformity to those around us—thus departing from God, as Israel did when they asked a king to judge them "like all the nations;" but in so doing, the spiritual health and real prosperity of the church be compromised. But it may be said by some, that this is now an obsolete idea. To this we would reply, in the very appropriate and unanswerable language of our brother of the Ecclesiastic Reformer, from whom we have already quoted so largely: * "It will not do to say of a scriptural order or arrangement, that it has been tried and proved a failure." No; such a conclusion would be an insult to the wisdom, and an impeachment of the infallibility or goodness of Him who instituted it. Let us, then, insist on a conformity to that system or order of things ordained by our Heavenly Father, being fully persuaded of its wisdom and of its perfect adaptation to our circumstances, not doubting that in the end, if faithfully adhered to, it will more certainly and effectually promote our true happiness, and secure our best interest, and redound to his own glory, than any invention or modification that we could adopt. Let us, then, "stand in the ways, and see and ask for the old paths, where is the good way, and walk in it, and we shall find rest to our souls;" but let us not imitate Israel of old, who said, "But we will not walk in it." Shall we, then, walk in these old paths of Zion, or shall we, in the pride and insubordination of our hearts, respond, at least by our actions, as Israel did? It remains to be seen. ANCIENT ORDER.

A RIGHT CONSCIENCE.

IF man were perfect in knowledge, then he could not have a *good* conscience, without a *right* conscience also. Here there could be no mistake as to what *ought* to be done; and one who acted in harmony with his conscience, must also act absolutely right. But as we are—fallen and blinded by sin—it is necessary to distinguish between a *good* conscience and a *right* conscience. This distinction is the more needed, since it is no uncommon error in the land, to suppose that, because A or B conscientiously thinks his conduct right, therefore it is right. We confound the question of *guilt* or *innocence* in the agent, with that of *right* or *wrong*, with respect to the action itself. We have elsewhere affirmed, and, with the example of Paul before us, it cannot be denied, that a man may have a *good* conscience in doing what is absolutely wrong. If he acts in honest harmony with the best lights of his reason, both original and derived, his conscience cannot

* Vol. iv. No. 22, p. 609.

Digitized by Google

condemn him. Yet this light may be so obscured by many things unavoidably connected with his present state and relations, as to afford him but an uncertain guidance to truth; and follow it as best he can, he will and must often stumble, and sometimes fall. Thus it is that, men of the best *motives* have, every day, something to regret, and our purest actions, viewed with respect to our own hearts at the time of performing them—the feelings and impulses, as well as the designs, under which we acted, often turn out, under the light of experience, to have been not only most erroneously misjudged and imprudent, but to have involved in them consequences which, all our life-time, we cannot but deplore. Regret, however, is not remorse, and the heart may be torn with the most rending anguish, when the conscience sits easy and approving on the throne of our moral being.

To enjoy the blessings of a *good* conscience, we must act in perfect harmony with our *convictions* of duty in the premises;—to have a right conscience, we must not only conform to our *convictions* of duty, but these convictions must, themselves, be in absolute harmony and concurrence with truth. This requires that we shall have, not only a perfect code of law, but, at the same time, an infallible comprehension of its meaning and application in every possible case in which we may be called upon to act or feel. But no one will be so presumptuous as to claim for himself so high an attainment. It is human to err, and our best reasonings, sometimes, but darken counsel. Yea, so blinded and enslaved are we, even the best of us, that we not only mistake our way, as blind men groping in the dark, but often, when we clearly see it, we are unconsciously lured away into the forbidden paths of darkness and sin; so that both with respect to our ignorance and weakness, our disability to know our duty and our inability to perform it, even when known, we are constrained to cry out with the philosophic Apostle: "O wretched man that I am! who shall deliver me from this body of death;" and, in both cases, the voice of humble piety is delighted to exclaim—I thank God, through Jesus Christ our Lord.

But here a delicate question will be raised—Is it right for A—that is, with respect to his own personal responsibility—to act according to the dictates of his own conscience, when its decision is absolutely wrong? Does his conscientious conviction that he ought to do so and so, make it his duty to do it? Certainly; for in this case, it is eminently true, that whatsoever is not of faith is sin. What! you say, Is it possible that it can ever be a man's duty to do wrong? No, not that precisely; but it is his duty to obey his conscience, and as this may err, duty with respect to a particular person or agent, is not always synonimous with the absolutely right. Can conscience, then,

Digitized by Google

sanctify error, and is every one justifiable, yea, bound to do what is right in his own eyes? This is the point to which I wished to come when I commenced this article, and I must ask for it a fair and deliberate consideration, because there is involved in it a most dangerous delusion, with respect to the proper province of conscience—a halucination, which makes the awful domain of morality and religion a sort of obscure dream-land, in which liberty is but lawlessness;—eternal and immutable truth—the shifting mirage of deranged optics, and duty a flitting will-o-the-wisp, conjured up from the corruption of the heart's own passions, and leading us, as it is itself moved, by the blind impulses of a fallen nature.

It is a dangerous position, some will say, this that we have taken, in affirming that a man must follow the leadings of an honest conscience, and that for him, under his convictions, it is right to do so. But it cannot be dangerous, if true. No truth, when clearly understood and comprehended in its relations to other truths, can be dangerous. It is only partial views of truth that we should fear. A great principle of the divine government ought to be universally proclaimed and as universally comprehended, in all its relations and bearings; otherwise it may be made an instrument of much evil. It is the admixture of truth, which makes any error dangerous; and the more truth is blended with it, the more readily is it received and propagated. It is the sugar in which is disguised and by which is rendered palatable the poison of the pill. Separate them, and the bane is not only perceived, but rejected at once.

It is true, that no man can be held guilty for acting in harmony with the doctrines of his conscience; yet it is equally true, that deeds innumerable are performed every day in the name, and under the pretended sanction and direction of conscience, concerning which conscience has never been questioned or even allowed to ask questions at all; or if she has been consulted, it has only been out of a deceitful complaisance, with the pre-determination of a foregone conclusion to smother or pervert her oracle to suit the ruling passion of the moment. In the partial application of this rule, therefore, there are two questions to be carefully considered—1st. Has conscience been faithfully consulted; 2d. Has she been furnished with all the lights on the subject which the agent could command. Negligence or indifference with respect to either of these points, is itself criminal, and a man might as well plead drunkenness as an excuse for his violation of law, as the mistake of his conscience in justification of his errors, when it has been by his own fault that his conscience is either hardened or obscured. As, therefore, drunkenness is no excuse for murder, because it is, in the first place, debasing to get drunk, so it is

Digitized by Google

also true in many, alas, how many! cases, that conscience cannot sanctify our misdeeds, since the condition of conscience itself is degraded by our hardness and impenitency of heart—seared as with a hot iron—and dead alike to the voice of reason and truth. I speak in terms accommodated to the familiar language and philosophy of the day, for, strictly speaking, conscience itself, arising out of reason, and standing upon the eternal and absolute basis of God's supremacy and man's freedom and immortality, can neither die nor be degraded, but, sooner or later, in its native immortality and incorrupt purity, will it rise up, more terrible than the ghosts of the injured dead, to shake its awful locks at our guilty hearts, and torture us forever. Be cautious, my thoughtless and heedless reader, how you treat this, at present, gentle—ah, most gentle and unobtrusive friend of your better life;—oh, listen to her "still, small voice," and take her hand, delicate and soft as it is, for its gentle drawings will lead you into green pastures, beside still waters, and your soul shall be at peace forever.

It is generally a bad sign to see one making a great parade about his conscience: it is very generally true, that such an one has very little to do with this gentle monitor in his heart of hearts. It suits him to idolize it; for as no one but himself can presume to hear its oracles, he can give out what responses his wicked heart may desire, and cry, Lo, the voice of my God! and behold, my obedience! Thus he can navigate the shores of casuistry swimmingly, and be a most Pharasaically perpendicular gentleman, according to his own crooked standard of *rectidoxy!*

It is a suggestive fact, *that in all the Old Testament the word conscience does not occur once.* The Hebrew language has no term for it. It is true that, in some of our marginal Bibles, the word מדע (in Eccl. x. 20) is rendered *conscience*, but it is better as it stands in the common version, "Curse not the King, no, not in thy *thought*." Every where else this word is translated *knowledge*, as distinguished from חכמה—*wisdom*, with the single exception of Daniel i. 4, where it is rendered *science*. The religious troubles and joys of the good people of these old days, were in their *hearts* and *spirits*, and their law was the commandment of the Lord. Hence David sings—*

"The law [doctrine] of the Lord is perfect, converting [restoring] the soul;
The testimony of the Lord is sure, making wise the simple;
The statutes of the Lord are right, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes;
The fear of the Lord is clean, enduring forever;
The judgments of the Lord are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
They are sweeter than honey, and the droppings of the honey-comb.
Moreover, by them is thy servant warned;
And in keeping of them there is great reward.

* Ps. xix. 7-14.

Digitized by Google

Who can understand his errors? Cleanse thou me from unknown faults;
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me;
Then shall I be upright, and I shall be innocent from much transgression;
Let the words of my mouth and the meditations of my heart,
Be always acceptable in thy sight,
O Lord, my rock, and my redeemer."

Who is not impressed by the manly and God-fearing philosophy which speaks forth in sentiments like these of the Sweet Singer of Israel! With what an admiring and submissive earnestness does it contemplate the perfection, power, purity, and enlightening efficacy of the Law of God! With what reverential awe does it realize the immutability of its absolute and eternal righteousness; and with what a precious estimate does it appreciate its worth, above all the riches and gems of earth! And too, how humbly and meekly does it confess its disability to unravel the tangled web of the human heart; to understand its secret sins, and to direct its deceitful and desperately wicked ways! What a contrast between this noblest of men, spreading his trustful wings and soaring upwards towards the pure Empyrean, that he may escape the darkness and death of his own corrupted heart, in the bosom of Him who is at once the light and life of men, and the miserable insect of conceit who crawls upon the five-legged hobby of materialism, through the mud and mire of humanity, in search of a light to guide him through life and to be the glory of the universe for eternity! Poor worm of the dust! Look up! Look up and listen! for the glory of God is beaming upon you, in the person of Emmanuel, and his Spirit says, COME!

Some men, however, will not look at this "fountain light of all our day;" but they must enthrone as a judge, a something they call *conscience*, which is not *conscience*, and throw around it a light they call *reason*, which is not *reason*, and claim for its decrees an authority they call *law*, which is not *law*. They must, forsooth, carry the principle of representative democracy into the regimen of their hearts, and having first proceeded to elect, by the suffrage of their passions, a conscience to preside over themselves, of like political sentiments, they bow down most worshipfully to this idol of their own hands, and are very pious in their own way! But what is this, more than an ideal form of heathenish idolatry, since in both cases it is the deification of a passion, that its indulgence may have the sanction of law, and the blessing of a worshipful divinity, though it be one of no higher origin than human handicraft or conceit!

The explanation of all this is evident. Our Saviour developed it fully, long ago, in the memorable discourse which he delivered on occasion of the persecution that ensued upon his *making whole a cer-*

Digitized by Google

tain man who had an infirmity thirty and eight years, whom he found at the pool of Bethesda, (which, being interpreted is, *House of Mercy.*) It is a searching—a deep—a most awful sermon—and I shall feel compensated for the labor of writing this article, literally by the midnight lamp, if I shall induce the reader to turn to it and give it an honest and open-hearted perusal. He will find it in the Vth chapter of John. I trust it may not be to him, as to those stiff-necked Jews, simply *marvellous.* Our Saviour had said, as reported by John in the IIId chapter of his testimony, "He who believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God; and this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be exposed. But he who doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God:" this the Saviour had said in his discourse to Nicodemus, who came to him by *night*—not by *light*, and now in this Vth chapter he is still further developing the true grounds of human opposition to him, and showing these people that the very sources to which they appealed for light, on the great question of *eternal life*, testified of him; and yet they would not *come to him, because they had not the love of the Father in them.* Their wicked alienation from God, and their infatuating desire for the gew-gaw honors of the world, had so bewildered their understandings and deafened their ears, and blinded their eyes, that neither the testimony of the harbinger John, nor the wonderful works which the Saviour himself performed—neither the voice of the Father, audibly declaring Jesus to be his Son, nor the form of the Holy Spirit resting visibly upon his head at his baptism—nor yet the prophecies and symbols of their venerated Scriptures, could make them perceive and acknowledge the true character and relations of the Messiah. Most marvellous dulness! Yet not greater than that which holds, in spiritual torpor, many a proud and straight-laced Pharisee of the 19th century; and is carrying down, daily, blindfold to death, thousands who fancy themselves righteous in hugging a phantom they call conscience. O that they could see that *their ways are as slippery ways in darkness*, and turn unto "God, who is light, and in whom is no darkness at all."

W. K. P.

If you can get a man's thoughts to entertain what is right, you may trust him to do what is right, if he have the right principle.

Digitized by Google

DR. P. W. MOSBLECH—A PROTESTING PRIEST.

It is pleasing to all genuine and enlightened, I do not say *Protestants*, but *Christians*, to hear of any one hopefully and sincerely turning away from the oppressive and slavish hierarchy of Rome, renouncing her God-usurping mightiness, and planting himself humbly, but fearlessly, under the banner of Christ, to whom alone the *Father of Glory hath given to be the head over all things to the church, which is his body, the fulness of him who filleth all in all.** But it is especially interesting when such an one is also distinguished for his personal purity of character, fervent piety, zealous devotion to good works and eminent learning. We take pleasure, therefore, in presenting to our readers the following statements concerning Dr. P. W. Mosblech, recently converted from the Roman system (in which he held the rank and office of Priest) and received into the fellowship and communion of the Christian Church meeting at Bethany.

Dr. Mosblech is, by birth, a German. At an early age he was drilled in the rudiments of the ancient languages—Latin, Greek, and even Hebrew—by the curate of his parish; and after threo years of special preparation, he matriculated as a student in the College of Mayence, on the Rhine. Here, after four years and a half spent in diligent study, he was duly graduated. But anxious to perfect his knowledge in a still higher degree, and to enlarge his education into the full stature of German scholarship, he repaired to the University of Bonn, flourishing, at the time, in the highest degree, and distinguished as the most learned institution in Prussia. Under these favorable advantages, he pursued, at Bonn, with great assiduity, a wide course of study in Theology, Philosophy and History, directed and assisted by the lectures of the great masters who presided over these departments in that University. Four years and a half more were spent under these favorable auspices at Bonn, during which time he also prosecuted, unremittingly, as his favorite pursuit, the study of Languages. During this period several contributions from his pen appeared in the learned journals of Prussia, and a small volume of his juvenile essays in poetry was published.

From Bonn, Dr. Mosblech was called to fill the Chair of the Latin and Greek Languages in the Royal College at Cologne. After three sessions, he left this Professorship to visit the Universities of Belgium. Eighteen months were spent among these; after which, still anxious to increase his knowledge and enlarge his acquaintance with

* Ep. i. 22.

Digitized by Google

the languages and learning of the world, he repaired to the city of London. Here he became acquainted with a zealous Roman missionary, by whose ardent and sublime idea of missionary pursuits, his heart was warmed with a generous enthusiasm in behalf of the ignorant and benighted portions of the earth, and he determined to devote his learning and his talents to the cause. For this purpose he went to Paris, and became associated with one of the most distinguished missionary societies of the Roman church. Under these generous and benevolent motives, he consented to be ordained Priest, in the inspiring hope that he would be sent to the Heathen, to make known to them the True God, and the unsearchable riches of Christ. But in this he was disappointed; for after a tour through Switzerland, Bavaria and Prussia, on which he was sent to inquire into, and report upon, the condition of the schools and literary institutions of these countries, he was appointed to a Professorship of the Eastern languages. In the duties of this place he labored for seven years, performing, also, all the duties of a Priest—preaching every Sunday in the churches of Paris, visiting the sick and the poor, and confessing penitents.

In Paris, Dr. Mosblech formed the acquaintance of, and lived in friendly relations with, the most distinguished men of science, letters and philosophy, in her renowned institutions. He was here admitted Fellow of the Royal Society for Eastern Languages, (*Societe Asiatique.*) At the same time, he pursued the study of the languages of the South Sea Islands, and edited the first dictionary of the dialects of the Sandwich and Marquesas Islands ever printed.

In the beginning of the year 1850, he resolved to come as missionary to North America, and his course was directed to the city of Wheeling, Va., where he was appointed Priest for the German congregation of Romanists. He found this congregation in so troubled a state, and so much excitement against their Bishop, that he could do but little good amongst them. The details of these troubles Dr. Mosblech may, at some future time, give, provided it should be necessary, but, at present, he does not deem it requisite. Precluded, as he was, from effecting any good worthy of his labors, in Wheeling, he thought he would try the experiment of making a settlement among the native woods of Marshall county, Va., and thus gather around him a people of his own language, among whom he might enjoy himself in preaching the gospel and teaching the things pertaining to the kingdom of Christ. He was soon followed by a number of families, and thus encouraged, he left Wheeling permanently, but against the express opposition and authority of the Bishop. For this act of religious independence, the Bishop very promptly *suspended him.* This, how-

Digitized by Google

ever, did not give Dr. Mosblech much concern, and he continued preaching to his little flock for nearly a year, till other Priests were sent into the settlement, who opposed him in his work, sowed the seeds of discord among the people, and thus destroyed *their* peace, and the fond hopes with which they had located themselves together.

Finding that all the generous purposes of his heart were thus opposed by the Roman system, and feeling that the duty to labor for God in the cause of his fellow-men, was higher than the authority of the Bishop, or that of any institution of human device, he began to cast about him to see if there was not some better way. While in this state of awakened inquiry, a friend put into his hands a copy of "The Christian System." He perused it with great interest, and was delighted with the simple and liberal scheme of the gospel, as it is so ably and lucidly set forth in that valuable little work. He became anxious to become acquainted with Mr. Campbell, its author, and confer with him still further on the subjects then agitating his mind. Hearing that I was to be in his county during the month of October last, to deliver an address before a society in Grave Creek, he met me there and sought an introduction. I was pleased with the free Christian spirit which he exhibited, as well as his fine scholarship, and invited him to visit us at Bethany. This he did in December last; and after remaining some weeks, and much conversation on various subjects pertaining to the Kingdom of Christ, he resolved to abjure the yoke of Romanism and become a *Protestant*. We present his resolution in his own style:

To Dr. Alexander Campbell:—

After some months of most serious reflection, and after having known your great zeal for the sake of God, the salvation of men for whom Christ died, and the propagation of the true spirit of Christianity, I have concluded to associate myself with you, should you think that I may still do some good for my fellow-brethren, and glorify our Heavenly Father more and more amongst them. I am, most respectfully, yours in the Lord,

P. W. Mosblech, Ph. D. and Cath. Priest.

Bethany, December, 1853.

Upon this declaration, Dr. Mosblech was immersed by Mr. Campbell on the last day of the last year; thus terminating with it his connection with the hierarchy of Rome, and beginning with the new year a new life of gospel liberty and light. We trust that his experience will prove that God *has truly called him to liberty*, and not only that his zeal to be useful may have a field ample as his desires, but also, that his most sanguine hopes may be more than realized in the fruits of his labors.

W. K. P.

Digitized by Google

THE TEMPERANCE MUSICIAN:

A choice collection of Original and Selected Music, arranged for one, two, three and four voices, with an extensive variety of popular Temperance Songs, designed for the people. By A. D. Fillmore, author of Universal Musician, &c. Cincinnati—Published by Applegate & Co., No. 43 Main st. 1853.

This, I presume to say, is a work of much merit, from the hand of a great master in the science of music, and it commends itself, in its judicious selections of poetry appropriate to a school, which, with me, is a matter of great importance. The selections are moral and entertaining. Being, as I conceive, a better judge of poety than of music, and of its moral tendencies on the destinies of the amateurs of poetry and of song, I am inclined to think that the genius and taste of this accomplished teacher would confer a benefit on the Christian Church, by selecting and adapting appropriate tunes to all the metres in our hymn-book, and affixing to them moral poetry suited to students of sacred song in all the schools of our community. In doing this, the judgment, the taste, and the musical powers of the pupils would be simultaneously cultivated; and, what is of still greater moment, our sacred poetry, adapted to the church and to the Christian family, would not be desecrated, as it has already been, and yet is, very extensively, by prostituting our psalms, hymns and spiritual songs, into music lessons, to be tilted in merry round in promiscuous schools of thoughtless novices, with as little reverence as appears in the comic performers of a merry farce.

I can conceive no greater abuse of our poetic prayers and praises, than is perpetrated in such schools, except it may be found in the singing choirs of some fashionable churches, who perform both in the churches and on the stage; or, as it is sometimes seen, in some communities, who carry with them a music hymn-book, and convert the Christian worship into a singing school. This is a custom, as I have painfully learned, sought to be introduced by some musical book called the Christian Psalmist, in which some of our sacred melodies are performed by note, book in hand, in the very act of Christian communion. In which performances, devotion either wholly dies or plays a subordinate part to the harmonies of breath, rather than to the spiritual emotions of a soul absorbed in wonder, love and praise.

I do not see a more desecrating usage in any assembly, called a Christian Church, than a professed worshiper gazing, with a fixed eye, upon his music-book, interlined with the most devotional odes and loftiest themes of adoration, endeavoring to make music with his voice according to rule; sacrificing devotion to artificial harmonies, and the adoration of the heart to quantity of time and modulation of voice. Christians ought to learn to sing at home, and not to visit the church as a singing-school, a theatre of musical performances, which rather estrange the heart from God than allure it to Paradise and the feast of sacred song of kindred hearts, touched with Almighty love.

To prevent such desecration, music-books should be fashioned on quite a different model. Moral odes of every metre can be very easily selected from our best lyric poets, and affixed to every metre and to every tune in our sacred music. Dr. Watts himself, in his splendid lyric poems, would furnish material enough for every tune sung in our churches. Much of his hymn-book is fit for

Digitized by Google

nothing else. He writes many beautiful odes in it, that have no more of worship in them than there is in "Thompson's Seasons," in Croly's, Cowper's, or Montgomery's odes. In all of these there may be found odes too sacred for mere music-books. The name of God and the name of the Lord Messiah, should never appear in any mere music-book, to be used for music lessons.

I have frequently dispensed with praise in certain assemblies, because of the choirs, the chancels, and the music-books:—Such as Leonard's Psalmist, which shows, in certain latitudes, their scathing influence on Christian worship.

In these views I am not solitary and alone. I have heard them exposed by persons of spiritual discernment, and deprecated in unequivocal terms. It is time that these evils should be corrected.

Nothing on earth is more solemn and sublime than Christian praise in the great assembly, and especially in the spiritual worship of the Lord's day. With these views long cherished, I am of opinion that our great master in music, Bro. Fillmore, could not render a greater service to the church than in getting up a select music-book, containing all our sacred melodies, fitted for singing-schools, having all the metres and tunes sung in our churches, with appropriate moral poetry, and with such references to our hymn-book as would indicate their use in harmony with the diverse subjects, metres, and melodies of our social worship. I have no doubt that such a service would be both appreciated and fully rewarded with a liberal patronage amongst all our brethren.

A. C.

THE MILLENNIAL HARBINGER.

The Millennial Harbinger is confessedly, so far as size, execution, and quantity of original productions are considered, the cheapest religious magazine in the Union—certainly so far as known to us, at its club prices. To sustain it in its present character and style, demands a large subscription. We have increased our issue from the press more this year than formerly, in the anticipation that its circulation will proportionally increase this year compared with last volume. We have already received a good many large clubs, and are still in the expectation of more. Every thing of this sort requires exertion and enterprize. Amongst the agents and friends of the Harbinger, there are many eminently zealous and indefatigable men, deeply interested in the great principles of the Reformation, so long plead upon its pages. This has been fully evinced by their efforts in forming large clubs. The first three, in point of successful enterprize—to select one from three States, in which are many, very many brethren, that are most zealous, indefatigable, and successful—we must name Bro. W. W. Happy, of Illinois, who has sent the largest club in the country; Bro. Thomas M. Allen, of Missouri, and Bro. W. B. Flinn, of Indiana, next to him. The first sent a club of 100 subscribers, and the others approaching it, and will likely equal it. In the States where brethren, in proportion to the aggregate population, are not so numerous, we must mention two in Pennsylvania, who live in regions where they have to contend with great opposition—Bro. L. R. Norton, of Connellsville, and Bro. Francis Apperson, of East Smithfield. In Ohio we have, especially in the Western Reserve, much to commend.

Digitized by Google

At the top of the list is the firm of Hillman & Robison; and, next to them, are J. Rudulph, Isaac Errett, and A. B. Green.

I will name no more at present, for we are receiving so many additions to the large clubs in sundry regions, and especially in Kentucky and Ohio, that we cannot say who will yet be most successful in this work. We regard these brethren's enterprize as eminently useful, because they are thus preaching and teaching on an extended and long-protracted scale. We still expect new clubs, and much increase to those in progress, for which we have made provision to a larger extent than before. Clubs can, for months to come, be supplied with all back numbers. We are still encouraged in the hope of being more useful and of having in the field more auxiliaries to the great cause of truth than in any former year. Indeed, at the present price of the Millennial Harbinger, it cannot be sustained, unless by a very large increase of subscribers. We cast our bread upon the waters with a liberal hand, assured of the pre-eminent importance of the cause we plead, and of the zeal and magnanimity of our brethren. How easy to the man of liberal devices to do good! Should every subscriber to a *printed preacher* or Herald of the Truth, add one other number, it would just double our usefulness every year. A word to the wise and benevolent is sufficient. A. C.

☞ By arrivals since the above was penned, we incline to the opinion that our large clubs already noted, will be excelled by other States not yet named.

EDITORIAL NOTICES.

Bro. Burnet, we are glad to learn from the Christian Age, has had a very successful tour through a considerable portion of the Old Dominion, and has added a very considerable number to the church. As a preacher—a workman that needs not to be ashamed—he has few, very few, superiors. His style of address is chaste, rich and apposite, as well as vigorous and pointed. Few men can command and concentrate the attention of a promiscuous auditory more successfully, or present a richer bill of fare to those who have a relish for things spiritual and Divine, than he. He ought to be always in the field of evangelical labor, and not confined to the mere details of a particular charge. For this work he is, however, well furnished; but it will not redound so much to the advancement of the common cause, as his travels at large in the great field of the world. For such a work, too, he has an amiable Christian wife, whose company and example will be equal to that of a second evangelist.

Somerset Collegiate Institute.—Our Bro. C. L. Loos, is as competent and as well furnished a teacher, as any man of his age in any portion of our country. His attainments in the languages of Greece and Rome, of Germany, France and the United States, are such as few men of his age possess. He has three mother tongues—German, French, and English. And for moral worth, he has, in my acquaintance, no superior. He merits, and will, no doubt, receive, a liberal patronage.

Covington Female Institute.—Bro. Walter Scott, whose genius, learning

Digitized by Google

and piety; whose eloquence in the pulpit, and whose admirable talent for communicating instruction, is not merely appreciated, but admired by all who have the privilege to know him, is now devoting his whole energies to the education of young ladies, on the beautiful grounds of the quondam Baptist Theological Institute, at Covington, Ky. His merits, in this department, are not to be easily exaggerated. We bespeak for him a liberal patronage. His prospectus will appear in our next issue.

In our statement of contributions made in Illinois for the Chair in Bethany College, the following statement was overlooked:

"The church at Concord, after being addressed in a discourse on 2 Timothy iii. 14, contributed $110. We there enjoyed the hospitalities of Bro. W. H. Strong."

Bro. J. R. Howard is about to become again an editor. Paducah, Ky., is to be his theatre of action. His paper, called The Christian Banner, is to be a weekly sheet. For good sense, sound judgment, and a ready pen, he has few superiors in the West; and for industry and perseverance, few equals. We bespeak for him a liberal patronage.

In response to invitations to me, addressed from Tennessee in general, and Nashville and the Green River, Ky., in particular, to make them a visit at my earliest convenience, I can only say, that it would give me much pleasure, especially with the assurance that I could see Mr. Ferguson at Nashville, at such time, to visit them early in the spring. I would, in such an event, expect to hold a protracted meeting in Nashville. I desire information on the premises as early as possible.

The very interesting narrative, or description of a Turkish wedding in high life, from our young sister Barclay, of Jerusalem, at which she was present, shall appear in our next issue. A. C.

DEATH OF ELDER THOMAS CAMPBELL.

At a meeting of the Students of Bethany College, January 6th, 1854, the following preamble and resolutions were unanimously adopted:

Whereas, in the Providence of God, the venerable Elder Thomas Campbell, the father of our President, has been removed from our midst by the hand of death: therefore,

Resolved, That we recognize in him an exemplary member of society, a truly devoted Christian, and an able defender of truth.

Resolved, That we sympathize with the friends of the deceased in the loss of one who was pre-eminently mild and social in the private circle, wise and discreet in his public walk, and whose virtues were worthy of being imitated by all who knew him.

Resolved, That the proceedings of this meeting be published in the Harbinger and Stylus.

W. H. Robinson, President.

W. S. Russell, Secretary.

J. H. M'Kay, J. S. Lamar, O. A. Burgess, Committee.

Digitized by Google

TRIBUTE OF RESPECT.

BETHANY, January 16, 1854.

EDITORS OF THE HARBINGER—*Gentlemen:* You will confer a favor upon the Neotrophian Literary Society of Bethany College, by giving the following resolutions a place in the Harbinger.

Yours respectfully, WM. C. PIPER, Cor. Sec'y.

At a late meeting of the Neotrophian Literary Society of Bethany College, it was unanimously resolved, that a committee be appointed to draft resolutions expressive of the feelings of the Society relative to the death of CHARLES B. ROSS.

The President appointed Messrs. F. R. Durrett, Wm. C. Piper and Nat. Richardson; which committee reported the following resolutions, to wit:

WHEREAS, it has pleased Almighty God, in his great wisdom and power, to take from earthly scenes one who has but recently been an ardent member of our Society, in the person of C. B. Ross: therefore,

Resolved, That we deeply mourn his loss, not only as a brother Neotrophian, dear to us all for his many amiable qualities; not only as a lost child of our *Alma Mater*, promising her glory in him, but also as an irreparable loss to society.

Resolved, That in the untimely fall of one so full of hope and promise, we are severely reminded of the uncertainty of life, the certainty of death, and the vital importance of being prepared to be called hence at the will of our Maker.

Resolved, That while we heartily mingle our tears with those of his bereaved parents, and the many loving friends whom he has won elsewhere, we also join with them in the fond hope of meeting him in another and happier world.

Resolved, That a copy of these resolutions be forwarded to the parents of the deceased, to the Harbinger, the Stylus, Wellsburg Herald, Clarksville Chronicle, and Louisville Democrat. ISAAC L. ELLIOTT, President.

B. GRIFFITH, Recording Secretary.

OBITUARY NOTICES.

I have to announce to the brethren and friends of the Reformation, the death of the venerable THOMAS CAMPBELL, Sr. He died on the evening of Wednesday, January 4th, having attained to the advanced age of ninety-one years, lacking about a month.

This event, though in the natural course of things, by no means unexpected, will doubtless awaken, in many a bosom, the deepest emotions and the dearest recollections. Our beloved Father Campbell had been so long and so earnestly devoted to the cause of religious reformation, for which alone he seemed to live and labor, and had made, while thus engaged, so many journeyings through different parts of the United States, that he had formed a very widely extended circle of acquaintances and friends, to whom he was justly endeared, not only by these labors of love, but also by personal qualities so engaging as to command universal love and veneration.

Never was there an individual who manifested greater reverence for the Word of God, or a truer desire to see it faithfully obeyed. Yet this trust in the Divine word was not with him a mere verbal confidence, a faith or knowledge, like that of some professors, merely intellectual—lexical and grammatical; for

Digitized by Google

never was there one who more fully recognized the spirituality of the gospel, or sought more diligently to impress all around him with the importance of the work of the Holy Spirit in the salvation of the soul. And never was there one who more fully exemplified the doctrine which he taught, or whose life was more evidently guided by the teachings of the Spirit, and controlled by the Divine principle of love to God and man. To the faith of Abraham and the piety of Samuel, he added the knowledge, the purity and warm affections of the Christian, and combined in his deportment a simplicity of manners and a courtesy singularly graceful, with a dignity which inspired with respect all who approached him. Oh, who that has enjoyed the pleasure of his society, can ever forget that countenance of benignity; those thoughtful eyes, beaming with affectionate regard; those venerable silvery locks, smoothly parted, with habitual neatness, upon the high and ample forehead, and contrasting so agreeably with the fresh and lively tints of his complexion; those kindly greetings and inquiries with which he so politely welcomed his friends; or that ready overflow of Christian feeling and instruction which he seemed unable long to repress within a heart filled with love and Divine truth! Oh! thou revered instructor of my early years, beloved guide of my youth, honored counsellor of my manhood, can thy image be ever obliterated from my heart! can thy teachings and thy example be ever absent from my remembrance! Oh! how great a blessing it has been to multitudes, to have been allowed the privilege of contemplating thy character, and of hearing from thy lips words of truth and grace! What thanks do we not owe to God for so precious an illustration of the power of the gospel, and of the beauty and excellency of the Christian profession!

From an early period of life until within about seven years, this devoted servant of God was actively engaged in the work of the ministry. He was connected, in his native country of Ireland, with the Covenanters and Seceders, and continued with the latter for some two years after his removal to this country. From this time he gave himself wholly to the cause of Christian union and religious reformation, having become thoroughly disgusted with the party spirit and religious animosities of the different sects. He seemed to prefer the life of an itinerant, and visited every part of the country where he thought his labors might be useful, delighting to revisit occasionally the brethren with whom he had previously sojourned. He returned from one of these excursions so late as the summer of 1846; but being greatly exhausted with heat and fatigue, he was induced, through the solicitation of his friends and relatives, to remain at Bethany, where, under the affectionate care of his son Alexander, and the kind and unwearied attentions of his daughter-in-law, Mrs. S. H. Campbell, he has spent his last years in all the happiness and comfort which the infirmities of age permitted him to enjoy.

From these, indeed, he suffered comparatively but little, if we except the loss of sight, which occurred about five years since, and which debarred him from reading, and visiting his friends—a privation which he deeply felt, but patiently endured. It was his delight, during his blindness, to converse with his former acquaintances; to recite to them various hymns and passages of Scripture, with which his memory was stored, and comment on the sentiments they expressed, or to hear portions of the Scripture read. On one occasion, during this period, through the earnest entreaty of friends who desired once more to hear him from the pulpit, he consented to deliver a farewell address. He preached, accordingly, on the 1st of June, 1851, at Bethany, to a large audience, a last discourse, on the subject of the two great commandments—love to God and love to our neighbor. It was, indeed, a solemn, impressive, and most interesting occasion, the speaker being entirely blind and in his 89th year, yet with mental faculties still active and vigorous.

His health continued good until within some three weeks of his decease, when he became affected with a severe inflammatory affection of the mouth, which induced great debility and loss of appetite. Under these circumstances, he became gradually weaker, but without suffering acute pain, and at length expired so gently that it was scarcely possible to distinguish the moment when he ceased to breathe, having, throughout his illness, manifested the same calm

Digitized by Google

confidence in God and humble reliance upon his Divine Redeemer, which had ever characterized his life. He was buried on Friday, January 6th, by the side of his beloved consort, agreeably to the wish expressed in his affectionate notice of her death, contained in a letter to his daughter Alicia, and published in 1835, in the 6th vol. M. H., 1st series, page 284, where he says: "And now, dear daughter, what remains for me, thus bereft of my endearing attached companion, from whose loving, faithful heart, I am persuaded I was not absent a single day of our fifty years' connexion—yes, what now remains for me, without any worldly care, or particular object of worldly attachment, but with renewed energy, with redoubled diligence, as the Lord may be graciously pleased to enable, to sound abroad *the Word of Life*—the praises of him who has called us out of darkness into his marvellous light; and at last, if it be the will of God, to have my mortal remains deposited alongside of your beloved mother's."

I have given the above details, as I know they will be most acceptable to many friends at a distance, who have long known and loved the deceased. May we all contemplate with profit this peaceful end of a life spent in the service of God, and follow his faith, considering the end of his conversation—Jesus Christ, the same yesterday, to-day, and forever! R. R.

On the 6th of December, in the 21st year of her age, EMELINE G., daughter of James and Michel Wilson. Her disease was consumption, in its most illusive form, which flattered its victim with hopes of recovery until the last few weeks of her life. We mourn that she has been taken from our midst in the springtime of life, when all was bright around her; but we have reason to rejoice, that she has gone to dwell with the ransomed hosts that surround the Throne, praising God and the Lamb continually. Yes, she was a Christian, lovely and amiable, pure in heart, and truly good. Her winning smile and gentle manners ever won for her the love and esteem of all who knew her. Just before her departure, she summoned to her couch her relatives and friends, and, in feeble whispers, gave to each a few parting words of advice, which we trust will long be remembered, and exert a salutary influence over their future lives.

"Weep not for her! she is an angel now,
And treads the flowery walks of Paradise;
All darkness wiped from her refulgent brow,
Sin, sorrow, suffering, banished from her eyes.
Victorious over death, to her appears
The vista'd joys of heaven's eternal years;
Weep not for her!"

We sympathize with the bereaved parents, who, in the short space of five months, have lost two lovely daughters and an amiable son, all in the bloom of their youth.

Died, on the 16th of November last, at the residence of her son, O. Collins, in Madisonville, Ky., Mrs. SARAH D. COLLINS, in her 82d year. Her last sufferings, though great, she bore with Christian patience and fortitude. For more than half a century she had been a member of the body of Christ. Having lived a zealous and devoted follower of Christ, she died triumphantly rejoicing in the hope of a glorious immortality.

On the 23d of August, SARAH REBECCA, daughter of Mr. and Mrs. Wilsey, of Boston, Iowa, in the 11th year of her age. Early instructed in the Christian religion, she was remarkable for her piety, obedience, and amiableness of disposition, which made her the delight and admiration of all who knew her.

On the 18th of October, ROBERT J. HAMBY, in the 44th year of his age. Born in 1809, immersed in 1833, and united with the church shortly afterwards organized at Paris, Tenn., of which he continued an exemplary member until his death. Just, liberal, hospitable, and kind to all, he was highly esteemed by his fellow-citizens and beloved by his Christian brethren. He lived a fearless advocate of the Truth; and with the patience and cheerfulness of a Christian he resigned his spirit, triumphing in the hope of the gospel.

On the 19th day of September, at the residence of his parents, in Louisa

Digitized by Google

county, Va., Dr. ROBERT H. TURNER, of pulmonary consumption. Having traveled for about a year in quest of better health, he returned home in April last, without having experienced any material benefit, where, without a struggle or a fear, he fell asleep in Jesus.

On the 16th of September, of yellow fever, on board the steamer Lexington, on its upward trip from Baton Rouge, R. H. JONES, of Lincoln county, Ky., in the 29th year of his age. The deceased had been a devoted member of the Christian Church for eleven years, and had held a high and estimable station in society. His integrity of character, as shown in the various trusts committed to his charge, won for him unusual esteem, and his death was deeply regretted by all. Having in his youth espoused the cause of the Redeemer, he maintained a character worthy of his profession. He has left a widowed mother and numerous relatives to mourn their irreparable loss.

On the 14th of October, Sister SARAH GASTON, consort of Bro. J. E. Gaston, of Abingdon, Ill., in the 38th year of her age. The deceased had suffered much for three years, from a paralytic stroke, which sufferings she endured with Christian patience and hope. A husband and five children are left to mourn their severe affliction.

Died, in Bourbon county, Ky., at the residence of her nephew, T. H. Abbot, on the 3d of December, Miss CHARLOTTE ABBOTT, aged 79 years, 3 months and 13 days. Her birth place was in Culpepper county, Va. Her father removed to Kentucky in 1783, and settled in Scott county, where she resided until about three years since. She attached herself to the Church of Christ at the Stamping Ground, in 1833, being immersed by her esteemed friend and brother, John T. Johnson. She died as she had lived for twenty years, in the faith and hope of a blissful immortality. Blessed by a kind Creator with a strong and vigorous intellect, a kind, warm herat, and most agreeable disposition, she greatly promoted the happiness of the circle of her acquaintance. Religion was with her a great practical reality. Without suffering very much, she calmly and tranquilly sunk to repose.

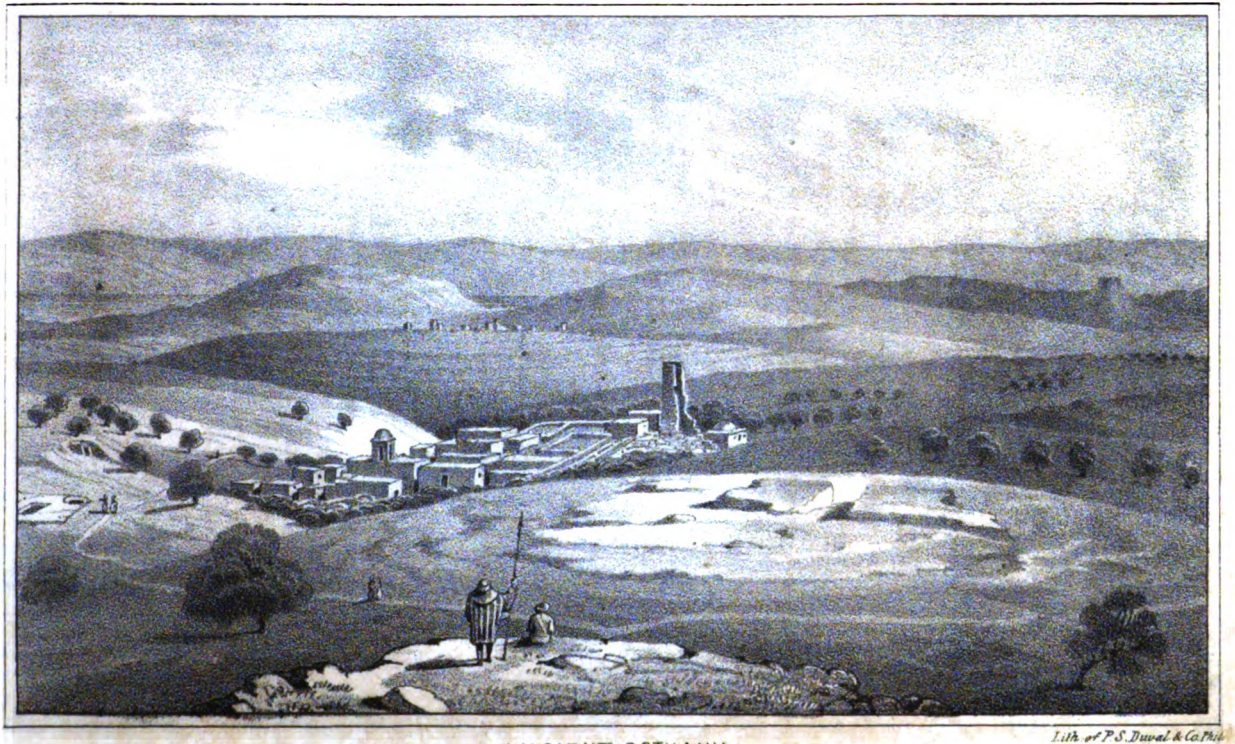
Died, at his residence, near Hickman, Ky., on the 21st of June last, of typhoid fever, Mr. SAMUEL B. WILSON, aged 41 years. A member of the firm of Turner, Wilson & Co., commission merchants, New Orleans, and President of the Hickman Branch of the Southern Bank of Kentucky. Mr. Wilson was ill for more than a month, during the whole of which time he exhibited the most implicit confidence in the Saviour of the world, exhorting his large and interesting family and the numerous friends by whom he was surrounded, to embrace Christianity as a sure means of procuring happiness, both in time and eternity. He expressed a perfect resignation to the will of God, and died in the full faith of a blessed immortality. A few hours before his death he called his venerable mother to his bed side, and, in a tone of perfect satisfaction, said, "Mother, my sun is almost set." He was for many years a member of the Christian Church, and was emphatically a christian and a gentleman. He was foremost in every benevolent and useful work, and in his death the community have suffered an almost irreparable loss. He left a wife and several children, and an aged father and mother, several brothers and sisters, and a host of friends, to mourn their loss, but they mourn not as those who have no hope. A FRIEND.

☞ In the obituary notice of Mrs. MARIA WINN, published in the December Harbinger, page 715, instead of "17th year of her age," read 70th year.

AN APOLOGY.—Our absence from home caused such an accumulation of documents—written and printed letters and queries—that we have not yet got to the bottom of our files. An average of one hundred letters per week, at this season of the year, in a short time makes a fearful aggregate, especially to one who has to write so much for the press every month, and to lecture in College five days in every week. This, I hope, will apologise for my arrears.

Digitized by Google

Digitized by Google



Lith. of P.S. Duval & Co. Phila.

ANCIENT BETHANY.

Drawn and engraved expressly for the Millennial Harbinger.

Digitized by Google

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. IV.] BETHANY, VA., *MARCH*, 1854. [No. III.

CHRISTIANITY ADAPTED TO MAN.

CHRISTIANITY, like man, has its object and its subject. God himself, in all his adorable excellencies, is its object. It attracts and allures the human soul to its own origin and fountain. And these are Jehovah himself.

The universe is his temple. He fills it all, he animates it all, he beautifies and adorns it all. There is absolute nothing above him, beneath him, beyond him. The visible heaven and the heaven of heavens, are but his pavilion—the tent or tabernacle in which he manifests his eternal majesty and godhead. "Ascend I heaven! Lo! Thou art there. There if amongst the dead I lie." "I cannot go where universal love smiles not all around." Take I the wings of the morning, and on "the swift-winged arrows of light" flee to the utmost star I see, I there find myself yet but in the vestibule of the pavilion of the great King, for I see as many suns and systems before me as I left behind me. And could I continue my flight for ages of ages, I would, at the remotest orb, still see as many wonders of creative power, wisdom and goodness, above me as under me. Hence, eternity is the only field of vision and of bliss that meets the wants and the wishes of an immortal mind. But who can distinguish between "the Eternities of Israel," and an absolute eternity of eternities?

Yet, nothing short of absolute space, absolute being, absolute blessedness, and absolute duration, can fill the vacuum which God has himself created in man, in angel, and in spirit.

Digitized by Google

The mysteries of creation, providence, moral government and redemption, all launch out into the ocean of eternity—into an infinite past behind us, and an infinite future before us. The moral pulsations of our moral nature, expand or contract in harmony with our intellectual and spiritual garniture, and with our conceptions of him whose most sublime position is comprehended in the oracle—I AM.

But who can comprehend the ineffable sublimity of the adorable I am? And yet it is the one only self-existent impersonation that gives form to thought, or thought to form. Annihilate it and you have annihilated yourself. You are a mere idea, an impression, an imagination, without a local habitation or a name.

There is a pleasure in being bewildered in a paradise; in being lost in a rapture of glory; or, like Paul, in not knowing "whether in the body or out of the body;" whether in the first or in the seventh heaven, in the heaven of heavens, or beyond them all.

There is no relation between the finite and the infinite, and yet neither of these could be without the other. There are, therefore, but two ideas in the universe of the *genus* generalissimum—two distinct conceptions, and yet dependent on each other for a revelation of themselves. These are *creature* and *creator*.

Father and child are equally dependent on each other for their being and manifestation. A father without a child, or a child without a father, is not within the grasp of human reason nor of angelic thought. We may as well, then, pause here as go any farther in this direction. For all the philosophers of earth, and all the philosophies of the universe, are stranded and silenced just here, because of the impotency of boasting boastful reason.

We are, because God is. And God is, because God was, and God will ever be, because he always was, the one only self-existent, underived, unbegotten, uncreated One, indicated in the ineffably sublime utterance, I AM. This is our Rock of Ages. And in speaking of the joys and pleasures of true religion, we must have a clear and clean arena for its full manifestation, in order to its full enjoyment.

Religion (I use the term because of its consecration in the dialects of earth) being wholly of a remedial character, and to be appreciated and enjoyed as such, must be adapted to man as he now exists in this world. It must, therefore, have a body, a soul, and a spirit, to meet all the demands of his being and of his well being. Hence, Christianity must have a body, a soul, and a spirit, if it be at all adapted to the conditions of a lost, bewildered, and ruined world.

In heaven and in hell there is no religion. None in heaven, because all its inhabitants are reconciled to God; and none in hell, because its inmates are not under a remedial dispensation. The whole need

Digitized by Google

neither a physician nor his medicine. Neither do the dead. Religion, therefore, is for man in the flesh, or for man fallen and undone, but yet placed under a remedial system.

Angels or spirits in no realm of the universe, are the subjects or the objects of religion. Adoration and praise belong only to those in holy communion with God; and these in heaven constitute *nature*; on earth, they are the fruit of religion, or reconciliation to God. Light is not love, neither is love light. It is but the fruit of it. Before we admire or love beauty, we must see it. And before we can love God, we must know him as he is—absolute, supreme, essential beauty.

But in this lower world, and in all its mists and fogs of philosophy and religion, so called, there is a vocabulary as frail, and feeble, and erratic as man. The reason is clear—the stream cannot rise above its fountain; and man can never, at one glance, see himself. There is, of his senses, not one that can recognize its own acts. The eye sees not itself, the ear hears not itself, and neither of these can take cognizance of any one of the other senses, nor any one of them take cognizance of either of them. The gustatory nerve, the olfactory nerve, nor any nerve of sensation, can take any cognizance whatever of itself or of the acts of its fraternity. Hence, mind and spirit are mysteries, on which myriads of philosophers have, in vain, racked their brains for thousands of years. But shall the eye of man nullify its own being because it never saw itself, or the ear, because it never heard itself! Talk not of mirrors. There are neither eyes nor ears in mirrors. They but adumbrate material orbs or structures. Senses have no shadows, no lights, no colors, no forms, no images of themselves or of one another. Organs are not senses. But if they were, not one of them could recognize another.

So of all the inner faculties of the mind. Indeed, the mind and the spirit require the sharp two-edged sword of the Spirit of God to separate them. None but a sword manufactured in heaven, can distinguish or separate these. That sword is the *Word of God*. Hence Paul, who saw all this by a spiritual intuition, eloquently declares that "The Word of God is quick and powerful, [living and effectual,] sharper than any two-edged sword, and is a discerner [or a detector] of the thoughts and intents of the heart." Hence the metaphysical or animal man never did, never can, discern himself.

No mere philosopher, unaided by revelation, in writing or in tradition, ever knew himself—his origin, his relations to the universe, his ultimate destiny. So reason we, and so affirms Paul by a plenary inspiration. Now, then, after this excursion, let us return to our theme.

Digitized by Google

We have said that *Christianity*, like man, has its subject and its object. Man himself is the *subject* of it—man, in his whole being, constitution and character, is the subject of this Divine institution. He was in being before it was in fact. It was originated and consummated for him as a fallen, degraded, ruined being. It contemplates his entire regeneration in body, soul and spirit. This is, therefore, its *object*. This consummated, its design is perfected. This not consummated, he dies a wretch undone—lost, ruined, degraded forever. It is, therefore, the greatest subject, or theme, within the limits of human thought, of human aspiration. Compared with it, the physical universe is an atom unappreciable. Possessed of it, and of its full effect upon his intellectual and moral constitution, his whole spiritual being is the most sublime spectacle we have ever seen, or can see, by the light of this world, whether we call it physical, intellectual, or spiritual light.

But man being a miniature trinity—possessing a body, a soul, and a spirit—Christianity assumes a similar constituency, and, therefore, it has a body, a soul, and a spirit. Its *body* is the ordinances of the Christian faith. Here I would not call them the ordinances of religion, for religion is God's one grand ordinance. The centre of which is the propitiatory sacrifice and the propitiatory intercession—the latter based on, and emanating from, the former. The sun has been turned into blood, in the Son of God having become a slain lamb. Blood is the envelop of life, the mystery of mysteries, in the organizations of this physical and moral universe. But that Lamb of God having been slain a sacrifice for us, there needs no more sacrifice for sin. Hence, this blood is embalmed, preserved, and shadowed forth in that which we have called *the body* of Christianity—its *ordinances*. And of these, there are three distinct embodiments. These are, baptism, the Lord's supper, and the Lord's day. These are pregnant institutions, filled with the grace of God. Forms, without meaning, are nothing. Form is but a mode of being. *It is not being*. In Christian *baptism* there is more than words and water, and the action of immersion. There is a grace, a special grace. Baptism is valid grace, and no more. There is, indeed, implied, and solemnly expressed in it, a *death*, a *burial*, and a *new life*. There is, too, a solemn preparation for it. There is a spiritual illumination terminating in faith, as preparatory to it, or to the enjoyment of its spiritual provisions. This faith itself is not a physical impression on the senses or the soul of a man, in a state of death or torpidity, but an actual giving up of the heart, the conscience, the will, to the Redeemer, on the verity and fidelity of the Holy Spirit, who always testifies to the Divine and moral grandeur of the Son—the INCARNATE WORD OF THE

Digitized by Google

Living God. This is *baptismal faith*, terminating in a literal immersion *in* water, *into the name of the Father, the Son, and the Holy Spirit.* Hence its inappreciability to insensible, unappreciating babes and sucklings.

There is then a *resurrection* out of the mystic grave, by the arm of the administrator—a second birth into a new world—the church or family of God. Born thus of the water and of the Spirit, a new and formal life begins. Communion with the Father, and with the Son, and with the Holy Spirit, here commences, in the spirit of adoption, by which those mystically regenerated in body, soul and spirit, *cry*, Abba, Father!

There is, also, besides the quickening of the Word or Spirit of God, the resurrection to a new life, not only in the symbolic form of emersion, but in the spiritual, and holy, and joyful aspirations of the soul to God, in the pure and holy spirit of personal consecration to the service and the honor of the Lord who redeemed us by his own blood, and constituted us kings and priests to God. This sublime confession of our faith in the death, burial, resurrection, and ascension of the Lord Jesus, is followed up by a sacred regard to the other constituents of the Christian gospel—the Lord's day and the Lord's supper.

Christianity is pre-eminently social. Hence its social institutions. These are its social prayer meetings and congratulations, its social praises, its social thanksgivings, its social communings, its social benedictions.

Its standing occasions and festivals are ordained for this purpose, for the cultivation and manifestation of a spiritual and holy union and communion, in joint participation of its prospective and retrospective ordinances and institutions.

Hence the necessity of a church state. A Christian can no more live out of a church state than can a physical man live out of a physical universe. He as much needs the Spirit of God as he needs breath. He needs the bread and the water of life as much as his body demands for its sustenance the literal bread and water of earth. Were this not so, the church and its institutions would be unmeaning and barren appendages, without reason, without object, without good They are silly philosophers, who seek to live without physical elements; and quite as silly Christians, who dream of spiritual life, spiritual health, or spiritual comfort, without the ordinances which God has instituted for the life spiritual and divine. The communion of saints is the exquisite of human happiness. Without employment there is no enjoyment, and no enjoyment without employment. Heaven is not a mere state of repose. Its raptures and ecstacies of bliss are all activities of the soul, in wonder, love and praise expressed.

Digitized by Google

A philosophic speculative repose is a state of soulless apathy and inactivity. A human being cannot live on ether, however pure, unearthy, and unelementary it may be alleged to be. There are ordinances of worship even in the heavens. And there are worshipers there who unite and commune in the full radiation and fruition of the Divine presence. But they are not mere thinking quakers, speculative philosophers, or ranting enthusiasts, but admiring, worshiping, adoring saints. They tune their golden lyres to the song of Moses and the Lamb.

It is not only in the apocalyptic visions that we read of "harpers harping with their harps," in rapturous choirs above; but there, also, we hear of the "song of Moses" repeated; and, better still, that of the slain lamb echoing in choral symphonies through all the vaults of heaven.

But in the earthly state of the church we now live, and move, and have our membership. Its social ordinances are, one and all, of Divine appointment. And they are severally and collectively designed to instruct and to comfort, to encourage and strengthen us for the work of faith, the labor of love, and the patience of hope.

A Christian living out of the Church of Christ—unless in exile on some Patmos, or in some prison, banished from the sanctuary of the Lord—is a conception so far out of my premises, that comprehend it I cannot; nor do I envy that man who attempts to justify it, under pretence of high spiritualism, or because of some canonized shibboleth of factitious importance, made sacred only by some sectarian enactment or prescription.

The Church of Jesus Christ and its Divine ordinances, are now the only Bethel—the only social antitype of the tabernacle of Israel, of the temple of Solomon, of the Mount Zion where stood the Ark of the Covenant, the citadel of the great King.

> The foundations of Zion are on the holy mountains.
> Jehovah loveth the gates of Zion
> More than any of the dwellings of Jacob.
> Glorious things are spoken of thee, City of God!
> * * * * * *
> Yea, concerning Zion it shall be said,
> This and that man was born in her!
> For the most high shall himself establish her.
> In the records of peoples Jehovah shall relate,
> This man was born there.
> They shall sing as those leading the dance;
> Each shall say, All my springs are in thee. [Psalm lxxxvii.

But in clearer vision, with Paul we say to the Christian Church, and to its holy brotherhood—"You are come to Mount Zion, even to the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of

Digitized by Google

the sons of God, who are enrolled in heaven, and to the Judge, who is God of all, and to the spirits of just men made perfect; to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

In such society as this
My weary soul would rest;
The man that dwells where Jesus is
Must be forever blest.

What a contrast between a citizen of Zion and a mere citizen of any state or empire founded in blood, usurpation, tyranny, or on any of the forms of philosophy or theology, ancient or modern!

A. C.

THE REMEDIAL SYSTEM—*No. I.*

In the development of the remedial system, called the gospel, in which was exhibited the kindness and love of God our Saviour towards man, there are no ideas of more significant import employed by the Spirit of Wisdom, than those which are expressed by the terms sacrifice, propitiation, and reconciliation. Upon the right understanding of these terms depend the knowledge, reception, and enjoyment of the great salvation, which, beginning to be spoken by the Lord in person, was afterwards confirmed to us by his Apostles.

The grand design of the mission of the Son of God into our world, and his return to the occupancy of that glorious throne which he had with his Father before the world was, can never be understood nor properly appreciated, until we have duly weighed the import of these words in their contextual relations, and their relative bearing upon each other. They appear to form, as it were, the material out of which has been constructed a channel to convey to us the effluence of the Divine love. The death of Christ, apart from the ideas signified by these three terms, has no more meaning nor importance than the death of those Cæsars, under whose reigns he was born and died. They were the depository, in which were laid up and embalmed the ideas most familiar and dear to the heart of the patriarch and Jewish worshiper. And so bright and dazzling were the great ideas couched in them, that no prophet or sage of sacred story, however gifted with wisdom, could look upon it, or their vision take in, more than a few of its faintest rays. Yet faint as were those rays, they were the only lights through which they could behold the Divine favor, and hope for a deliverance from all the consequences of sin. And although the blood of the victim offered by the Patriarchal or Jewish worshiper,

Digitized by Google

could not justly remove the evil of sin from the conscience of him who did the service, yet may it not have adumbrated to his view some vicarious measure, involving the death of some glorious sufferer that would exonerate the guilty from the penalty of a broken law, in a way worthy the character of the Lawgiver:—nay, that would not only atone for the insult and indignity which sin had offered to the Majesty of heaven and earth, but which, also, would magnify his law and make it honorable for God to forgive?

The great representative idea of those elementary dispensations, and that which evidently indicated the central truth of the true remedial system, was the victim as a sin offering. During the Patriarchal age, it was the one idea, and it was most familiar to every pious family. For every such family had its altar, upon which was daily laid the appointed victim. And it did undoubtedly, however faintly, typify the propitiatory and reconciliatory character of the great antitypical sacrifice, both with respect to God and the worshiper. Under the Law it remained in all its importance. While the Patriarchal age continued, the priesthood continued in the heads of families; or, in other words, it was Patriarchal. Under the legal institution, it was transferred to one family of the sons of Israel—to that of Levi. And in this family it was confined to Aaron and his sons. While the latter ministered at the altar, the other families of Levi ministered in things that more remotely pertained to the altar. This change in the priesthood was the ground-work of the Law, for on account of it the Law was introduced. Although under the Law a much greater variety of offerings was introduced, a bloody victim was still the only offering that could make reconciliation for the sins of the people. Once every year the high priest entered with blood into the most holy place, to make expiation for sins.

Under the Levitical arrangement, there were many adjuncts connected with the sin-offering; such as the high priest, the sprinkling of blood upon the people, upon the mercy-seat and before the mercy-seat, and the places where it was offered—all of which make it a more general and exact type of the real sin-offering in all its accidents. But as we have hitherto considered sacrifice rather with reference to the worship, we shall now view it with reference to the great Lawgiver—Jehovah himself.

Viewed as the Moral Governor of his rational creatures, He must have regarded sin as an indignity—an insult offered to His Majesty; for the majesty of a king consists in his authority. In this character sin was an offence that called for the exercise of his justice. Or, if we view him as a Father, sin he must have felt as a wound to his affections. As an absolute Governor, sin, as it involved his honor,

Digitized by Google

must be punished; and his justice decreed that the transgressor shall die. But as a Father, he could feel pity for his erring children. But pity could not change or remove the moral turpitude of sin. Justice alone could render to sin its due. Was it possible, then, to punish sin and save the sinner; or, in other words, to pardon sin and maintain the majesty of law, or the honor of his government? Pity says pardon. But justice is outraged, and demands the penalty of a violated law. The law knows no mercy.

But why is the bosom of the Eternal Father moved with pity for his rebellious children? Was it beeause a wily apostate intelligence had, in an evil hour, sought and taken an undue advantage of his less intelligent and unsuspecting children? And is this, indeed, the history of sin in its first introduction into our world? If so, how shall the great Father of the Universe dispose of it to his own glory and the good of those his holy intelligences, who are spectators of this sad and woful event—the apostacy of that lovely pair, our great progenitors, whom he had made in the image of their Father, and crowned with glory and honor, and placed over the works of his hands?

Now, before we attempt to examine into the great remedial system devised by infinite wisdom, power, justice, goodness, holiness and love, let us take a view of the parties involved and those who were spectators of the woful occurrence. But this we shall defer till the moon once more shall have completed her circuit round our sinful planet.

A. W. C.

DESCRIPTION OF A TURKISH WEDDING.

JERUSALEM, October 18, 1853.

MY DEAR BRO. BURNET—Presuming you would be interested in a description of an Oriental wedding, as celebrated in the Holy City, I, with pleasure, avail myself of your kind invitation extended to any of our family, and send you an account of the curious and novel nuptial ceremonies I lately had the satisfaetion of witnessing, at the house of the Bash-Castil, (whose office you are, perhaps, aware, ranks next to that of the Pasha;) father's professional services having secured for us an invitation, which we could not otherwise have had the honor of receiving.

On Saturday last, mother and myself accordingly repaired thither, accompanied by their servant, whom the harine sent for us, with a pressing invitation to attend the "Phantarea,") the gentlemen portion, as a matter of course, being excluded the honor of a like insight

Digitized by Google

into the tabooed cloisters of these secluded beings.) After wending our way through a few dark archways, the servant halted at rather a loftier door than is usually seen in Eastern dwellings, and we were here met by half a dozen black slaves, who conducted us up several flights of gloomy stone steps, and through as many walled courts, into a spacious apartment, where a perfectly Arabian night-entertainment soon presented itself. On the divan, which extended all around the room, were gracefully lolling about a hundred Turkish ladies, of the elite of Jerusalem, each one sipping at an exquisite little finjan of coffee or smoking a chibouque, gilded and mounted with amber mouth-pieces. Several dancing women were moving in undulating, and, but for their trailing robes and trowsers, even graceful steps, in the middle of the floor, rattling little bells, placed on the forefinger and thumb of each hand, as they danced, while two or three more sat on a rug playing the tamborine, and a red morocco drum-like instrument, producing any thing but music. On our entrance, each one politely saluted us in Oriental style, and we were again and again welcomed by the only daughter of the Bash-Castil, who, for having performed the meritorious act of a pilgrimage to Mecca, is looked up to with the most profound awe and respect, and is considered as a religious prodigy. Her dress, I noticed, as extremely chaste and simple, in contrast with the gorgeous costume and profusion of jewelry worn by the others. It consisted merely of white merino trowsers, and tunic spangled with small specks of gold, a light gauze turban, and the usual yellow slippers; her hands wanting the almost indispensable henna, with which those of the rest were dyed in curious and fantastic figures. We were not long seated before the everlasting finjan of piping hot coffee was served, which we swallowed down philosophically, notwithstanding we knew, from sad experience, that a burnt tongue would be the inevitable consequence. The loud peal of the muerrim was soon heard calling "the faithful" to prayers, and several of the elderly ladies, after washing their hands and feet, immediately commenced their various bowings and kneelings, in the Mohammedan prayer; the dancing, singing, tamborine music, and clapping of hands, going on during the whole time. Prayers being over, a stool inlaid with pearl, was set before us, on which was placed a large round copper tray, filled with a great variety of little salmagundi dishes, around which the "Pilgrim," several of the ladies, and ourselves, squatted *a la* Turk, to partake, while the rest did full justice, no doubt, to other tables in an adjoining apartment. A napkin, fringed with gold, was handed to each, and we being Franks, were allowed the luxury of a coarse wooden spoon. The others, *sans* knives, *sans* forks, and *sans* spoons, as a matter of course ate with

Digitized by Google

their hands, and it was curious, to say the least of it, to see their jeweled and henna-dyed fingers dabbling into a greasy dish of rice, and, with the greatest nonchalance, cramming their mouths to an extent almost incredible! The dishes, notwithstanding their excessive richness, were quite palatable; one consisting of paste, composed of gum-arabic, sugar, and a variety of nuts, was extremely pleasant. Another rich repast was served, when the muerrim again cried at 4 o'clock, P. M., after which I noticed each one equipping herself in her white sheet and yellow boots, and on inquiring the reason of such a bustle, found that they were all going in procession to Neli Dand, the residence of the bride, to conduct her from thence, by torch-light, back to the dwelling of her future husband; one of the ladies offering to lead me by the hand the whole way, if I would only accompany them; to which kind proposition I readily assented, and soon found myself in the midst of a long string of ghostly white sheets, winding through the innumerable dark alleys and archways of the Jewish quarter. The Pilgrim being in delicate health, rode a horse splendidly caparisoned, and led the train. Neli Dand, (the tomb of David, which is just outside of Zion gate,) was at last reached by the procession, and we were conducted into a large upper apartment, where, on a raised throne, the bride sat like a statue, completely enveloped in a large red sheet. An altar with silver censers, fuming with incense, and tall candlesticks, ornamented with gilt leaves, stood in front of her, while a sheathed sword hung over her head. Soon after we entered, coffee, chibouques and sherbet, were handed, and we were sprinkled with rose-water, and fumed with incense. The women kept up a constant clapping of hands, and shrill singing, or rather screaming, about the "arroos," (bride,) until dark, when, fortunately for my aching head, at the approach of thirty or forty of their lords and masters, they ceased. In the midst of this train the bridegroom walked, under a canopy, accompanied by torch-bearers, and a fantastically dressed clown. On their arrival, the little groom was led up stairs to the bride, whose veil he raised, and suddenly extinguished the only lighted candle, afterward making a mock endeavor to re-light it. In total darkness the whole company, bride, groom and all, rushed down stairs. The little pair were placed under the canopy, the torches were lighted, and amid the shrill screaming of the women, the beating of the tamborine, and a large kind of tom-tom instrument, accompanied by the blowing of a loud whistle, the procession again moved on, the torch-bearers and clown leading a long string of turbans, and the canopy next, two or three hundred white sheets following on behind. At last they halted at the door of the Bash-Castil's house. The bride and groom were conducted into separate apartments, where

Digitized by Google

each was gorgeously attired. The bride in a perfect blaze of gold and jewels, and cloth of gold, with a gilded mitre placed on her head, covered with diamond stars and crescents. Her hands, face and feet, which before had been dyed with henna, were stuck over in curious figures, with gold foil; her eyebrows and eyelids stained with kohl, and a gauze veil spangled with gold, thrown over the whole. She was then set on a raised throne, her hands placed on her knees, her eyes closed, cautioned not to move, while a slave held a drawn sword over her head. She was a little wax-doll like creature, of ten years of age, and, rigged up as she was, looked as much unlike a human being as possible. The little groom, (twelve years of age,) was, in the meantime, equipped in royal purple and ermine, and with his eyes also closed, placed on a small wooden throne, at the upper end of a spacious court, over which a large tent was erected for the occasion. One or two women danced before him, with a tall wax candle in each hand, while a few crusts of bread were burnt under his nose. The bride was now conducted to the middle of the court, two attendants supporting her train, a slave bearing the sword before her, and she bowing her head slowly from side to side, holding her hands before her face. Here the groom met her, again drew aside her veil, and the august little pair were together led back to the throne. The "Pilgrim" made way through the crowd, with a chair, and placed it directly in front of the little couple for me to sketch them, exclaiming to the people to make way for the "lint el Hakim!" (daughter of the doctor.) During all these quaint and unmeaning ceremonies, the women kept up a constant clapping of hands, beating of tamborines, and loud, shrill screaming, about the "arroos and arrees," (bride and groom,) whose noisy nuptials we now had the extreme satisfaction of hearing, were completed. Suffice it to say, that with a slight headache and terrific roaring in the ears, we returned home, about 9 o'clock at night, notwithstanding the earnest entreaties of the ladies to remain all night, and partake of two or three more suppers.

At a Jewish wedding I attended sometime since, the ceremonies were quite similar, too, but much more unmeaning and complex than these. The little Jewish couple, (the groom about thirteen years of age, and the bride eleven,) sat under a canopy of brocaded gold, and on a much loftier and more splendid throne, than that of the Turkish pair, and the little groom, in lieu of extinguishing a light, dashed to pieces a goblet of wine at his feet. The ceremonies of these Oriental weddings, although sadly altered, still remind one very much of those spoken of in the Bible.

As a letter from father will accompany these lines, I need say noth-

Digitized by Google

ing about the mission, as he will doubtless apprise you of every matter of interest connected with it.

Although not enjoying the pleasure of a personal acquaintance with Mrs. Burnet and your daughter, will they please accept of most cordial greetings and salutations. May I beg Mrs. Burnet's acceptance of the enclosed transcript of the rich scenes constantly before our eyes, taken from the roof of our house?

Trusting that you will look with paternal indulgence upon all faults of composition, of which the pen of your young and inexperienced sister may have been guilty in its tyro essay,

Believe me, dear sir, yours most sincerely,

S. M. Barclay.

FAREWELL DISCOURSE OF ELDER THOS. CAMPBELL,

Delivered June 1st, 1851.

[The following discourse, at the request of several friends, is an attempt to reproduce, after nearly three years, the Farewell Sermon of the beloved Elder Thomas Campbell, now no more on earth. I heard the sermon, and took notes of it during its delivery, and from these, I have written the following discourse. It is recognised by those who knew the departed well, as *his*, not only in *thought*, but, as nearly as could be under the circumstances, also in *word*. We do not hesitate, therefore, to present it to our readers, as the Farewell Address of this aged and eminent man of God, especially as we know there are thousands who will be deeply gratified to hear words of warning and encouragement from one so distinguished for his piety and learning, and so widely known and loved as he was, though those words should reach them in a form that must divest them of much of their original pertinence and power. The eloquence of the *person* we cannot give; his clear voice, tremulous with earnestness—his noble brow, radiant with love, and his silvery locks, white with the frosts and the wisdom of eighty and nine years—these, the pious reader will imagine, as he reads the noble thoughts which are the solid value of the sermon which follows.—W. K. P.]

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself.—Matt. xxii. 37–40.

Beloved Friends and Brethren: It has been the affectionate wish of many beloved friends and brethren in Christ, that, in view of the necessity which the infirmity of age and the loss of my sight lay upon me to cease from my labors in the public ministry of the Word I should give a farewell discourse to those of my friends and brethren who meet statedly in this place, and with many of whom it has been my distinguished privilege, for many years, to unite in the worship

Digitized by Google

of our adorable heavenly Father. But I have heretofore felt myself discouraged, by my failing capacity, to undertake to perform a task so affectionately urged by you, and on that account, also, so much desired by myself. But it has pleased my heavenly Father to bring me hither this morning, the subject of his mercy and the object of his unwearied care, and I am, by his strengthening grace, here to commune with you, as best I can, upon the common duties, privileges, and hopes of the people of God. May the God of all grace give me strength so to do, to the glory of his adorable name!

Here let me observe, that in suitableness to my state of infirmity and age, and this solemn occasion, which we are impressively admonished to consider as the last public service of my long-protracted life, I have felt myself excited to call your attention to the due consideration of the great radical principle of our holy religion, so sententiously and comprehensively set forth by our blessed Lord, in the response which he gave to one of the Pharisees, a teacher of the law, who asked him a question tempting him, saying, "Master, which is the great commandment in the law?"* The reply of our blessed Lord to this seemingly perplexing question, is most sententious and comprehensive. It embraces the entire scope and design of all divine law, and leaves no room either for ignorance or doubt. Listen to his simple, yet all comprehensive reply:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."†

My beloved brethren, you will please to observe that this answer, apparently so extemporaneous and unpremeditated, is yet so explicit as to leave no room for misapprehension on the part of any, even the most ignorant; so that the wayfaring man, though a simpleton, can practically understand and obey it; and, at the same time, so all comprehensive, that no thought of the human mind can conceive of any duty which it does not include—for we can do nothing more, either to God or our neighbor, than is required in these words. We are called upon to love God with all our powers, and our neighbor as ourself. On these two commandments, our blessed Saviour assures us, hang all the law and the prophets. And it must be so, for we can go no higher in our duty to God, than thus to consecrate our heart, soul and mind, in adoring devotion to Him,—nor to our neighbor, than to love him as ourself in all things relating to his happiness and well being, both in this life and the life to come.

---

* Matt. xxii. 36. † Matt. xxii. 37–40.

Digitized by Google

Here are two objects—1st. The Author of all being and blessedness calling upon us to *love Him;* upon us, frail and perishing worms of the dust; not to perform some marvellous work; not to offer, upon bloody altars, the cattle upon a thousand hills; not to do painful penance, and torture ourselves with cruel scourgings, and starve ourselves with protracted fastings; but simply to *love him with all our heart, and soul, and mind.* This is all. To love Him—the adorable Father. And who should not love Him, who made us all, preserves us all, every moment of our being, and provides for us every blessing that earth can give or heart desire. To love Him is all; yet what could we more?—for this includes the 2d object—the love of our neighbor. Our blessed Lord says the *second* commandment *is like the first*, and when we consider the character of our heavenly Father, we see it must be so. He is, essentially and eternally, Love, and he would have his creatures, whom he originally formed in his own likeness and after his own image, to be like him in Love. He so loved the world, that he gave his only begotten Son to die for lost, undone, perishing humanity; and can we *love him with all our heart, and soul, and mind*, and not love the being for whose salvation he spared not his own Son, but gave him up freely to the death, that they might not perish, but have everlasting life? No, my brethren. Truly is the second commandment like the first, and we must also *love our neighbor as ourself.* We cannot love God, as required in the commandment, without it.

But you will ask, Who is our neighbor? Our blessed Lord has beautifully and feelingly answered this question in the "Parable of the good Samaritan," recorded by Luke. I am sorry I cannot read it to you, for it has pleased my merciful heavenly Father—ever blessed be his name—in the wisdom of his Providence, to take from me my sight; but I trust you have your Bibles, and consult them continually, night and day, that you may know the will of him who has so graciously condescended to enlighten us; and that knowing it, you may be found continually walking in his commandments, *for they are holy, just and good.*

The poor creature whom our Saviour introduces to answer the question, "*Who is my neighbor?*" was in a most deserted and necessitous condition. There was nothing about him to attract the proud, nor to gratify the vanity of such as seek honor one from another; for he had fallen into the hand of thieves, who had stripped him of his clothes, and had beaten him till he was half dead, so that he could promise nothing but trouble and expense to any who would attend to

* Luke xx. 30–37.

Digitized by Google

his wants. Accordingly the priest, who, by chance, came down that way, saw him and passed by on the other side; and the Levite, also, when he had looked at him, went on his way. Yet this wretched, naked, half-murdered poor creature, was their *neighbor;* that is, their fellow-creature, made in the same divine image with themselves, and, therefore, worthy of their sympathy and assistance. Our blessed Saviour, by this example, teaches us that every man is our neighbor, no matter how poor, fallen, and wretched he may be; because he is our fellow-creature, he is our neighbor, and we must *love him as ourself.*

But what does this mean, "We must love our neighbor as ourself?" Our blessed Lord answers this question also, by presenting us with the conduct of the Samaritan, who took care of this unfortunate victim of the avarice and cupidity of the thieves, who had robbed and almost murdered him. He tells us that this humane Samaritan, "had compassion *on him*, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an Inn, and took care of him"—providing all things necessary for his comfort and recovery. This was to love him, in the sense of the commandment; and you perceive, my beloved brethren, that it is no less than to be forthcoming, as far as lies in our power, to every fellow-creature, whom we find suffering under any of the ten thousand ills to which our perishing nature is continually exposed, and to afford them all needed relief which the circumstances will allow. We thus see that the commandment is not only very broad, but also exceedingly plain; and that it is transcendently important, is abundantly manifest from the declaration of our Lord, that 'On these two hang the law and the prophets.' Let us be anxious, therefore, and prayerfully striving continually to bring ourselves under subjection to these two all-comprehensive commandments, and to *Love our Divine Father with all our heart, and with all our soul, and with all our strength, and with all our mind, and our neighbor as ourself; for if this temper be in us and abound, we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

But, my brethren, thus to love God and our neighbor, we must be acquainted with their characters and our relations to them. True it is, if we love God as required, we but love Him to whom we are indebted for all that we have and all that we are, and it is, therefore, most reasonable that we should thus love him. Yet as love is not a simply voluntary emotion, but one which can only be excited in the human heart by the presentation of appropriate and worthy objects and the application and use of suitable means;—our merciful heavenly Father, in the greatness and fulness of his abounding grace, has freely

Digitized by Google

condescended to furnish us with all things necessary to our own obedience to these two commandments, on which, he declares, hang all the law and the prophets. Now, one thing is certain—we cannot love that which we do not know; and, therefore, in order to love God, we must have such a revelation of his adorable character as will captivate the heart and bring our every faculty of soul and body in entire subjection to his will and pleasure. This He has most graciously furnished us, revealing it to us by his word, so that if we avail ourselves of the means, and make ourselves acquainted with all that he has revealed, we shall have every thing needed to excite in us the most intense and entire love, for we shall discover, not only that he is infinitely good, lovely and great, but that he is the Author of our being, the protector and preserver of our lives, and the actual giver of every blessing which we enjoy in time or hope to enjoy in eternity. He feeds us, clothes us, warms us, and leads us safe through dangers innumerable, both seen and unseen—so that the *destruction that wasteth at noon-day, and the pestilence that walketh by night, do not come nigh us to hurt us.*

As, then, to love our heavenly Father as required, it is necessary truly to know his adorable character; and as he has revealed his character to us in his blessed word, we are led, my brethren, to consider the importance of studying the law and the prophets, as well as all things else that it has pleased him, in his infinite mercy, graciously to reveal to us concerning himself and our duty to him; for the end and design of it all is to make us love Him as he is, and for what he is—the supreme and eternal Author of all being and blessedness, to whom be glory forever! It is only from the Divine Book that we can learn what he has done for us—is now doing for us—and will hereafter confer upon us; and it is only by the grateful contemplation of these things, under a realizing sense of our own unworthiness, that we can be continually excited to "Love him with all our heart, and soul, and mind, and our neighbor as ourself. On these two hang all the law and the prophets;" and in order to excite in us continually these happy results, were they given to us. How all-comprehensive, therefore, the answer of our blessed Saviour! since it implies and includes in it all that is necessary either for us to know or to do, in order to please him here and enjoy him eternally hereafter. Oh, my brethren, how industriously should we study his holy word, and treasure it up in our hearts, as the blessed means under God, of our illumination and sanctification, and ultimate and eternal deliverance from sin, death, and the grave. Our universal attention with respect to Him, is challenged in the answer of the Saviour. There is nothing that relates to his revealed character, that must not be considered

Digitized by Google

by us. His character is, indeed, infinite, and none "by searching can find out God" perfectly and completely, in all his wonderful and adorable attributes. We can, then, only go so far as he has been pleased graciously to reveal himself to our limited powers of apprehension and comprehension. But, my brethren, what a boundless field is opened for us here. We have no lack of information to excite us to perpetual praise. May the Lord incline our hearts to reading, meditation and prayer, that we may exercise ourselves unto godliness, to the glory of his adorable name!

The display of the Divine character, which is made in his word, is perfectly overwhelming; for when we consider simply his eternity and omnipresence, we are lost in wonder and amazement. There was no time when he was not—no place where he is not. From everlasting to everlasting he is the same unchangeable God, who filleth eternity and immensity with his presence; so that if we run our minds back for a hundred millions of years—and thence, again, a hundred million times as far, we shall be no nearer to the eternal, self-existent, unoriginated I AM, than when we began; for there was no time in the unimaginable past, nor shall there be in the boundless future yet before us, in which God has not been, and shall not be, before and after it all.

And there is no place where he is not. Boundless as is his vast universe, he fills it all—is over it—beneath it, and beyond it—present to every part of it, for it is in and through him that we and all things exist. Astronomers tell us, that no less than a hundred million of suns like our own, have been disclosed from the depths of space, and that so far as speculation can reasonably conclude, the most distant star may be as far from the centre or the circumference of the universe, as is our own planet. Each of these mighty orbs stands or moves, resting upon nothing, at a vast and solitary distance from its nearest neighbor, thus comprehending in their mighty whole a length, and a breadth, and a depth of space, in which the finite mind of man is utterly lost. But all this does not bring us to the end of creation; yet God fills it all—infinite in his extension as in his duration. And this Being is our Father! Amazing thought! "Such knowledge is too high for me; it is high, I cannot attain unto it:"—so that we may well exclaim with the inspired Psalmist—"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my abode in hell, behold, thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."*

* Ps. cxxxix. 6–10.

Digitized by Google

But in especial reference to man and our earth, our heavenly Father has revealed himself to us as a being of the most attractive attributes, calculated to excite us both to fear and love him continually: so that we are not left in darkness and doubt concerning the character of the infinite and eternal Being from whom all things proceed; but, on the contrary, it is our distinguished privilege to know him as he has revealed himself to us in some ten or eleven attributes, in which are summed up the Divine perfections, as displayed in Creation, Providence and Redemption. It is in these three relations that the infinite Father of us all is perpetually presented to man; and accordingly, it is in these respects that we should consider his greatness, his justice, and his love.

But what do we see displayed on every side, in the wonderful work of creation, but knowledge, wisdom, power and goodness! These glorious attributes, in infinite perfection and completeness, are every where present in all the works of his Almighty hand; so that the more we study the wonderful arrangements of nature, the more are we impressed with the glory of its adorable Author. Vast and innumerable as are the stars of the firmament, he made them all; and wonderful as are the creatures which may inhabit them, he knoweth them all. In wisdom, too, are they ordered, and from the Divine goodness have they proceeded. Thus we see, my beloved brethren, that infinite knowledge and wisdom have directed the omnipotence of Jehovah in the creation of all things, which his adorable goodness moved him to call into being; so that at the end of the sixth day, we are told that "God saw every thing that he had made, and behold it was *very good*."*

But this almighty Being does more than create. He has not launched all these mighty and innumerable works into space, and left them to take care of themselves. He still governs and rules over all. He is their lawgiver, governor and protector. Therefore, in legislation and government, in addition to the four attributes which I have named, as manifested in Creation, our heavenly Father presents himself to us in three others—to wit, justice, truth, and holiness. In each of these he is infinitely perfect; and in harmony with these does he make and apply laws for the government of his creatures; so that we can, not only exclaim with the Psalmist, "O Lord, how manifold are thy works! In wisdom hast thou made them all,"† but also, in beholding the displays of his Providence in the guidance and government of the universe, must we testify, with him, that "Justice and judgment are the habitation of his throne; mercy and truth go before

* Gen. i. 31. † Ps. civ. 24.

Digitized by Google

his face"* perpetually. "Who is like unto thee, O Lord, among the gods! Who is like thee, glorious in holiness, fearful in praises, doing wonders!"†

These seven attributes are displayed in infinite perfection, in the creation and providence of God; and if man had not transgressed the Divine law, and, in consequence, fallen under the condemnation of sin and the sentence of death, we could ask for no more. But this, unhappily for us in this world, was not the case. Our first parents ate of the forbidden fruit, and thus sin came into the world, and by sin death; so that the whole creation travaileth and groaneth till now. But our merciful heavenly Father, ever blessed be his name, did not forsake us in our lost, wretched, ruined, and undone condition, but graciously came to our relief; and when there was no eye to pity, nor arm to save, *laid help upon one who is mighty—able to save all who come unto God by him.*‡ Yes, my brethren, our merciful heavenly Father has graciously provided for us, in the gospel of his Son, a complete deliverance from the power of sin, death and hell; and in the development of this marvellous and transcendent salvation, he reveals himself to us in three other attributes, in a manner that surpasses all human comprehension. These are his Love, Mercy, and Condescension, displayed in the salvation of perishing humanity. And what has God done for man to save him? Why, my brethren, no less than to give his own Son, to die the ignominious death of the cross. Was ever love like this! In him he invested Divinity with humanity, that he might become Emmanuel—God in us, and God with us! So "the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."§

Thus did our blessed Redeemer divest himself of the glory which he had with the Father "from the beginning of his way, before his works of old,"‖ and in his marvellous condescension, stoop to our vile abode, and take upon himself our degraded humanity, and subject himself to suffering, and neglect, and insult, and cruel and inhuman outrage and torture; and finally, the terrible and tremendous sufferings of a painful and ignominious death, the accursed death of the cross, and all for us. Oh! my brethren, well might the sun hide his face from such a spectacle as this! For who is this that the insane rabble are spitting upon, and scourging, and deriding, and torturing, and nailing to the cruel and shameful cross? Who is it that the sun will

---

* Psal. lxxxix. 14. † Exo. xv. 11. ‡ Psal. lxxxix. 19, Heb. vii. 25.
§ Jno. i. 14. ‖ Prov. viii. 22.

Digitized by Google

not look upon and the earth trembles for! Who is it but the being that made them!

"Oh! for such love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

Yes, my brethren, it was the Creator of all things who thus suffered; and why did he submit to trials and agonies so tremendous, but for our sins! He died a sacrifice for us, for it is "in him we have redemption, through his blood, even the forgiveness of sins; who is the image of the invisible God, the first born of every creature; for by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven."*

It is clearly apparent, then, my brethren, that our heavenly Father, in his own person and that of his Son, has not only created all things in the universe, and provided for its government and preservation, but that he has also made ample provision for the ultimate and eternal salvation of a large portion of it; so that when we look at our blessed Creator in relation to time, eternity and redemption, we have such a display of his glorious and transcendent attributes of knowledge, wisdom, power and goodness, in creation; justice, truth and holiness, in government and legislation; and mercy, condescension and love, in redemption, as utterly and infinitely exceeds all human comprehension, and overwhelms our souls in admiration, adoration and praise. For so it pleased the Father that our blessed Redeemer should, in all things, have the pre-eminence. Thus Christ is above all created comprehension—infinite and eternal—no time when he was not—no space where he is not;—nothing of which he is not the author, and over which he does not preside; for although being "in the form of God, and thinking it not robbery to be equal with God, yet he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: Wherefore, God also hath highly exalted him, and

* Coll. i. 14–20.

Digitized by Google

given him a name above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."* We are indebted to him for all things, and accountable to him for all things; and thus we see why we should love him as required, "with all our heart, and mind, and strength, and our neighbor as ourself." In these are absorbed all the law and the prophets. Piety and humanity comprehend our whole duty to God and our neighbor; and in these two, our heavenly Father has shown us his will, both in the precepts and example of his Son. We must consecrate ourself, supremely and entirely, to God—body, soul and spirit, as our most reasonable service, and so love our neighbor as to be forthcoming to him in his necessities, in all respects, as we would have him to do for us, in like circumstances. The Bible requires no more, the law and the prophets teach no more, and God will be pleased with no less.

Now, brethren, I have given you the key and the compend. I can do no more. Whoever has, by studying this blessed book, fallen in love with God, and is doing the things therein commanded, and which are comprehensively summed up in the two great commandments which we have been considering, is on the way to eternal bliss, and he will see in all things nothing but God. If we have any desire to be eternally happy, and to exist for the purpose for which we are made, let us make the contents of the Bible our study night and day, and endeavor, by prayer and meditation, to let its influence dwell upon our hearts perpetually. This is the whole business of life in this world. All else is but preparation for this; for this alone can lead us back to God—the eternal and unwasting fountain of all being and blessedness. He is both the Author and the Object of the Bible. It has come from him, and is graciously designed to lead us to him—"unto all the riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."†

Let us make it our continual study, therefore, to search out its precious contents, that we may know and enjoy him who has created us for his own glory; so that we shall ultimately see him as he is, and be with him where he is, and set down with him upon the throne of his glory. And this every one shall do, who fulfils these commandments, for on them hang all the law and the prophets: And it is also written, ‡ "He that overcometh shall inherit all things, and I will be

* Phill. ii. 6–11. † Coll. xi. 2–3. ‡ Rev. xxi. 7.

Digitized by Google

his God, and he shall be my Son:" And "of Him are we in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption," so that in all things we are complete in Jesus—glory to his ever blessed name! This sets man at the head of the whole creation, next to God, where Christ, who has saved us by his death, and now lives to intercede for us perpetually, also sitteth. My brethren, we are persuaded that our gracious Father, who has done so much for us, will withhold from us no good gift. Yea, he is more willing to give than we are to ask, for he invites and exhorts us to ask. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good gifts to them that ask him?"† "All things whatsoever ye shall ask in prayer, believing, ye shall receive."‡

How rich and precious are these promises of our blessed Lord! But, my brethren, why should we doubt, since we already have the greatest gift—even the Holy Spirit—the Comforter, or Advocate, whom our blessed Saviour promised he would send to abide with his disciples forever. And this is "the earnest of our inheritance," given to us who believe in Christ, "in whom, also," says the Apostle Paul, "after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory;"§ and again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"‖ Thus, my brethren, are we thoroughly furnished unto every good word and work. God our heavenly Father, hath not withholden from us even his Holy Spirit, a part of the Trinity in Unity; so that Father, Son and Holy Spirit, are all graciously and mercifully united in providing, procuring, and effecting our salvation. The Holy Spirit, by the law and the prophets, puts us into possession of the salvation provided for us by the Father, in sending his well beloved and only begotten Son into the world, to die for our sins. It is through the Spirit that we have been furnished with this divine illumination, and from it alone have we derived all definite and reliable knowledge of the adorable character and attributes of our Creator, of our duties to him, and our own future and everlasting destiny.

---

†Matt. vii. 7-11. ‡Matt. xxi. 22. §Ep. i. 13-14. ‖1 Cor. iii. 16.

Digitized by Google

Oh, my brethren, what an exalted condition God has placed us in, with respect to his whole creation! He has not only said, "He that overcometh shall inherit all things, and I will be his God and he shall be my Son," but our blessed Lord also says, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come into him and will sup with him, and he with me. To him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."* What is this, my brethren? Did ye hear it? Who says this? The same who said, "Let there be light, and there was light." Yes, it is the divine word, and let us take heed to its blissful promises. Let us give ourselves up to the word of God, to its guidance, to the diligent study of its blissful contents, to meditation, to prayer, and to the love of God, that we may love him with our whole heart, and soul, and mind, and strength, and our neighbor as ourselves, for this is the sum of the law and the prophets.

These things being so, my beloved brethren, "Let us run with diligence the race which is set before us, looking unto Jesus, the author and finisher of the faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."† His promises can never fail, for they are sure and steadfast as his unchangeable and eternal nature. Some things he has promised conditionally, but this does not effect his veracity. He is both willing and able to perform all things which he has graciously promised concerning us. Let us, therefore, fall back upon his word, upon the Apostles and Prophets, Jesus himself being the chief corner stone, and God himself the author of the whole. For it all rests upon his infallible word—infallible both as respects authority and power, and sooner shall heaven and earth pass away, than one jot or tittle of it fail of its final and complete accomplishment.

We have thus, my beloved brethren, as fully as our time will justify and my failing capacity enable me, pointed out the road which will surely lead us to eternal life. Let us adopt the prescription given for the way, and exercise ourselves unto godliness night and day, searching the Scriptures continually, that we may come rightly to apprehend and truly to realize the revealed character of our God, and thus fully to enjoy his salvation.

In conclusion, my dear brethren, I can say no more to you, as the last words of a public ministry, protracted, under the merciful care of our heavenly Father, for more than three score years, in this my fare-

* Rev. iii. 20–21. † Heb. xii. 1–2.

Digitized by Google

well exhortation to you on earth—I can say no more than what I have already so often urged upon you, "Love the Lord thy God with all thy heart, and all thy soul, and all thy mind, and all thy strength, and thy neighbor as thyself," for in so doing, the powers of hell shall not prevail against you. May the Lord God impress these truths upon our hearts, and enable us all, "through faith and patience, to inherit the promises"—keeping us by his power, untill it shall please him in his infinite mercy to take us home to himself, to the enjoyment "of the inheritance of the saints in light;" and the praise, honor, and glory of our salvation, be eternally his, through Jesus, world without end. Amen.

AMERICAN BIBLE UNION'S APPEAL FOR PRAYER AND AID.

New York, January, 1854.

The Board of the American Bible Union, profoundly sensible of the importance of the labors in which they are engaged, and conscious of their inability to perform them in their own strength, affectionately address all brethren in the same common faith, who are interested in the great objects which they are prosecuting, and earnestly request them to remember those objects at the throne of the heavenly grace. They especially entreat the prayers of God's people for all who are employed by the Bible Union in the work of translation or revision.

It is a matter of devout thankfulness, that more correct views of the necessity and importance of freeing the revealed word of God from human error and obscurity, are gradually prevailing, and that greater numbers are becoming sensible of their obligation to assist in this blessed enterprise. For these mercies and the signal marks of divine approbation that have hitherto attended all the operations of the Union, the Board desire the friends of pure versions to unite with them in gratitude and praise to the ever blessed Revealer of Truth.

The following brief statement regarding the revision of the English Scriptures, cannot fail to excite renewed interest in the enterprise, and to call forth more fervent supplications for its success.

Distinguished scholars are employed by the American Bible Union in the revision of the common version, holding their ecclesiastical connections with eight denominations—Church of England, Old School Presbyterians, Disciples or Reformers, Associate Reformed Presbyterians, Seventh-Day Baptists, American Protestant Episcopalians, Baptists, German Reformed Church.

Written contracts have been made with more than twenty scholars, and many of these, in compliance with the stipulations, have made engagements with others to work with them, so that the number of scholars actually engaged in the service of the Union, does not vary far from forty.

More than half the work already done, has been performed by

Digitized by Google

scholars not connected with immersionist denominations; and we anticipate that this will hold true until the New Testament is finished.

Seven of the revisers under written contract, reside in Great Britain, and three of these are connected with the Church of England.

In none of the above numbers do we embrace those scholars (of whom there are many) that render collateral aid. For instance, one furnishes a literal translation of all the passages in the Burmese version in which the translator (Dr. Judson) has varied from the common English version; another renders similar service in the Siamese; others in the Bengali, Sanscrit, &c.

Also our revisers of the Spanish, the Italian, the French, and the German Scriptures, afford their aid to make the English more accurate. Some of their suggestions, especially those from the Spanish revisers, are considered invaluable. All the revisers in these several languages are men of eminent ability, and the discoveries made by one necessarily assist the others.

Hundreds of scholars, of greater or less reputation, from time to time, send in suggestions for the improvement of the English Scriptures, either in the form of criticism on the parts of the revision already issued, or in that of advice regarding other portions of the work. For such purposes we invite the direct co-operation of all scholars, who are willing to render any assistance, however slight.

The revisers are furnished with the most valuable works for study and reference. In this respect no necessary expense is ever spared. Many of the books procured by the Union are most rare and costly. Every attainable facility is afforded to the revisers to accomplish their task in the most thorough manner possible.

Dr. Conant, in his late letter to the New York Recorder, fully explains the nature of the pledge required by the Bible Union of its revisers and translators:

"It requires of me no other pledge than fidelity to the original; that 'the exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, shall be translated by corresponding words and phrases, so far as they can be found in vernacular English, with the least possible obscurity and indefiniteness'; and that this shall be done 'in the phraseology of the common English version, so far as is consistent with fidelity to the original, and a proper regard to the present state of the English language.' Such are the terms of the compact, and this is the only pledge required. Such, also, is the tenor of the general instructions to translators and revisers. The translator's duty could not be more justly defined than in the first of the above quotations; nor could a more scrupulous regard be shown to the personal responsibility and rights of the translator.

"These principles will live; and the Society that plants itself upon them, and is faithful to them, is destined to live with them. They have already, to a wide extent, taken possession of the popular mind. The common people are asking, at the hands of Christian scholars, a correct version of the Christian Scriptures. These principles, whatever may be the fate of their advocate, will not die. They will live and work in the popular mind, where they have taken root, till this noble object shall be accomplished.

"So long as the American Bible Union continues true to the prin-

Digitized by Google

ciples it has announced to the world, I am at its service for any aid which I can render; and I shall, to the extent of my ability and influence, enlist for it the sympathy and aid of scholars in this country and in Europe."

The following extract from a work just published by Archdeacon Hare, an eminent clergyman of the Church of England, forcibly expresses the necessity and importance of revision:

"This notion, that slight errors and defects and faults are immaterial, and that we need not go to the trouble of correcting them, is one main cause why there are so many huge errors and defects and faults in every region of human life, practical and speculative, moral and political. Nor should any error be deemed slight which affects the meaning of a single word in the Bible; where so much weight is attached to every single word; and where so many inferences and conclusions are drawn from the slightest ground, not merely those which find utterance in books, but a far greater number springing up in the minds of the millions to whom our English Bible is the code and canon of all truth. For this reason, errors, even the least, in a version of the Bible, are of far greater moment than in any other book, as well because the contents of the Bible are of far deeper importance, and have a far wider influence, as also because the readers of the Bible are, not only the educated and learned, who can exercise some sort of judgment on what they read, but vast multitudes who understand what they read according to the letter. Hence it is a main duty of a church to take care that the versions of the Scriptures, which it puts into the hands of the members, shall be as faultless as possible, and to revise it with this view from time to time, in order to attain to the utmost accuracy in every word."

The progress of revision is not so rapid as many have anticipated. In this respect the most judicious scholars have found themselves mistaken. The labor has accumulated on their hands. But the unavoidable delay thence resulting will be far more than compensated by the increased value of the work itself. For particulars of progress, we refer to the Fourth Annual Report, published in the first number of the Bible Union Reporter.

The prayers and the alms of the people of God should ascend together, as a memorial before him in so glorious and blessed an enterprise. We need pecuniary assistance. The balance in our treasury is low, and is decreasing. The expenditures for revision are much greater than in any former year. We therefore solemnly and earnestly beseech all who love our Lord Jesus Christ in sincerity, to consider the import of the following passages of sacred Scripture:

Deuteronomy iv. 2—Ye shall not add to the word that I command you, neither shall ye diminish *aught* from it.

Deuteronomy xxvii. 8—And thou shalt write upon the stones all the words of this law very plainly.

Deuteronomy xxix. 29—The secret things belong unto the Lord our God; but those things which are REVEALED belong unto us and our children forever, that we may DO ALL THE WORDS OF THIS LAW.

Psalm xii. 6—The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

Psalm cxix. 140—Thy word is very pure; therefore thy servant loveth it

Digitized by Google

Psalm cxxxviii. 2—Thou hast magnified thy word above all thy name.

Jeremiah xxiii. 28—He that hath my word, let him speak my word faithfully.

Habakkuk ii. 2—Write the vision, and make it plain upon tables, that he may run that readeth it.

Matthew iv. 4—Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matthew v. 19—Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.

Acts xx. 20—I kept back nothing that was profitable unto you.

Acts xx. 27—I have not shunned to declare unto you the whole counsel of God.

2 Timothy iii. 16—All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Revelation xxii. 18, 19—For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

In view of the obvious import of such expressions from the lips of Jehovah, and in consideration of the imperative duty thereby devolved upon those who love him, and wish to serve him, we ask them to pray for the divine guidance and blessing to be afforded to all our revisers, and to render prompt and cheerful assistance, by liberal contributions, for the prosecution of this holy enterprise.

On behalf of the Board,

SPENCER H. CONE, President.

WM. H. WYCKOFF, Corresponding Sec'y.

POPERY—SLAVERY.

WE undertake, in a few articles, to show how the Roman church came to such astonishing power, that for centuries she could overwhelm the world, and keep captive the most endowed minds, and hold the dominion over the most powerful princes and empires of the earth. How it was possible to govern the world by one single word, uttered from the See of Rome; to strike with awe mankind, by an anathema fulminated from the Vatican! How it could come to pass that the notorious Hildebrand, or Pope Gregory VII., with whom the Papal power reached the extreme, could venture to trample under his feet the crown of imperial Germany; yea, to crush down bishops, and priests, and people, proudly proclaiming himself the *Sun of the*

Digitized by Google

World; to show himself that man who terrifies, by inquisition and death, the mind of all such as would be bold enough to contradict or to oppose his dictates and doings. May we not readily apply the words of Christ, (Matthew xxiii. 24,) "Behold, I send to you prophets, and wise men, and scribes, and some of them shall you scourge in your synagogues and persecute from city to city"!

All these things, incredible as they are, happened by the extruction of a system of slavery the worst the world ever beheld; and we only wonder how it was possible to subdue mankind in so frightful a manner, that even for centuries scarcely any one was bold enough to lift up the daring voice against such a thorough corruption of Christianity; yea, desolation of the temple of God—desolation of which it is said, "When ye shall see the abomination and desolation spoken of by Daniel the Prophet, stand in the holy place, then let them which be in Judea flee unto the mountains; then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect." (Matt. xxiv.) Yes, the writer of this was deceived himself, for a long time. Trained up in the belief of the Roman church, he lived and worked in her; yea, he got up the seven sacred degrees of initiation to the priesthood, and he did not yet see that he was deceived; still more, he did not see that he was a wretched slave, not of God—not a humble minister of God's sacred gospel—but a slave of men—of men who had perverted the word of God, had destroyed true Christendom, and put abomination and desolation in the temple of God. Often, truly, he found some doctrines which seemed to him scarcely conformed to God's word, but he 'was always struck down by the sentence, that he who will not hear the church, let him be to you like a heathen and publican! for these words he applied to all who would not hear the Roman church. Still oftener, he saw the numerous and pitiful superstitions, not only of the people, but even of his fellow-priests and bishops; then he humbly confessed for himself, that many things are wonderful and incomprehensible—they may be true notwithstanding. Two years of retirement into the native woods of America, could only teach him better. Meditating in the silence of Nature, on the greatness of our heavenly Father, his love to mankind, and his merciful revelation, he on a sudden was struck, particularly by those passages in the Book of books which speak about the *freedom of the children of God.*

Is the Roman Catholic free? Is the Roman priest free? Is the Roman bishop free? Is the Pope himself free? Do they enjoy the bright freedom of the children of God? No! no! was the answer.

Digitized by Google

Slaves they are altogether; and by a just retribution of Providence, the Pope himself, who conducted the people of God into captivity, became a slave amongst slaves—*servus servorum*, not *Dei*, of God; but slave of the laws, canons, traditions, and prescriptions of his predecessors; so that it may be said, *mentita est iniquitas sibi.*

The very cause of such general corruption is obviously pride, the worst of all evils. For behold the attire of these representants of the Romish church—the triple crown of the most holy,* the Pope, the golden mitre of the Bishops; their precious garments, and rings, and crosses. Their thrones, their attendants, and all those things, which remind us, in their churches, more of the play-stage and the circus, than the house of God, in which Christians unite together in love and prayer, adoring the heavenly Father in spirit and in truth, recall to our minds the warning words of Paul the Apostle, (2 Thess. ii. 2,) "That ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and *that man of sin* be revealed, the son of perdition, who opposes and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God."

But in order to prove our proposition, that popery is slavery, we must divide our article into four parts, showing,

1. That the Roman Catholic people are slaves.
2. That the Roman priests are slaves.
3. That the Roman bishops are slaves.
4. That the Pope himself is a slave; and so it will be clearly seen, that the Romish church is nothing but a great union of slaves, from the simple peasant, who kneels devoutly before a bone of a pretended saint, up to the Pope, who sends a tooth of Saint Peter to the Emperor of Austria, and forwards nuns into America, with a piece of a stone on which sat the blessed Virgin.

1. The common people are submitted to their pastors, whom they do not choose themselves—submitted to their commandments, to their explanation of the Bible, to their will, not only in things belonging to the service of God, but in their most intimate relations. They must not read the Bible without permission, and this permission is given only on condition that by no means they should be daring enough to interpret any passage of it in any other than an approved sense. They must not read any book on Christianity, unless approved by their

* The title of the Pope is not Holy Father, as I find it often, but the Most Holy Father—sanctissimus pater.

Digitized by Google

ecclesiastical superiors; neither any other one, unless before consulting their pastor. They must not have any familiarity with persons of other opinions, for all such are a contagious pestilence, reproved heretics, enemies of truth and of God. Their pastor also inquires into the most intimate relations, places himself even between husband and wife, parents and children, relations and friends, and presumes to regulate them in almost every thing, even in their eating and drinking, for they must not eat meat on certain days, neither take breakfast nor supper on others; yea, he gives rules for using butter, and milk, and eggs, in certain times. He makes holy days for them, and gives them up again; in short, there is scarcely any thing in life in which he would not mingle; and above all, they have that dreadful inquisitory tribunal, the *Confessional!* This people is trained up to obedience from very childhood. They learn how to kneel, how to bow, how to hold the hands, how to move the eyes, and so on, to the meanest things, which they think and believe important. They learn, further, to look at objects as holy and full of bliss, which are nothing but fancy and deceit. They take, with great devotion, some wax droppings from a candle burning in the church; ashes falling from the holy hands of the priest, on Ash-Wednesday; kiss piously the priestly garments, and particularly the *stole*, which they consider a powerful amulet, so that they think it a great blessing only to touch it. They carry *holy water* to their houses, and sprinkle themselves and all corners of the dwelling, in order to keep off evil spirits; yea, I saw some so eager for this holy water, that they drank it to sanctify their whole body at once. They carry home charcoals from the fire kindled on Easter-Saturday, and sign with them the entrance of the house, to hinder the devil from getting in. They touch with pocket handkerchiefs, or any other object, relics, thinking such objects thus sanctified; and get little tickets, which have touched holy things, as a remedy against any sickness. Thus the colored tickets given out on the festival of the Three Kings,* or Magicians, at Cologne, are amulets, particularly against headache!

I could fill up a volume in describing all these sad superstitions and superstitious practices, but I will be short, and conclude.

1. The people of the Roman church are slaves of its pastors, slaves of opinions and commandments of men, and slaves of profligate superstitions.

P. W. M.

[To be continued.]

* In the cathedral of Cologne, are preserved the heads of the Magi coming from the Orient, to adore the child Jesus. These heads are wrapped up in very precious stuff, adorned with gems and costly stones. There is, on the festival, an immense crowd to pray to these kings, and to receive a Three-Kings' Ticket, (Dreikoenigen-Zettel.)

Digitized by Google

THE WORLD AND THE THINKING BEING.

[The following beautiful extract is from the great German poet, Schiller. It constitutes one of his celebrated "Philosophical Letters," and deserves to be read with the profoundest attention. The translation, which is alike elegant and faithful, is by Prof. A. P. Hooke, of Bethany College, with whose permission, we present it to our readers.—W. K. P.]

The universe is *a thought* of God. After this thought was converted into sensible substance, and the created world corresponded with the design of its Creator—if I may be allowed this human figure—it became the duty of all rational beings to reproduce the original design in the whole creation as it exists—to discover the controlling principle in the machine; the unity in the system; the law in the phenomena; and to refer, to carry the building back to its primitive ground-plan. Hence, for me, there is but one object in Nature—the rational being. The great system we call the world, is, then, only interesting to me, because it is an ever-present symbol of the various manifestations of that being. Every thing within and without me, is but the hieroglyph of a power like myself. The laws of nature are cyphers, which a rational being has combined to render himself intelligible to other rational beings—the alphabet, by means of which all minds hold communion with the supreme mind and with themselves. Harmony, truth, order, beauty, excellence, contribute to my pleasure, because they put me in the actual state of their ordainer and possessor—because they disclose to me the presence of a being possessed both of reason and feeling, and give me a preassurance of my affinity to this Being. Every new discovery in this empire of truth—gravitation, the circulation of the blood, the Linnean system of nature—has primarily the same significance to me as a piece of sculpture from the ruins of Herculaneum,—both are but a reflection of the same mind, a new intimation of a being resembling myself. I commune with the Infinite through the instrumentality of nature—through universal history—in a word, I read the soul of the Artist in his Apollo.

If we would arrive at conviction, we must push our investigations backward. Every state of the human soul has some similitude in physical creation, by which it is represented, and not artists and poets merely, but even the subtlest thinkers have drawn largely from this rich repository. For example, we designate any animated action by the term fire; time, we call a swiftly gliding stream; eternity, a circle; we say, a mystery is hid in the darkness of midnight, that truth lies in the sun, and the like. Nay, I am inclined to believe that even the future destiny of the human spirit is announced in the

Digitized by Google

dark oracle of the physical creation. Every returning spring which drives the plant-sprouts from the bosom of the earth, affords me some clue to the solution of the fearful enigma of death, and allays my anxious apprehensions about an eternal sleep. The swallow, which we find dormant in winter and revived in spring—and the dead worm, which we see, invested with a new life, flying aloft as a butterfly—present us with a striking emblem of the soul's immortality.

How wonderful is this universe! There is now no unpeopled spot about me! For me there is no longer a solitude in all the realm of Nature. Where I discover body, there I look for spirit. Where I observe motion, there I count on a thought. "Where no dead are buried, there will be no resurrection;" yea, these are the lessons that are taught me by the works of the Almighty, and such is my understanding of the doctrine of God's omnipresence.

THE JEWS—*No. I.*

The following communication has been on file sometime, not because of its want of merit, but because of our want of room. It submits a subject worthy of the attention of all Christendom, and especially of that portion of it that feel interested in the restoration of Original Christianity. It is a prolific theme, and pregnant with awful and glorious developments of the moral government of God—the person, mission, reign, and government of Messiah, the Lord of lords, the Prince of princes, and the King of kings. But who is sufficient for such a theme! But it is pressing, and *providentially* pressing, more and more on the attention of all who love the Bible; who venerate the Messiah, and who pray for the extension of his empire.

But our readers are not generally prepared to take up this theme. And yet it seems to me indispensable to a full comprehension of the duties we owe to our species and to our special position as a people, pleading for the union of Christians on a Divine platform, as essential to the advancement of the Christian cause, both at home and abroad.

Before presuming to dogmatize on a theme so grand, so awful, and so glorious, we must furnish our readers with data which is possessed by comparatively few, and too little regarded by all Protestant Christendom. I hope I will not task their patience, nor assume too much, in giving them some documents for premises, on which to reflect, and from which to deduce their own corollaries as to their duties, privileges and honors, in reference to the Jews.

We have got some light and somewhat ambiguous readings in a

Digitized by Google

portion both of the Reformation and anti-Reformation press, and some communications, which had better been regarded as still-born, and then immediately interred, rather than converted into embalmed mummies, and placed as attractions in our weekly and monthly museums. But time, and its daughter experience, are the only autocrats that can hold in abeyance these lean and hungry speculations. Public cravings for any, and every sort of literature, are like the morbid appetite and the hectic flush of a consumptive patient—too often, alas! beyond the control of medical aid. Meantime, we commend an excursion into the Jewish provinces of sacred and civil history, and especially into those fields of prophetic vision which indicate the fortunes of all existing religious and political institutions.

As an exordium or preface—or, if any choose to call it, an introduction—to this theme of numerous and powerful attractions, I will now give to my readers a communication from one of our strongest men in the State of Missouri, to be followed by a synopsis of Jewish history in a single essay.

Brother Campbell—Please to answer the following interrogatories: Have the Jews as a nation, or as they are now dispersed, (and have been for seventeen centuries,) been under the law of Moses, or under obligations to the gospel of Christ? Are the present race of Jews under Moses or Christ? Or are they both under Moses and Christ? Is the law of Moses their municipal or political law, and also their religious code? Is the law of Moses abolished to the present dispersed race of the Jews? When Paul taught that the law was abolished, did he mean that it was abolished to the whole nation of Jews, or only to that part of the nation who obeyed the gospel? Is the present dispersion of the Jews a punishment for their disobedience to their law, or for their rejection and crucifixion of Jesus Christ?

If their law was abolished to the whole nation, how can the Jews, in the present dispersion, be suffering the penalties of an abrogated law? Is not their circumcision and their *mock worship* their only *preservative* in their present dispersion, under the providence of God? Has not God said that they shall never cease to be a people? If they were, or shall be converted to Christ, will they not cease to be a distinct people?

The present race of Jews believe that the law of Moses is as binding on them now as it was on the Jews in its first institution and promulgation. Their distinct existence, and the possession of a distinct code of laws, founded upon reason and truth, is certainly one of the best evidences of the truth of revelation. And the monotheistic or

Digitized by Google

Unitarian doctrine, that the living God and everlasting King are one, first communicated to Abraham, then republished and confirmed by Moses, is the foundation of all civilization.

The creed of Abraham, the shepherd prince, was, the existence of one living and everlasting God, the Creator of all things. Secondly, the existence of a revelation of his will to man. Thirdly, a just system of reward and punishment—a full accountability for all our acts. Fourthly, to love thy neighbor as thyself. And fifthly, in even-handed justice.

The mission of Moses was the establishment of a consistent code of laws in consonance with the acknowledged universality of the almighty power of God, and of the above grand, simple, and sublime truths. This mission, therefore, was not an enlargement, or an addition to those simple ideas, but a confirmation of the ancient covenant with father Abraham.

The God of Abraham was a Being the holiest, the purest, and the best, that the imagination can conceive—who is the Creator of heaven, earth and seas, and all that in them is. The existence of a Jew is a manifestation and evident display of the divine power, wherever seen. They were selected by the Almighty to bear witness to his Being. God has some great and general object in preserving them till now from annihilation or conversion to Christianity. Hence, vain have all efforts heretofore proved to convert them to Christianity. They have first to be restored to the land of Judea, before they are converted to Christianity. Whilst the Jews continue their identity—their steadfastness to Moses and the Prophets—there will always be an unanswerable argument in favor of revelation to the skeptical unbeliever. But blot out their existence—let their name be only a matter of history, and their existence the subject of the antiquarians' researches, and we shall have destroyed one of the most unanswerable arguments of our own religion.

It has always appeared to me, that attempting to convert the Jews to Christ, is acting against the Providence of God. One would suppose, that the many abortive attempts to convert the Jews by force, by persuasion, by bribery, had all been tried in vain long enough to prove, that if the Almighty desired the destruction of the identity of his ancient people, that these are not the means to effect their conversion.

Permit me, if you please, to let your readers have the sentiments of the Jews themselves, respecting their present dispersed condition, taken from an appeal to the Justice of Things and Nations, cited in the transactions of the Parisian Sanhedrim, page 645: "Soon after the establishment of Christianity, the Jewish nation, dispersed since

Digitized by Google

the second destruction of its temple, had totally disappeared. By the light of the flames which devoured the monuments of its ancient splendor, the conquerors beheld a million of victims dead, or expiring on their ruins. The hatred of the enemies of that unfortunate nation, raged longer than the fire which had consumed its temple: active and relentless, it still pursues and oppresses them in every part of the globe over which they are scattered. Their persecuters delight in their torments too much to seal their doom by a general decree of proscription, which would at once put an end to their burdensome and painful existence. It seems as if they were allowed to survive the destruction of their country, only to see the most odious and calamitous imputations laid to their charge; to stand as the constant object of the grossest and most shocking injustice; to be a mark for the insulting finger of scorn, and as a sport to the most inveterate hatred. It seems as if their doom was incessantly to suit all the dark and bloody purposes which can be suggested by human malignity, supported by ignorance and fanaticism. Weighed down by taxes, and forced to contribute more than Christians for the support of society, they had hardly any of the rights which it gives. If a destructive scourge happened to spread havoc among the inhabitants of a country, the Jews had poisoned the springs; or these men cursed by heaven, had, nevertheless, increased it, by their prayers against the nation which they were supposed to hate. Did sovereigns want pecuniary assistance to carry on their wars? The Jews were compelled to give up those riches in which they sought some consolation against the oppressing sense of their abject condition. As a reward for their sacrifices, they were expelled from the State which they had supported, and afterwards recalled, to be stript again."

JACOB CREATH, JR.

Without a full show of our reasons, we will only, at present, affirm the conviction—*That the present Jews are neither under Moses nor under Christ.* Neither under the law nor under the gospel, as institutions. They are, indeed, under the curse of the God of their fathers—the curse of a broken covenant; under judicial blindness, hardness and impenitency, for having crucified their own Messiah.

A remnant was saved. The Twelve Apostles were Jews. The first church in Jerusalem was a community of converted Jews. Samaria, too, was made a theatre of mercy for many Jews. Many, myriads besides these communities, were the first fruits of the trophies of the grace of God and the love of Christ. But with the martyrdom of Stephen, the converted Jew, and their persecutions of their own brotherhood and the Gentiles, the door of mercy was finally

Digitized by Google

shut—the seed of Abraham, according to the flesh, were wholly repudiated, and judicial blindness fell upon them all. The natural branches of the old olive tree were broken off, and we Gentiles grafted into their olive stock, have, for many centuries, been exclusively the people of God. Still, we boast not against the root of so many blessings, because we are but cions from that root. The blood of Abraham has since flowed, and now flows in countless millions of those assumed to be Gentiles, because incorporated eighteen centuries ago with all the families of the earth that espoused the cause of the promised seed, in which so many nations, tongues and people, have been most felicitously amalgamated.

The majority of the nation repudiated the Messiah and imprecated the blood of the Lord Jesus, to be imputed to them and to their posterity.

Still, the Lord has mercy in store for the seed of Abraham, his friend, but it is restrained till the fulness of the Gentiles be come in—an event still in the future, into which we cannot penetrate with much assurance. But this we may affirm with confidence, that they are not in any covenant with God, either legal or evangelical. As a woman that has violated her covenant with the husband of her youth, is no longer under him, nor regarded by him as under any obligation to him, *as a husband*, so stands the present nation of Israel to the God of their fathers. He has abandoned them to their own devices, and now merely suffers them, as he does the Pagan nations, to choose their own delusions, to walk in their own ways, and to eat the fruit of their own devices.

Still, God has his own purposes concerning them; and while permitting them, in his providence and moral government, to follow their own impulses, as he does the Pagan nations, only with this difference, that still possessing his oracles to their fathers, their condition is now, and will hereafter be, more intolerable than the doom and destiny of any other people.

Thus says the Lord by the Prophet—"Thee," O Israel, "have I acknowledged above all the families of the earth; therefore will I punish you for all your iniquities." But in permitting the nations of Christendom to treat them as they have done, he will also punish them for all their iniquities. His not preventing them, is no mitigation of their guilt.

I always treat a Jew with kindness and respect, when he falls in my way. Whenever I look into his face, I see Abraham, Isaac and Jacob; Joseph and David; Isaiah, Daniel, Ezra, and Nehemiah; Moses, Aaron, and Miriam; Elijah and Elisha, with a host of splendid worthies—stars of the first magnitude—spangling their heavens in the

Digitized by Google

darkest night of their apostacy. If not beloved, they are by me esteemed, respected, honored and pitied, for the sake of their fathers.

But so long as they continue in their unbelief, stained with the blood of martyred prophets and sainted worthies, apostles and prophets—the sacramental host of God's elect; and, worse than all, crimsoned with the blood of the crucified Messiah—what a dark, terrific, and portentous cloud, swollen with vengeance, lowers over their fearful destiny and doom! A portion of Christendom, under the mystery of iniquity, and known as the awful apostacy, are, like the Jews, doomed to destruction. They cannot be reformed. They must, as a people, be covered with desolation. A few of these, with a few Jews, may, through repentance, obtain mercy, but, in the mighty mass, they must drink the cup of Divine indignation to its very dregs.

A. C.

DR. CHALMERS ON BAPTISM.

I HAVE recently had my attention attracted to the "Lectures on Romans," of this celebrated Presbyterian divine and writer, of the "Free Church" of Scotland. Dr. Chalmers is deservedly regarded as one of the ablest writers and greatest theological men of the times; and being a Pedobaptist of the "straitest sect," he is one of the greatest authorities among them, and his opinions and criticisms entitled to great weight. He was one of the men, too, who could and did rise above *party* in religion. On examining his work on Romans, Lecture XXX., on Romans vi. 3–7, I was surprised at his remarks. From that, he is there fully with us on the action or "mode" and design of baptism, laying aside what he says about its "indifferency." After quoting the passages, he remarks:

"V. 3, 4. The *original meaning* of the word *baptism*, is IMMERSE; and though we regard it as a matter of indifferency, whether the ordinance so named be performed in this way or by sprinkling; yet, we doubt not, that the *prevalent style* of the administration, in the Apostles' days, was by an *actual submerging* of the *whole* body *under* water. We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of immersion—even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We by being *baptized* into His death, are conceived to have made a *similar translation*. In the act of descending *under* the water of baptism, to have resigned an old life, and in the act of *ascending*, to emerge into a second or new life—along the course of which it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being that we had formerly; and a strenuous prosecution of that holiness, which should begin with the first moment that we were ushered

Digitized by Google

into our present being, and be perpetuated and make progress toward the perfection of full and ripened immortality.

"'Baptized into his death'—or regarding ourselves as if, like Him, we had actually been slain and buried, and, like Him, brought forth anew and made alive again, before that God who for our sins had swept us beyond the circle of His favored creation. This would have been had not Christ died; and though He, by pining out His soul for us, has kept us in the favor that else would have been forfeited, and that forever; yet the argument is the same, if prevented from going down into the pit, as if after being cast headlong into it for our sins, we had again been extricated therefrom. How shall we, whom sin had at that time blotted out from the family of life, now that we are readmitted, again indulge in it? How shall we run counter to those holy antipathies of the divine nature, of the strength and irreconcilableness of which we already in our own persons have had so fell a manifestation? How shall we, rescued from destruction, again welcome to our embrace the destroyer?—or, living anew under the eye of that God who could not endure the presence of sin, and so consigned it to the exile of death everlasting, shall we live again in that very course which made our former existence so offensive to Him, and so incompatible with the whole spirit and design of His government?"

These extracts are sufficient, though we might, were we disposed, continue them. They go to show that all men, of every denomination, of enlarged and liberal minds—men of learning, and who are really *honest* in their views, when they are called upon to decide upon the meaning of Scripture, let the point involved be as much controverted as it may, and however much the sentiments of their church or their creeds may be at variance with a sentiment—that all such men will generally decide correctly. Such a man was Dr. Chalmers; and so have decided Wesley, Calvin, Luther, &c. It is but a confirmation of the sentiment, "Great is the TRUTH, and mighty above all things, and WILL PREVAIL." J. R. H.

PADUCAH, Ky., January 6, 1854.

YOUNG MEN'S CHRISTIAN ASSOCIATION, ST. LOUIS.

Alas! Leviathan is not so tamed;
Laughed at, he laughs again; and stricken hard,
Turns to the stroke his Adamantine scales,
That fear no discipline of human hands.

DR. N. L. RICE, of Lexington memory, the redoubtable champion of baby sprinkling, ever grateful to me for his Doctorate, and all his good fortunes at Cincinnati and now at St. Louis, is out again in quest of new adventures, on a new theatre. A "Young Men's Christian Association," recently organized in his new metropolitan city,

Digitized by Google

has afforded him a good opportunity of renewing his crusade against all heresy in general, and ours in particular. Finding some members of the Christian Church at St. Louis members of said Christian Association, he soon determined to have them excommunicated from it. Becoming an honorary member of it, his eagle eyes saw in its evangelical organization good cause to become an alarmist; and being the champion of baby sprinkling, to which he owes his church membership and all his good fortunes, resolved to distinguish himself by a new display of tact and zeal in its behalf. He accordingly, full of wiles, determined to have all the members of our church in that city excommunicated, under the imputation of not being *evangelical*. Giving precedence to Roman Catholics, as more eligible than they, in a discourse at the Mercantile Library Hall, January 17th, pending his crusade against said members of the Christian Church, as I learn from the following statement:

"There is," said he "after all, more *real* unity among Protestants and Catholics, notwithstanding all the divisions in Protestant ranks. Whatever may be the differences between them, they are agreed in all the fundamentals. All who believe in Jesus as the Son of God, relying upon his sacrifice for sin, and are willing to obey him, depending upon the sanctifying influences of the Holy Spirit, all Protestants regard as true Christians, and recognise as brethren. There may be minor differences; as, for example, on the subject of baptism, whether a *little* water, or *much* water, is necessary; but these are not regarded. Protestants ask but one question, as Philip asked the Eunuch—'If thou believest with all thy heart, thou mayest.' If a man believes with all his heart that Jesus is the Son of God, and is willing to obey him, I can give him my hand and call him brother."

But as this little gentleman, notwithstanding his assaults, both masked and unmasked, was defeated by a more enlightened public opinion, as we learn from the following notice, selected from the "St. Louis Intelligencer," we will hand him over to our readers as a curiosity in the cabinet of humanity, under the assumed caption of "A Member." We give space to them as an index of the spirit of a portion of the Presbyterian denomination, and as affording us a suitable occasion to give our views to our new readers, of which we have a constantly increasing list, on the subject of *orthodoxy*, with some special reference to ourselves.

St. Louis, February 9, 1854.

Mr. Editor—Ten days ago an article appeared in the Republican, signed "A Member," which, to use its own language concerning a writer to whom it is a reply, "so greatly misrepresents" the history

Digitized by Google

of certain of the transactions of the Young Men's Christian Association, that "simple justice" calls for a plain statement of facts, which cannot be got out of the way by charges of "misrepresentation." And this statement is called for as a matter of "justice," first, to those members of the Christian Church who have been injuriously affected by the action of the majority of the Association; and second, to the large minority, which felt called upon very earnestly to resist, what at the time seemed to be not only injurious, but exceedingly unnecessary and unjust, and has since been judged worthy of correction by the entire Association.

It will be remembered by all who have felt any interest in that which has been done, that on the 19th of December last, the members of the Christian Church proposed for membership in the Association, were voted upon, and declared not elected, in the face of their own declaration, that they were evangelical, accompanied by an explicit statement of the doctrines they believed, so full that a minister then present observed, "that any man presenting himself to any of our churches with such a creed, would be received as a member, if he also gave evidence of personal piety." On the 26th of January last, that vote of rejection was reversed, and the rejected members unanimously declared elected.

"A Member" has so far "misrepresented" cetain well known facts, and facts abundantly susceptible of proof, that a charitable regard for his intentions require the belief, that he was not present when something was done, and, therefore, depended for the material of his article upon the representations of others, which were "altogether misrepresentations," or else that he himself altogether misunderstood the statements made to him. For certainly no man, who was present at the meeting of the Association on the 19th December, with eyes and ears open, and with a sincere desire to state facts only, could have written the article signed "A Member," with perfect confidence in its accuracy and truthfulness.

Before proceeding to correct his statements, let this sentence from his article first be read: "That the majority intended at first to refuse them (the 'Christians') admission, *any how*, and was afterwards frightened out of its position and made to 'reverse' its action by the 'force of public sentiment,' is simply and entirely a misstatement of facts, unjust and injurious to those whom it refers to." Attention is invited to this, because an examination of every thing that has been written on this subject will show that nowhere has any charge been made that the "majority intended at first to refuse them admission *any how*." The charge is purely a concoction of "A Member," made by no one until he suggested it, and is alluded to here in order to ask the question—When men reply to what has not been uttered; when they deny charges which have not been made, and defend themselves against what has not been imputed to them, and earnestly disown what no accusation had brought against them, is not the time-honored adage called into use, that "a guilty conscience needs no accuser?" The inference is scarcely avoidable, that "A Member" *felt* that there was such an "*any how*" aspect to the doings of the majority of the Association, that somebody must have seen it and spoken of it. With his own conscience, however, he only has to do. It is one of the objects of this article to show that in this whole matter there was an

Digitized by Google

appearance of determination, "*any how*," to reject the "Christians." But for the injudicious defense of "A Member," this would not have been attempted.

And at the outset, let it be remarked, that the entire Association is by no means to be held responsible for the action of the small number whose votes rejected the "Christians." The number present on the night of the 19th December, was small. Of that number, *nineteen* voted to receive the Christians, and *twenty-six* to reject them. This statement is made, in order to exonerate a large portion of the Association from all blame. For the vast majority of the whole Association present on the 26th January, exhibited a sense of justice, by a unanimous reversion of the injurious vote of the 19th December, thus giving good evidence, that had they been members of the Association, and present at that time, they would have defeated the intentions of any to prevent the admission of the "Christians."

Attention is now asked to certain facts, which are known, and can be proved, and which seem to indicate that it was *preconcerted* to keep out the "Christians," and that an "*any how*" spirit did rule in the concerting of those measures which were successful in the accomplishment of the unjust purpose, to deny to the "Christian," membership in the Christian Association of the young men of this city.

1. It is a fact, that before the meeting of the 19th December, there was special consultations, at appointed meetings of individual members of the Association, as to what should be done in order to prevent the reception of "Christians" who had been proposed for membership.

2. It is a fact, that individuals, whose names can be mentioned, called at places, which also can be named, in order to invite members of the Association, without fail, to be present at the meeting of the 19th December, in order to prevent the election of the "Christians."

3. It is a fact, that members of the Association called upon a clergyman of this city, to invite him to be present at the meeting in question, there to prove to the Association that the denomination of "Christians" was not evangelical.

4. It is also a fact, that a prominent merchant of this city, called upon that same clergyman to remonstrate against the contemplated step, as an act of injustice, and also to secure his influence in discouraging and discountenancing the unjust act. And it is a fact, too, that that merchant understood that clergyman as fully concurring in his views, and agreeing that no such step as that contemplated had better be taken.

5. It is a fact, that in order to secure the rejection of the "Christians," another clergyman, occupying a responsible and conspicuous position, declared that he and others, would refuse their support to the Association—would not become members, if the "Christians" were not rejected.

6. It is a fact, that so well known were these facts to some of the Association, who disapproved such preconcerting of injustice, that they felt deeply pained, and desired, if possible, to devise some way in which it might be prevented.

7. It is a fact, that before the meeting, a member of the Association was designated, who, at a given moment, should take a part in this preconcerted matter; and when, at the opening of the meeting, it was

Digitized by Google

found that that member was absent, (perhaps "A Member" can tell who he was,) the effort was made to find another who should do his work.

8. It is a fact, that by previous arrangement it was determined, that in calling the names of those who were candidates for membership, the names of the "Christians" should be called last, and this with the obvious design to carry through uninterruptedly the election of all other members, and then, without the opportunity of remonstrance or debate, to defeat the election of the "Christians." The whole matter was so well concerted, in a manner that would have done credit to the practised drill-men of a political caucus, that the evil act was done before a word could be spoken. The vote was taken by calling for the ayes and noes, and was declared by the President adverse to the reception of the candidates. A division was then called for, and then appeared—

9. Another fact: That measures had been preconcerted to procure a demonstration of the heretical character of the doctrinal opinions of the "Christians." A member of the Association who had voted against the reception of the "Christians," when the division was called, rose and said that he should like to know what that denomination did believe, thus presenting the evidence, so far as he was concerned, that he had voted ignorantly, and had been governed by that "any how" intuition which "A Member" regards as so unjust and injurious an imputation. He further expressed the wish, that some one would give the Association information what the "Christians" believed, having in his own mind's eye the *particular one* whom he desired to call out to give the desired information, for he had been in conversation with him, and knew that he had come in prepared to give the information. A debate immediately sprung up, in which the "Christians" took part, and asserted that they were evangelical, according to the generally received import of the term. Then appeared—

10. Another fact: That a book had been brought in with leaves turned down and marginal notations, out of which proof was to be drawn for the instruction of the Association, as to the heretical character of the "Christians." The statement was then explicitly made by him who had the book, that he had been invited to come in and make certain statements—an invitation given beforehand, with the avowed purpose of preventing the admission of the "Christians." When he had made certain statements, a minister of the "Christian" Church, then present, was invited forward to make statements concerning the views of doctrine entertained by his church. He made some general observations, going to prove that the members of his church held to doctrines generally termed orthodox. And then appeared the strange spectacle of an attempt to prove that he had not made a correct statement—that though he had declared himself and fellow-members evangelical in the common acceptation of the term, he had falsified facts, and been guilty of avowing as his belief that which was not his belief. The question was then asked, What is required of candidates for admission to the "Christian" Church? The answer was given out of the book from which the Association had been enlightened, that nothing was required but assent to the one question, "Do you believe that Jesus Christ, the Son of God, is the

Digitized by Google

Messiah?" and baptism. In answer to this, Rev. Mr. Proctor replied with fulness, that that was the question asked; but that their members were taught the meaning of it—that an assent to it involved a belief in the divinity of Jesus Christ, and his atoning sacrifice for sin—an acknowledgment that man was a sinner, and that Christ was the only teacher who could tell him how he could be saved. Mr. Proctor explicitly, in the very words, asserted that it was not a "mental belief" that they required, but a belief of the heart—repentance and faith. And so satisfactory was his statement deemed by an Episcopal clergyman present, that he then said, that if he could be satisfied on one other point, he would vote for the reception of the "Christians," and he then asked of Mr. Proctor to state whether they regarded baptism as a "saving ordinance," or believed that if repentance and faith had been exercised a man would be saved, even if he had not been baptized. The answer of Mr. Proctor, while it expressed the belief that God had commanded baptism, plainly intimated his belief that without the repentance and faith it did not save.

But Mr. Proctor could not move the majority from their purpose. From two clergymen present came menaces, that if the "Christians" were admitted, many of the "worthiest" members would withdraw. The fraternal inquiry, "What do you believe?" degenerated to special pleading, to prove that they did not believe what they declared they did. Two clergymen present urged that such men could not justly be rejected. One of them declared that there was not one of the evangelical churches represented there, but would cheerfully receive men with such doctrinal opinions, provided they could repose confidence in their experimental piety. But nothing was of any avail. The step was determined upon; the question was called, and the members of the "Christian" Church were declared "not elected."

Look at the history of the whole matter, and then say whether there was or was not an "intention *any how*," to refuse admission to the "Christians?" It certainly wears that aspect, and the conclusion inevitably is that the majority acted under wrong guidance, that they borrowed counsel of their prejudices, that they acted hastily, and were blind to the evidences present before them, which should have secured the vote passed after more mature deliberation, on the night of the 26th January.

Look at the above statements, and then all will wonder how "A Member" could have written that Mr. Proctor made only the "general assertion" that he and his church were evangelical! He was *specific* and *minute*, and to deny it, is to add "misrepresentation" to the wrong done. How could "A Member" write that Mr. Proctor's "declining" to give proof that his views were evangelical, was regarded as "evasive," when it is abundantly susceptible of proof, that he did not "decline," and that his answer was not regarded as "evasive," but as "satisfactory" to many present, and especially to an Episcopal clergyman of high character and intelligence, upon all points save one, and that baptism. The conclusion cannot be avoided, that "A Member" was not present upon the night of which he writes with so much assurance and particularity, but has trusted to the representations of others. For no man, so free to charge "great misrepresentation" upon others, could of his own will be guilty of the sin which he seems to abhor.

Digitized by Google

And now, as to the statement of "A Member" that the action of the 26th January was an application of the uniform principle of the Association, to opposite facts, little need be said. The statements made above, afford some ground on which to judge of this. And the simple truth is, that there were no more facts, nor "opposite" ones to judge of. On the night of the 19th December, Mr. Proctor stated that he and his church believed the fundamental doctrines of the Bible, specifying so many of these doctrines, that the minority present were "satisfied," and among that minority three evangelical clergymen. It is not true, then, that there was a "a lack of a distinct declaration of their belief," and that on this ground the applicants were refused. There was not one particle more evidence upon which to act on the night of the 26th January, than on the night of the 19th December. And it is useless to attempt to vindicate an injurious and unjust act on any such ground. The fact is, that on the 19th December, the evidence was not looked at; afterward, public sentiment shed in its light—public condemnation led men to review their action, and a sense of justice led them to reverse what there was never any ground for doing. If the majority did wrong on the 19th December, they did right on the 26th January. If they did right on the first evening, then they certainly erred on the latter. For the same light was engaged on each evening. The importance of considering these things is obvious, if we consider that the tendency, if not the invention of the article by "A Member," is to make the "Christians" and the minority seem only factions, unreasonable in their complaints, and mere disturbers of the harmony of the Association, when the fact is, that they stood upon the constitution from the outset, and desired to resist an act which seemed to them uncalled for, inexpedient, and unjust.

The majority, at length, after a month's deliberation, finally reversed their action. For this they were credited with "a magnanimous correction of an error." The mover of the "substitute," (as "A Member" does not forget,) in advocating it, did in his remarks object to some portion of the preamble of Mr. Pittman's resolution, on the ground that it censured the action of the majority on the 19th December, and impugned their motives. But in objecting to this, *it was not that the censure was unjust, but it would produce ill feeling and provoke retaliation and destroy harmony, and that it might as well be left out*, adding, "*we admit that we were wrong.*" That admission did them honor. But "A Member" is disposed to reject all magnanimity accredited to him and his friends. Well, be it so. It is a hard duty, perhaps, for some to own a wrong, as it was for him, quoted by "A Member," who stripped his act of every worthy attribute, when he said, "we retract nothing"—and added, that they "had done nothing wrong." For as he who gives grudgingly does not give at all, so he who corrects his errors with the vain effort to justify them, even at the moment when he corrects them, deserves no credit for that noble mastery of self, which results in the cheerful undoing of injustice, but must be viewed as being compelled to do reluctantly, what he would have undone if he dared.

Will you excuse so very long an article? Something more would have been introduced, but for the fear of encroaching beyond the bounds of your good nature upon the columns of your paper, they are

Digitized by Google

reserved for some future communication—when, with your permission, they will be offered to the consideration of those of your readers who are interested in the Young Men's Christian Association.

M. and C.

ORTHODOXY vs. ORIGINAL CHRISTIANITY.

ORTHODOXY is MY *doxy*, and heterodoxy is YOUR *doxy*, said one Scotch Rabbi to another. These two doctors were the prototypes of all the Rabbis of the present theological schools. Still, there is right thinking and there is wrong thinking. But as no man ever was temporally, spiritually, or eternally saved, by right thinking alone, the merits of the controversy have very much waned. We have known some persons of almost every theological school in our country, pronounced orthodox, who gave indubitable proof that they were on the broad road to utter and eternal perdition.

Still, there is a virtue in thinking right, more in believing right, and more in doing right. Thinking alone, or believing alone, never saved any one. Truth, whether abstract or concrete, is always better and safer than falsehood. But so long as a man may have "the form of godliness" and "deny the power of it," it becomes every man of good sense to see that what he admits to be the truth, controls his own life. The Pharisees were more orthodox than the Sadducees, yet they were equally opposed to Christ and to his religion. Some Calvinists live as do the Armenians, and some Armenians live as do the Calvinists. There is, therefore, no more of salvation in either theory than there is of life in a perfectly embalmed Egyptian mummy.

But, to approximate nearer our object in this essay. We, as a community, are represented, or rather misrepresented, as not evangelically orthodox. I assume to have some knowledge of orthodoxy and of our community, and some knowledge of all the prominent communities in our age and country. I will, therefore, give my opinion of true evangelical orthodoxy, in all that pertains to the Christian profession in our own day and in our own generation. The sequel may, perhaps, justify this undertaking.

The assumed evangelicals of the Protestant parties now extant amongst us, believe and teach the doctrine of "original sin," "total depravity," "conditional or unconditional election," "effectual calling," "justification by faith alone," "particular or general atonement," "imputed righteousness," "perseverance of the saints through grace to glory," and "future rewards and punishments." Assent to

Digitized by Google

these dogmata, qualifies a man for admission into our most orthodox churches, themselves being judges.

Now, it must be conceded, that while some of these words are found in the Christian Scriptures, yet, as *phrases* and *technicalities*, there is not one of them found in the whole volume. No, not one of them. They are, one and all, ecclesiastic and partizan scholasticisms, generating strifes, schisms, seditions, and heresies.

No one, that apprehends the literal meaning and import of the words and phrases above enumerated, and the meaning of the word *belief*, or *believe*, can, grammatically or evangelically, say that he *believes* any one of them. He may *assent* to them as correct abstractions of sound theologians; but if his salvation depended on it, he cannot say, I sincerely and truly *believe* them, unless with the mental reservation or equivocation, that he believes them, on the testimony of men, to be sound doctrines.

Testimony and faith are corellates, but doctrine and faith are not. "*Doctrines*" are appropriately said to be *apprehended*, or assented to; not *believed*, as such. They may be admitted as sound deductions from Scripture premises. Indeed, the word "*doctrines*" is but five times found in the New Testament, and in every case it indicates the teachings of men and demons.

Doctrines of devils we once have, (1 Tim. iv. 1,) and that is a mistranslation; for it should be "doctrines of demons," such as the Roman doctrine of saint worship—the invocations of the "holy Virgin" and the dead saints. This Paul calls the "worship of demons"—the spirits, or ghosts, of dead persons.

In the proprieties of speech, testimony may be *believed* or disbelieved, and propositions and doctrines may be *assented* to; but no man of good sense and good education, unless in quotations from other men, can say he believes a doctrine, any more than he obeys a promise, or hopes in a threatening. But having long since, and on sundry occasions, exposed these sophisms and improprieties to the conviction of thousands, I proceed to justify our community from the charge of heterodoxy, in the currency of Protestant Christendom, in its most approved forms. I care not personally, nor even socially, for the reputation of orthodoxy, or the charge of heterodoxy, from those who are regular dealers in this trade, or merchants of such commodities. But there are good and candid men, of some of our best Protestant denominations, much imposed on by the knavish tricks of some of our boastful orthodox neighbors; of which I know no one more conspicuous or meritorious than a certain Dr. Rice, of St. Louis, of Lexington memory, and a certain Mr. Graves, of Nashville notoriety. These men have long been feasting themselves and their implicit

Digitized by Google

admirers on my *heterodoxy*, with such a pleonasm of epithets as even to disgust their more sensible, enlightened, and honorable brethren. I am not about to unsheath the sword of vengeance, and make martyrs of error of either of these theological heroes. Vengeance belongs to the Lord, and he will take care of me and of them. But for the sake of thousands of good Presbyterians, and myriads of honest and veracious Baptists, I wish, in "my foolish way of boasting," as Paul once said, to show, that in the judgment of their own good masters and most learned Rabbis, I am more really "orthodox" than any one of them. If they presume to doubt this, or think they can sustain themselves, we say to them that we will give them page for page in our issues, provided only, they equally and honorably give, or guarantee me, equivalent space in their denominational organs. We fear no such men face to face, in fair, and open, and manly discussion. They, like ghosts, are terrible only in the dark. But that they may have something to begin with, I will furnish them with a few positions, or views of our peculiar orthodoxy.

Proposition I. A person is, in Holy Writ, said to be *justified* by grace, by Christ, by blood, by knowledge, by faith, and by works.

Proposition II. A person is said to be *saved* by grace, by faith, by baptism, by the Lord, by endurance to the end.

Proposition III. No Scripture, given by inspiration of God, affirms or imports that any man is saved by any one act, thought, volition, word or work, exclusively, either on his own part or on the part of Father, Son, or Holy Spirit.

Or, to give equal terms and positions to both sides, we affirm that no man is justified, sanctified or saved, by any one principle, thought, volition or action, separately and distinctly from every other condition or statement made in the inspired writings.

This may suffice for one occasion. A discussion on any one or all of these positions will, no doubt, contribute to public edification, and to the detection and exposition of very serious misconceptions and injurious misrepresentations. There is a very gross misconception and consequent misrepresentation of our views and teachings on these very fundamental and important matters, by these officials, as I learn from my correspondence with some distinguished persons, of both Baptist and Pedobaptist prejudices. We are very grossly misrepresented by "some of the watchmen" on some of the tottering walls of their partizan Zions, and yet, strange to tell, we have amongst some of them men who award to us as much of orthodoxy and sound views as they claim for themselves. There are matters of practice, and of a more elevated piety and humanity, in which they fully concur with us, and in which they sympathize, without giving their names or

Digitized by Google

their pledge. There is, just now, a great shaking in the valley of dry bones, and not many years, perhaps not many months, may pass away, before some strange events will happen.

Meantime, my faith in God's grace, in Christ's person, sacrifice and intercession; in the illumination, sanctification, and consolation of the Holy Spirit, is not inferior to the soundest man amongst them; and I presume to say, that I know something of all the good points, and something of all the bad points, of the systems of such men as Messrs. Graves or Rice, and am prepared, at any time, *God opening the way*, to prove all that I have assumed, either with pen or tongue, just whenever and wherever we may agree to discuss such matters.

It is for a very material change, a restoration, or a reformation of the institutions of the church and the Christian ministry, that I aim, and not for any neology, or for any of the prescriptions of the men of the 16th, 17th, or 18th centuries. The first century, Christ's life, sacrifice, resurrection, ascension, glorification, second coming; Christian baptism, the Lord's day, the Lord's supper, the communion of saints, piety, humanity, and the conversion of the world, are our darling themes; and to the elaboration, discussion, and maintenance of these we invite attention, solicit discussion, trusting in God, and fearing no opposition from any quarter. A. C.

MORAL AND RELIGIOUS CULTURE.

Elder A. Campbell—*Dear Brother:* If you think my production worthy a place in the Harbinger, you may give it to your readers. I have no apology to offer, only that this is my first effort for a religious periodical. I have chosen for my subject the Moral and Religious Training of the youthful mind. On this subject, Solomon's philosophy is, "Train up a child in the way he should go, and when he is old he will not depart from it."

Its practical results have been illustrated in ten thousand instances. I will only give one: Timothy, from a child, knew the Holy Scriptures, which were able to make him wise unto salvation. But how did Timothy obtain this knowledge? Neither Timothy nor ourselves know any thing but that which we have learned. The unfeigned faith which dwelt in Timothy, dwelt first in his grandmother, Lois, and in his mother, Eunice.

There is nothing more reasonable or more scriptural, than that Christian parents should bring up their children in the nurture and

Digitized by Google

admonition of the Lord. But where this important matter has been neglected at home, who is better calculated to impart this instruction than the common school teacher? But the common school teacher must himself possess the qualifications, before he can impart it to others. Hence the great importance of building up normal schools, or, in other words, high schools, for the education of teachers. These teachers, thoroughly qualified—morally, religiously, and intellectually, will become instruments, in the hands of God, in making our children wise to salvation, through the Holy Scriptures.

Now, let it not be understood that I would disparage the preaching of the gospel; nay, I would increase it ten fold, both in quantity and quality. But just suppose, my dear brother, that our preachers had for audiences those who have been rightly trained from infancy, instead of those who are filled with prejudice, bigotry and superstition, all must see that the work of evangelizing would be crowned with success; yea, ten fold more than at present.

The Roman Catholics have been long acting upon this principle. Their untiring efforts, their kind attentions and courteous behavior; their cunningly devised means, practised upon the youthful mind, in order to captivate their affections, so frequently succeed, that their doctrines, though most absurd and preposterous, in very many instances are received as divine.

Now, my dear brother, let me not be understood to object to courteous behavior and kindness of teachers, among children. Nay, I would commend it and enforce it. But, instead of connecting with it the absurdities of Romanism, I would have the Bible placed in their hands as a text-book, and they made to read and understand it, by the same rules of interpretation applied to any other book, read and understood.

I will here relate an incident, of which I have some knowledge. A brother beloved, a school teacher, informed me not long since, that among the large number of young ladies and gentlemen who have been educated in his school, (many of them for teachers,) all have become members of the Church of Christ, with the exception of some three or four. And what is still more extraordinary, none of his religious peculiarities (so called) were taught in school, only that the Bible was introduced to them, to be read and understood by the same rules of interpretation as applied to any other book.

All Protestant Christendom is waking up on the subject of education. Hence the great desire of religious parties to build up high schools and colleges, under their particular denominational influence. Hence the great desire to employ teachers of a particular religious bias.

Digitized by Google

Now, my dear brother, shall we, in this progressive age, fold up our arms and slumber in security, when we know that the field is being occupied by those whose interests are to perpetuate religious partyism, and cast approbrium upon those who would plead a restoration of Primitive Apostolic Christianity? I doubt not but that you will coincide with me in opinion, that the importance of early religious training has not been appreciated as it should be.

It is a fact, I apprehend, known to the most of your readers, that a reversion, or change in common school education, so far as teachers are concerned, has become very perceptible. The female teacher is now supplanting the male; and who, let me ask, is better qualified to make an early religious impression on our sons and daughters, when they first leave the parental roof and are sent to school? But the great barrier in the way of this most laudable and praiseworthy enterprise, is the want of means—the want of liberality among brethren.

Shall I, my dear brother, give the key to your readers, by which they may unlock the secret, and open the door into the realization of their fondest wishes? But let me first preface this development by adverting to a few facts. Is it not a fact, that among our most efficient evangelists, when they have been the instruments in turning large numbers from darkness to light, and from the power of Satan unto God, that they make report of the same to some religious periodical? And what is the effect? The brethren are made to rejoice, and other evangelists are provoked to imitate their example. And is not this in accordance with the injunction of the Apostle, when he says, provoke one another to love and to good works? Has not the same Apostle given us an example in point, when he says, after speaking of many good things which he had done, "That no man should stop him of this boasting"?

Now, after this digression, I will run the risk of being called egotistic, in telling what I have done, in order that I may provoke my brethren to good works.

A few good brethren, with myself, all members of the congregation of Bloomington, Ill., after mature consideration, resolved that we would, God being our helper, build up a female high school in the city of Bloomington, and invest ten thousand dollars in the erection of an edifice for the accommodation of said school, to be controlled by trustees members of the Christian Church. Myself being the oldest man, headed the subscription list with a pledge of $1,000, upon the condition that $10,000 should be raised. And when we had reached about half the contemplated sum, mainly from the brethren, our resources were exhausted; some of the friends of the enterprise seemed to despond, while its enemies triumphed. At this particular crisis I

Digitized by Google

took the whole burden on my own shoulders, feeling assured that the friends of intellectual, moral, and religious education, would help me out with the enterprise.

Now, Bro. Campbell, God being my helper, the enterprise shall be consummated, if I live. If the question be asked, Why publish in a paper my acts and doings? it is that I may provoke some of my brethren to imitate my example.

Again: if the question be asked, Has the writer of this no other interests to be accomplished than that of doing good to his fellow-man? Let me here state, that I am now in my sixty-fourth year. My children, eight in number, are all grown up and acting for themselves, and all became members of the Christian Church in early life.

Again: if the question be asked, Are not your charities all confined at home? I will answer by saying, that in conjunction with my sister wife, I am under pledge to Bethany College for $250; to North-Western Christian University, at Indianapolis, Ia., for $100; to Walnut Grove Academy, Woodford county, Ill., for $150.

Now, Bro. Campbell, I give it as my opinion, that it is practicable, in every county where there is a brotherhood of two hundred members, to build up a normal, or high school, where teachers of common schools may be trained, morally, religiously, and intellectually. The time has come, when, if we do not go to work in earnest, and train up the rising generation in the way of truth and righteousness, the best cause on which the sun ever shone will languish, become enfeebled, and in many places die. Brethren are surely pursuing a mistaken policy, when they spend their whole time in laying up treasure on earth, with which to make their children rich in this world's goods.

I give it as my decided opinion, founded upon long experience, that in a large majority of cases, that the son who is placed in circumstances to make five hundred dollars a year by his own efforts, will continue to be in a more prosperous condition, even so far as this world's goods are concerned, than to receive from his parent five thousand, nay, fifty thousand dollars. These things being true, how much more wise the parent who turns over his goods and chattels into the heads and hearts of his children, and takes them all with him to Heaven! Very truly yours, WILL. T. MAJOR.

Near Bloomington, Ill., December 16, 1853.

I did not meet, in my recent tour through the great and luxuriant State of Illinois, a nobler or more generous spirit—a heart that gave higher indications of more genuine philanthropy, than in the person

Digitized by Google

of Elder W. T. Major. Knowing as well as I do, the condition of the church and vicinage of Bloomington, if I lived there I would not allow Bro. Major to be such a monopolist of philanthropy. He is too engrossing! He has too much faith, and takes too much stock in the Bank of Heaven, for the honor and emolument of his neighbors. If he that gives a cup of cold water to a disciple, *as such*, shall have credit for such donations, how rich in eternal revenues will some Christians be, compared with others! There will be an aristocracy in heaven; but none but the true and generous politicians of earth shall rise to that rank. How apposite to this view is the sage advice, "Create for yourselves friends of the unrighteous mammon, that you may dwell forever in palaces in Heaven!" A. C.

TROUBLE AMONG THE CAMPBELLITES.

THE followers of Rev. Alexander Campbell, of Bethany, Va., have become dissatisfied with his teachings on the subject of slavery. To remedy the evil, they propose calling a convention at Cleveland, on the second Wednesday in January next. Mr. C. is in favor of the gradual abolition of slavery.—*Exchange.*

CLEVELAND CONVENTION.—In the Christian Age of January 5th, I notice an article headed, "Trouble among the Disciples." Well, the trouble is over. The convention organized on the 11th inst, at a quarter past 11 o'clock, A. M., with twelve men and one woman present. The greatest number present at any one time, spectators and all, was thirty-three. There were four delegates from churches—one from a church in Trumbull county; one from a church in Harrison county; and two from churches in Illinois*—making three churches in all represented by delegates, and eighteen self-constituted delegates, making the whole convention to consist of twenty-two members. Will those papers who have anticipated our *troubles*, publish these statistics of the convention? AN EYE WITNESS.

* It should have been printed, "two factionists" from a faction, not a church, in Illinois. No church in Illinois was represented in that convention. So that half the churches, at one fell swoop, are annihilated. This faction is in the vicinity of Bloomington, and one of its masters is so fond of conspicuity, that he would travel on foot to Cleveland, to have his name emblazoned as a delegate. A. C.

DEFENSE OF THE BIBLE.

A DEFENSE of the Bible against the charges of modern Infidelity, advanced by Joseph Barker, at Salem Ohio, by Elder Jonas Hartzell, of Hopedale, Ohio, is in press, and will appear in due time. Price, 75 cents per copy. Subscriptions may be forwarded to Jonas Hartzell. A more extended notice hereafter.

Digitized by Google

NEWS FROM THE CHURCHES.

KENTUCKY.—Bro. W. C. Ford, of Hickman, under date of December 20th, reports an addition of some 20 to the church at that place, under the labors of Elder J. T. Johnson.

Bro. G. E. Sweeney, under date of October 29th, reports the success of his labors for eleven months, from November, 1852, to October, 1853, in the counties of Adair, Cumberland, and Greene—212 additions, and the organization of two churches—one in Greensburg, of 12 members, and one in Creelsborough, of 12 members. Bro. S. was one of five evangelists for said district of three counties. In the above counties there are about 860 disciples. Bro. S. will continue his useful labors for another year in the same field, the Lord willing. The brethren have, with a becoming liberality, sustained their evangelists for the past year, and doubtless will continue to give as the Lord has prospered them, for the carrying forward the only cause worth living for—the cause of God, for the redemption of our race from the bondage of sin and Satan.

Bro. John A. Gano, writes as follows: I had expected, before this, a notice of a several day's meeting in Georgetown, which closed in October, with 24 accessions; and one soon after at Cambridge, with 7 additions. Thanks and praises to the King of Zion!

OHIO.—Bro. Belton, of Tedrow's, October 17th, reports 4 additions to the church in his vicinity, at thir late protracted meeting.

Bro. Dickey, of Monroe county, under date of December 26th, reports an interesting meeting of three days, held at Sunfish. Much of the good seed of the Kingdom was sown, and the fruit of faith was also manifested on the occasion.

Bro. A. B. Green, writes from Western Star, September 14th, as follows: "Our Yearly Meeting, held in Stow, Summit county, closed last Monday. Bros. Burnet, Robison, Perkey, and others, spoke, greatly to the edification of the brethren. The saints were strengthened, and sinners were made to feel the power of the truth that Jesus was Lord, even the Christ—19 persons confessed their faith in Jesus, as their only hope of future bliss, and were buried with him by baptism into death, and arose to walk in newness of life; 2 wanderers were reclaimed, and 1 Baptist brother came and united on the one foundation laid by the Apostles and Prophets, even Jesus the Christ. We adjourned to meet in Wadsworth, Medina county, at 2 o'clock P. M., on Friday before the second Lord's day in September, 1854. May the Lord keep and preserve us all unto his eternal kingdom, and to his great name be all the praise of our salvation, through Jesus our Lord!"

ILLINOIS.—Bro. M. N. Lord, of Batavia, under date of August 23d, has given us an interesting sketch of the success of the truth at that place and vicinity, as it began in the organization of the first church. We have, however, to regret, that, owing to other matters crowding upon us for insertion, we cannot find space for the whole of it. In December, 1852, the church there was organized, and consisted of 11 members. At the above date it numbered about 30, and the prospect fair for an increase. The labors of Bro. Hopson were of

Digitized by Google

great service in advancing the cause. His eloquent, clear, calm, and impressive manner, did much in doing away prejudice. Bro. Cooly also assisted much, while on a visit there. Bro. Lord himself will, we trust, do much to strengthen the brethren and extend the influence of the good word.

Bro. Jacob Creath, Jr., writes as follows from Perry, Pike county, Ill., under date of December 13th:

Bro. Pendleton—Since I last wrote you, I held a meeting in Barry, Pike county, in conjunction with Bros. D. P. Henderson and J. T. Jones, some twelve days, and received and immersed 43 persons, mostly young persons in the bloom of life. Bro. Craig, the evangelist of the place, immersed them. Father Alkire was present with us. We obtained $3,000 for the Canton University. Our meeting in this place commences to-night. Bro. Campbell left his *footprints* in every place he visited in this State. We have received and immersed, since we parted with him in Quincy, 52 persons. May God long preserve his useful life!

INDIANA.—Bro. P. Hon, of Napoleon, Ky., under date of September 12th, reports the success of his labors during his visit of two months in Indiana. During that time, he says, "I received 117 members. I was principally alone."

MISSISSIPPI.—Bro. W. Clark, of Jackson, under date of September 14th, reports 10 additions—7 of whom were added by the labors of Bros. Casky and Mays, during a meeting held at Liberty Grove, Madison county; and the remaining three, Judge Mays, wife and daughter, Mrs. Potter, by Bro. Clark himself, who, though not professedly a preacher, is indeed a most zealous disciple, and exerts a most excellent influence wherever he goes in favor of the Truth. Bro. C. informs us that the Judge has become a public advocate of the good cause. We trust that his ability in the advocacy of the cause of his Redeemer, may be equal to that which, in the legal department, has placed him in the foremost rank of the profession. "A better meeting," says Bro. C., "I have not seen for a long time. My heart's desire and prayer to God is, that my fellow-citizens may be saved."

IOWA.—Bro. J. M. Shackleford, of Burlington, under date of September 11th, reports the planting of a church in that place, and the immersion of 36 persons, with the addition of 9 from the Baptists and a few from other churches.

MISSOURI.—Bro. T. M. Allen writes from Boone county, under date of September 22d, as follows: "I reached home from Paris last evening. Our meeting closed there the night before with 74 additions. These added to the 19 at Union, make 93 additions in less than three weeks, at the two meetings in Monroe county. During my absence from Boone, Bros. Gaines and Townes held a meeting at Rocheport, and had 21 additions. Bro. Greenup Jackman informs me that they have recently had 40 additions to the congregation near him. Bro. Wm. B. Douglass also informs me, that they have had 10 additions at Liberty meeting-house since I was there. The good cause is onward wherever we have preachers to labor."

CALIFORNIA.—Bro. Thos. Thompson, of Santa Clara, under date of December 25th, says: Our brethren have been doing, as yet, but little in California for the Redeemer's Kingdom. Our brethren there have organized but three congregations—one at Stockton, one at Santa Clara, each having now about 60

Digitized by Google

members, and another in Napa county, of some 20 or 30 members. If other congregations there be in the State, our brother knows them not. We are pleased to learn from our brother, that such is his interest in the good cause, that he promises to keep us fully informed as to the progress of the good cause in that State, so far as his extensive travels and labors through the State shall enable him. Our brother seems to be aware of an important fact, not duly considered by many of our evangelists—that it is one thing to plant a church, and another to keep it well watered and growing. It is undoubtedly better not to organize a church of ten or a dozen members, and leave them to contend with opposition, both from without and from within, unless they have amongst them a prudent and gifted brother; such as is very seldom found at such a time, and without which the cause must miscarry. We trust that much of the reported experience of our evangelists will profit all so engaged, and thus prevent much harm being done to a cause so eminently calculated to happify society, when managed by wise, prudent, and good men.

WESTERN VIRGINIA CO-OPERATION.*

The annual meeting of the above co-operation came off October 22d, 1853, in Dodridge county, Mount Pleasant congregation.

There were twenty-nine congregations represented. Subscription for the spread of the gospel, $698 50—some 981 members. Additions reported during the past year, 118. The evangelists employed the last year were D. Sweeney, S. Devois, and David White; for the present year, D. Sweeney and S. Devois were employed to evangelize the district, which embraces a part or all of eight counties. The following resolutions were adopted by the meeting:

1. That a committee of *supervision*, consisting of seven, be appointed to confer with the evangelists in regard to the proclamation of the word, who shall have authority to suspend any evangelist for introducing dissentions, or preaching doctrines contrary to that believed by the Christian Church.

Bros. Leonard, Bane, Maxwell, Jenney, Davis, Anguish and Coe, comprise said committee.

2. That a committee, consisting of Bros. James Covalt, S. S. Maxwell, and D. Sweeney, be appointed to inquire into the Middlebourne congregation.

3. That we adjourn to meet at Proctor, Wetzel county, on Wednesday before the last Lord's day in August, 1854. J. J. M. DICKEY.

MINUTES OF MEETINGS IN MISSOURI.

Meeting in District No. 1, held at Linnens, Linn county, October 17, 1853.

In pursuance with previous notice, a number of the brethren connected with the Church of Christ, residing within the Third Congressional District, in the State of Missouri, convened in the court-house in the town aforesaid, and organized by the appointment of Elder Jacob Creath, Jr., President, and John T. Jones Secretary, when the following proceedings were had.

A committee of seven was appointed to prepare business for the action of the meeting; who, after retiring, made the following report:

1. That the Third Congressional District, in the State of Missouri, including the county of Marion, be District No. 1, for evangelizing purposes.

2. That the first regular meeting of said district be held in Bloomington, Macon county, commencing on Thursday before the 3d Lord's day in May next.

3. That each congregation in the District be requested to call a meeting, and

---

* This is too broad a caption. The above co-operation covers but a small portion of North-Western Virginia.

Digitized by Google

appoint delegates to attend said meeting, and to send with them the contributions raised for evangelical purposes.

4. That the officers of the Executive Committee be requested to urge all the congregations within their respective counties to unite in the work, and urge upon them the importonce of raising the means and transmitting it by their delegates to the meeting, to be held at Bloomington aforesaid.

5. That the President, Vice President, Secretaries and Treasurer, be requested to ascertain who can be obtained, and at what price, to labor as evangelists in District No. 1, and report to the Bloomington meeting.

6. That the President and Secretaries of this meeting be requested to prepare an address to the churches in said District, urging them to co-operate in perfecting the system, and to send delegates to the meeting aforesaid.

Officers Elected.—Jacob Creath, Jr., President; John M. Crawford, Vice President; D. Pat. Henderson, Corresponding Secretary; John T. Jones, Recording Secretary; A. P. M'Call, Treasurer.

Executive Committee.—Wm. C. Boon, Howard county; Thos. Graves, Livingston; Wm. Reed, Mercer; Oliver Bennett, Sullivan; Wm. Joy, Adair; Judge China, Shelby; Wm. Collier, Grundy; Merideth Brown, Linn; Elder Turner, Scotland; Wm. J. E. True, Knox; R. C. Warriner, Clark; A. Johnson, Chariton; Jas. A. Prichard, Crrroll; J. J. Allen, Randolph. Meeting adjourned.

John T. Jones, Secretary. JACOB CREATH, Jr., President.

State Meeting at Glasgow, held October 28th and 29th, 1853.

The meeting was organized by the appointment of Elder Jacob Creath, Jr., President, and Elder John T. Jones, Secretary.

The following brethren were appointed a committee to prepare business for the action of the meeting, to wit: D. Pat. Henderson, Allen Wright, T. M. Gaines, Samuel Krews, and Alexander Proctor, who reported the following, which was read, and, after mature deliberation, adopted:

1. That the Churches of Christ, within each Congressional District in the State, be formed into an *Evangelizing Society*, for the purpose of employing one or more evangelists to preach the gospel of Christ therein.

2. We recommend that there be an Annual Meeting held in each District, commencing on Thursday before the third Lord's day in the month of May, to be organized by the appointment of a President, Vice President, Corresponding Secretary, Recording Secretary, Treasurer, and an Executive Committee, composed of one member from each county in the District.

3. We recommend that the churches in the District aforesaid hold meetings in the counties respectively, on Friday before the third Lord's day in February next, for the purpose of devising ways and means to put into operation an efficient system of evangelizing, and appoint delegates to attend the meetings of the Districts, to be held in May, as aforesaid, and take up the funds raised.

4. We recommend to the churches in the several Districts, to adopt some definite system by which they can raise means to educate young men, who desire to preach the unsearchable riches of Christ, and place it in the hands of the Treasurer.

5. The means thus raised to be appropriated by the Officers and Executive Committee of each District, in the education of such young men as they may select.

6. That there shall be a State Meeting held on Thursday before the second Lord's day in October, in each year.

7. That each District Meeting send delegates to the State Meeting, with their evangelists, and a report of the number of churches in each District; number of members, and number of additions during the year; the amount of money raised for evangelical and educational purposes; who employed as evangelists; amount paid them, and who sent to be educated.

8. We recommend the appointment of a Corresponding Secretary, whose duty it shall be to prepare a Circular Letter, embracing the action of this meeting, and transmit the same to every church in the State, and urge them to unite in

Digitized by Google

the system of evangelizing herein recommended: and also procure whatever information he can, and report the same to the next State Meeting.

Whereupon, Alexander Proctor was appointed Corresponding Secretary.

9. That speakers be appointed, and then alternates, who shall prepare and deliver addresses at the next State Meeting, on the following subjects: Introductory Address, S. S. Church; alternate, Allen Wright. On the Proper Observance of the Lord's day, Jacob Creath, Jr.; alternate, M. E. Lard. On Evangelizing, Winthrop Hopson; alternate, Alexander Proctor. On Christian Education, N. W. Miller; alternate, John M'Garvey. Introductory Address to be delivered on Thursday night.

The next State Meeting to be held at Paris, in Monroe county, commencing on Thursday before the 2d Lord's day in October next, at 10 o'clock A. M.

Meeting adjourned.

John T. Jones, Secretary. JACOB CREATH, Jr., President.

SOUTHERN ILLINOIS CHRISTIAN CO-OPERATION.

The co-operation met by their messengers, pursuant to its adjournment in April last, on Friday, September 30th, 1853, with the church at Salem, Williamson county, Ill.

The meeting was called to order by Bro. A. T. Benson, Chairman *pro tem.*

Elder W. H. Willeford was called upon, unanimously, to open the meeting, by reading the word of the Lord, singing, and prayer.

The meeting was organized by appointing Bro. R. L. Pulley, Chairman, and Bro. Jonathan Mulkey his alternate, and Bro. S. W. Stockton, Secretary.

The messengers took their seats. By request of the Chairman, the object of the meeting was stated by Bro. J. C. Nowlin.

By motion, the Grand Chain Church, Pulaski county, was received into this co-operation by her messengers.

Messengers present.—From Salem Church—A. T. Benson, J. C. Nowlin, Jonathan Mulkey, Jesse Powell, Giles Connell, E. N. Spillar, and S. W. Stockton.

From Bethel Church—W. H. Willeford, R. L. Pulley, Robert Pulley, Sr., Thomas Pulley, and Turner Goodall.

From Grand Chain Church—Geo. Boyd and Frederick Christy Farmer.

From Nine Mile Prairie Church—A. J. Williams, Geo. W. Williamson, Virgil Wells, and Lysius Heape.

From Four Mile Prairie Church—F. F. Duncan, T. P. Harrison, Samuel Williams, J. C. Estes, and John Kirkpatrick.

From Eight Mile Prairie Church—G. W. Aikin and Abraham Beasly.

By motion, Bros. L. Heape, J. C. Nowlin, G. Boyd, W. H. Willeford, J. Kirkpatrick and S. W. Stockton, was appointed a committee of arrangement, to arrange and bring up business in proper order.

Adjourned to meet at 10 o'clock to-morrow morning. Prayer by Bro. J. C. Nowlin.

SATURDAY, October 1st, 10 o'clock A. M.

Co-Operation met pursuant to adjournment—reading the word of the Lord, singing and prayer, by Bro. L. Heape.

The messengers report the number of their respective congregations as follows:

Church.	*Members.*	*Contribution.*
Salem,	111	$58 50
Bethel,	65	63 00
Grand Chain,	30	50 00
Four Mile Prairie,	84	60 00
Nine Mile Prairie,	36	38 00
Eight Mile Prairie,	35	25 00
Total,	361	$314 50

The following named brethren was appointed to act as an Evangelizing Committee for this co-operation, until its next annual meeting—Samuel W. Stockton, of Salem congregation; Wm. H. Willeford, of Bethel; George Boyd, of Grand Chain; Abner J. Williams, of Nine Mile Prairie; John Kirkpatrick, of

Digitized by Google

Four Mile Prairie; George W. Aikin, of Eight Mile Prairie; under whose direction the evangelist or evangelists shall act. Said committee are hereby authorized to receive contributions, to employ evangelists for the whole or any part of the time, for which they are appointed; to collect and pay to the evangelists the amount agreed upon, quarterly in advance. Also, to meet quarterly, at such place as they may deem expedient, at which meetings the evangelists shall report the results of their labors. Should it become necessary, said committee are authorized to suspend evangelists and employ others.

Adjourned to meet at 4 o'clock P. M. Prayer by Bro. A. T. Benson.

Met pursuant to adjournment—reading the word of the Lord, singing and prayer, by Bro. J. C. Nowlin.

The Evangelizing Committee were authorized to appoint a Corresponding Secretary, to correspond with the Secretary of the Annual State Meeting, and if they deem it expedient, to send a messenger to the next Annual State Meeting. Bro. Wm. H. Willeford was appointed Corresponding Secretary. (His address is Marion, Williamson county, Ill.)

The co-operation, in committee of the whole, resolved, that the bounds of this co-operation be the same as the 3d Judicial Circuit of this State, including Nine Mile Pararie; which embraces the counties of Hardin, Pope, Johnson, Williamson, Franklin, Jackson, Union, Alexander, Pulaski, and Massac.

Resolved, That Bros. A. T. Benson, J. C. Nowlin and S. W. Stockton, be, and they are hereby appointed, a special committee, to prepare the proceedings of this meeting for publication; and that they engage the services of Bro. W. H. Willeford, to print two hundred copies for distribution among the churches; and that a copy be sent to the Millennial Harbinger and Christian Age, with a request to publish the same.

The Evangelizing Committee report that they have employed Bro. Lysius Heape, of Perry county, (Mount Hawkins P. O.,) to travel and labor with the churches that are represented in this meeting, for the next ensuing twelve months, for which he is to receive the sum of $240, quarterly in advance; also, that they have engaged the services of Bro. A. T. Benson, of Williamson county, (Marion P. O.,) to travel for the space of two months, and visit and labor with the churches in the bounds of this co-operation, which are not represented in this meeting, and, if possible, stir them up to lively action and a full sense of their duty; for which he is to receive the sum of $40.

The co-operation adjourned to meet on Friday before the first Lord's day in October, 1854, with the church at Bethel, Williamson county, Ill.

Closing prayer by Bro. J. C. Nowlin.

Samuel W. Stockton, Sec'y. ROBERT L. PULLEY, Pres't.

COVINGTON FEMALE INSTITUTE.

(COLLEGE BUILDING.)

THE Principal of the Institute will aim to impart to his pupils a thorough course of elementary knowledge, both Sacred and Secular; and will unceasingly direct their attention to those maxims and principles by which they may become the architects of their own character, and train themselves to loveliness and perfection.

That the Bible embraces the finest forms of history and poetry, logic, dialectics, law and morals, is admitted on all hands; and that it is conservative both of individual and national character, no one who chooses to look at the wretchedness of the nations unenlightened by it—Spain, Italy, Turkey, &c.—and compare them with Great Britain and America, will deny. The Bible, then, will form the chief text-book—the infallible and rich underlay to the SECULAR portion of the course. Thus placing the granite on the gold, the human on the divine, the literature of men on the literature of God, the undersigned hopes to give his scholars the control of their own faculties, by which they may rear an edifice of true knowledge—not heathen, or papistical—from which the Bible, and, of course, God are profanely excluded, but truly Protestant and Christian,

Digitized by Google

in which shall be found the precious things both of God and man, and in which, in short, the holy scriptures, and God and the Redeemer, shall be at once both the foundation and chief ornament.

Touching the Secular part of the course, it will be strictly classical—made up of the best authors, ancient and modern; yet pupils choosing to acquire only the ordinary branches of an English education, will not be required to enter the classical department.

There are no classes in the school. Each is required to recite and review her own lessons. Each, therefore, may advance in her text-books in the ratio of her own taste and capacity for study, without being retarded in her progress by the imperfections of classmates.

The undersigned deprecates minute legislation in a school. He only demands that each pupil be present at the hour, and be diligent and silent. His government is not seen, but felt.

Every possible care will be had to the progress, comfort, and safety of pupils boarding with the Principal.

The College, with its fair and broad acres—at once lovely, magnificent and healthy—is better adapted to purposes of female education, perhaps, than any other locality in the three cities.

TERMS—Board, light, fuel, washing and tuition, per session of five months, $75. The half session to be paid invariably in advance. The same rule applies to day-scholars. No name will be entered on the roll till this is attended to.

Music, Drawing, &c. EXTRA. Miss Sargent will assist, and give lessons in Drawing.

WALTER SCOTT.

PROSPECTUS.

THE CAVE OF MACHPELAH, AND OTHER POEMS—BY JAMES CHALLEN.

THE Cave of Machpelah is a large poem—the stand-point of which is the burial of Sarah, in the shades of Mamre. The Patriarch, Abraham, is contemplated as a prophet, foreseeing the fortunes of his posterity from the burial of Sarah in Canaan, in anticipation of its possession by his posterity, and their entrance into the promised land.

These events will be found full of sublime poetic interest, and the author has seized upon and interwoven them into his work. He has avoided the more minute details, and has introduced the following events: The burial of Sarah—Joseph—the Exodus—the Red Sea—the Cloud—the song of Miriam—the Encampment—the Desert, with its phenomena—the Manna—the Water—Amalek—Sinai and the mountain elements—the Tabernacle—Balaam—the death of Moses and the passage of the Jordan;—the whole interspersed with songs, episodes, &c., giving additional interest and variety to the main theme.

The work will contain about 216 pages 12mo., and will be beautifully printed on fine paper, suitable for the library or an ornament for the parlor.

Price, handsomely bound in cloth, $1 per copy. Orders, with the cash in advance, will be faithfully accounted for. Single copies will be sent to any part of the United States by mail, *free of postage*. Address, (post paid,)

JAMES CHALLEN, 146 Wallace st., Philadelphia.

AGENTS FOR MISSOURI ENDOWMENT.

WE have been anxious to have a good agent for collecting the Missouri endowment fund in each county where we obtained subscriptions, but can, at present, announce only the following, to whom subscribers will please pay:

T. M. Allen, Columbia, for Boone county.
James R. Saltonstall, Fayette, for Howard county.
Absalom Rice, Fulton, for Callaway county.
L. V. Wernwag, Lexington, for Lafayette county.
W. H. Hopson, Palmyra, for Marion county.

A. C.

Digitized by Google

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. IV.] BETHANY, VA., *APRIL*, 1854. [No. IV.

DISCIPLES OF CHRIST, CHRISTIANS, REFORMERS.

No. I.

ALL societies—literary, philosophical, political, moral or religious—have their origin, progress, and destiny. Each and every one of them, in its own history, more or less develops the problem of human nature and human destiny. Their true history is, in fact, true philosophy teaching by example. Hence, of all literary pursuits, none is more suggestive and exegetical, and, consequently, none more popular and instructive, than the study of history in general; and if the proper study of mankind be man, then man in his whole constitution, relations and destiny, is, par excellence, the darling theme of history; and if the moral and religious elements in man are his grand, essential, differential attributes, then the study of the religious and ecclesiastic character and condition of a people, more than any other study, enlarges, humanizes, elevates and ennobles the human soul, and introduces man into the true *sanctum sanctorum* of his own nature, moral grandeur and destiny.

In pursuance of a request from a gentleman in New York, to furnish some material aid—some reliable ecclesiastic documentary evidence as to our community—its origin, progress, and differential attributes, as legitimate materials for a new and more extended development of our American Christendom, I began to look about for such documents as he solicited.

It occurred to me that a similar request had been made, some ten years ago, by Mr. I. Daniel Rupp, now author of an original history

Digitized by Google

of the religious denominations at present in the United States, containing authentic accounts of their Rise, Progress, Statistics and Doctrines, written expressly for the work, by eminent theological professors, ministers, and lay members of the respective denominations—projected, compiled, and arranged by himself: Philadelphia, 1844—printed by J. Y. Humphreys;—had not only been responded to, but was actually furnished by Professor Richardson, on our recommendation.

In obtaining a copy of this work for the present occasion, and on reading said article, it occurred to me, that as a new generation comes upon our stage in this auspicious climate and luxuriant soil in some fifteen years, it might be useful to very many thousands that have been incorporated with us since that period, and even before it, to have a narrative of the origin and early progress of this great religious movement, the most prominent in the present century.

I have not presumed it expedient to dwell upon such a theme as this. The data, persons, incidents, contingencies, events, which, as time careers its way, become more interesting, if not all with us, are still recoverable from some thirty volumes issued from our press, replete with their memorials. This, like all grand movements in the church in the right direction, has been signalized by the feebleness and fewness of its original movers, and by some very special providences, which have given to it an impulse and a career unprecedented in the present age, and still promising a richer harvest in the future than in the past. But without anticipating, or giving direction to, the thoughts, deductions, or reasonings of the reader, we will, at present, simply lay before them the very brief narrative, or, rather, the synopsis of its history, as submitted to the public by Professor Richardson, some ten years ago, in the before mentioned history of all the religious denominations in the United States. Our remarks will be more opportune when the reader shall have fully considered the following sketch.

A. C.

THEIR RISE, PROGRESS, FAITH, AND PRACTICE.

THE religious society, whose members prefer to be known by the primitive and unsectarian appellation of "Disciples of Christ," or by that of "Christians," the title first given to the followers of our Lord at Antioch, A. D. 41, but who are variously designated in different sections, as "Baptists," "Reformed Baptists," "Reformers," or "Campbellites," had its origin in an effort made, a few years since, to effect a union of the pious of all parties, by the ties of a common Christianity.

Digitized by Google

Thomas Campbell, who had been long a minister of high standing in the "secession" branch of the Presbyterian church, in the north of Ireland, his native country, and who had been at all times characterized by his love for the Bible, and for godly men of all parties, without respect to sectarian differences, having visited the United States, as well for the recovery of his health, which had become much impaired, as with a view to a permanent location, was, after a lapse of nearly three years, followed by his family, under the charge of his eldest son, Alexander, then a young man, and took up his abode in Washington county, Pennsylvania, where his time had been chiefly spent, since the period of his arrival, in supplying with ministerial labor the destitute congregations of the seceder connection.

Continually deploring, however, the divided and distracted condition of the religious community at large, and deeply convinced that its divisions were unnecessary, unscriptural, and most injurious to the interests of religion and of society, he at length formed the resolution to make a public effort for the restoration of the original unity of the church. Being joined in this resolution by his son Alexander, whose views of religion had been much liberalized and extended by an intimacy with Greville Ewing and the Independents of Glasgow, in Scotland, during his studies, which he had just completed at the university in that city; and whose talents, learning, and energy, have, since this period, so widely disseminated the principles of union then adopted, an attempt was made, in the first instance, to obtain the co-operation of the people and ministers with whom he stood associated.

The great fundamental point urged at this juncture was, that in order to Christian union, and the full influence of the gospel, it was absolutely necessary that the Bible alone should be taken as the authorized bond of union, and the infallible rule of faith and practice; in other words, that the revelations of God should be made to displace from their position all human creeds, confessions of faith, and formularies of doctrine and church government, as being not only unnecessary, but really a means of perpetuating division. Containing, indeed, much truth, and embracing, for the most part, the great leading facts and doctrines of Christianity, each one, it was argued, superadded unfortunately its own peculiar theory of religion, and blended with the Christianity common to all, speculative opinions respecting matters not revealed, which, nevertheless, were, in these theological systems, exalted to an equal authority with the undoubted facts of the gospel. These conflicting opinions, uncertain for want of clear scriptural evidence, were, whether true or false, unimportant in themselves, as contrasted with the great and plainly revealed truths

Digitized by Google

of Holy Writ; and, as derived from human reason, and being the offspring of human weakness, were regarded as constituting essentially human religions, and as being, therefore, wholly devoid of any regenerating or saving efficacy. It was conceived to have been a small matter, that the Lutheran Reformation should have freed the church from the religion of the priest, if she persisted in substituting for it the religion of men, rather than the religion of God, as God himself had given it. For, while it was admitted that the various formularies of religion contained the great and leading points of Christianity, and the pleasing reflection could be indulged that almost all parties were agreed in those, as, for instance, briefly summed up in the Nicene, or Apostles' Creed, it was urged, that the various systems of human opinions, commingled with these truths, had so diluted, weakened, and even perverted them, as to have deprived them, in a great measure, of their power in the salvation of the world; so that the gospel, in the hands of Protestantism, had become a vague, contradictory, incomprehensible religion, quite unable to effect the conversion of the world, or accomplish the grand, extensive, and blessed results, for the attainment of which, the religion of Christ, in its concentrated purity, was so admirably fitted. It was, therefore, proposed, that all human creeds, as being incomplete if they contained any thing less than the Bible—unworthy of credit, if they contained any thing more upon the subject of religion, and in either case, as highly injurious, for the reasons above given, should be indiscriminately repudiated by the churches, and that the Bible itself, and more especially the New Testament, as containing the clear development of the religion of Christ, should be, as was undeniably the case in primitive ages, the creed, the confession, and the guide of all.

The plea that human creeds and discipline were necessary to preserve purity of doctrine and government in the church, was totally rejected, as disproved by the well known fact that they had failed to do this, and also as an imputation upon the divine goodness and wisdom, implying that God was unwilling to give a sufficient revelation, and left something for men to supply; or that men could express the truths revealed in better words, and in expressions less liable to misconstruction, than those selected by the Holy Spirit. On the other hand, it was insisted, that the Scriptures, interpreted in conformity with the fixed laws of language, could convey but the same ideas to all unbiassed minds respecting every thing necessary to salvation; and that if, perchance, difference of sentiment should arise, respecting minor and incidental matters, these inferences or opinions were to be distinguished from faith, and were neither to be made a term of communion, nor imposed by one Christian upon another. Or, to express

Digitized by Google

the whole in the language employed by Thomas Campbell, "Nothing was to be received as a matter of faith or duty, for which there could not be produced a *Thus saith the Lord*, either in express terms, or by approved scripture precedent."

This overture for a religious reformation being rejected by the seceders as a body, but embraced by some members, an application was made to the pious of all the parties in the vicinity, and a "declaration and address" drawn up and printed, in which all were invited to form a union upon the principles above stated. A considerable number of individuals responded to this appeal, and a congregation was immediately organized upon Brush Run, in Washington county, on the 7th of September, 1810,* where a house of worship was erected, and where ministerial duties were performed conjointly by T. Campbell and his son Alexander, who had been duly ordained pastors of the church.

It is proper to remark here, that the members of this congregation were not associated together in a loose and informal manner, at its formation. On the contrary, it was deemed absolutely necessary that every one, in being admitted, should give some proof that he understood the nature of the relation he assumed, and the true scriptural ground of salvation. Each applicant, therefore, was required to give a satisfactory answer to the question, "What is the meritorious cause of the sinner's acceptance with God?" Upon expressing an entire reliance upon the merits of Christ alone for justification, and evincing a conduct becoming the Christian profession, he was received into fellowship.† Such was the humble origin of a reformation, now widely extended, which did not, as is often the case, proceed from the fire of enthusiasm, but was the offspring of calm and long continued deliberation, frequent consultation, and patient, laborious, and prayerful investigation of the Holy Scriptures; and which had never for its object to add a new sect to those already existing, but was designed, from its very inception, to put an end to all partisan controversies, and, far from narrowing the basis of Christian fellowship, to furnish abundant room for all believers upon the broad ground of the Bible, and a common reliance upon the merits of Christ.

Much devotion and interest was manifested by the church at Brush Run, and the utmost peace and harmony prevailed amongst its members for a number of months. Most of them being poor, they were unable to finish the interior of the frame meeting-house which they had erected, and were accordingly wont to assemble in it, without

* See Supplement to this article.

† For want of these proofs, two persons were rejected at the first meeting.

Digitized by Google

fire, during the inclemency even of winter. They were also in the habit of visiting often at each other's houses, and spending whole nights in social prayer, searching the scriptures, asking and answering questions, and singing hymns. Their affections seemed to be elevated above the love of party, by the love of Christ; and the deeply implanted prejudice of a sectarian education and training, appeared to have died away beneath the overshadowing influence of divine truth.

A circumstance occurred, however, after some time, which showed that these prejudices had power to revive; and that, like noxious weeds, they were more hardy and enduring than the things that are salutary to men. This circumstance was the presentation, by a member, of the subject of infant baptism, which at once necessarily brought up the question so often debated between Baptists and Pedobaptists: whether or not this ordinance could be scripturally administered to infants? Mr. Campbell, Sr., entered upon the discussion of the subject, with his impressions in favor of the affirmative; but he examined the question with so much impartiality in a series of discourses, that a number of his hearers became convinced thereby, on the contrary, that the practice of infant baptism could not be sustained by adequate scripture evidence; and the mind of his son Alexander especially, was, after a full examination of the subject, led to the conclusion, not only that the baptism of infants was without scriptural authority, but that immersion in water, upon a true profession of faith in Christ, alone constituted Christian baptism. Upon stating to his oldest sister his conclusions, and his intentions to comply with what he conceived to be the requisitions of the gospel, she informed him that her convictions and intentions had for some time been the same; and, upon stating the matter to their father, he proposed that they should send for a Baptist preacher, and attend upon the ministration of the ordinance in the immediate region of their labors. Before the appointed time, Thomas Campbell himself, together with several other members of the Brush Run congregation, became so forcibly impressed with the same convictions, that they were prepared to accompany them, and all were immersed, upon the simple profession of faith made by the Ethiopian eunuch, (Acts viii. 37,) by Elder Luse, of the Baptist community, on the 12th June, 1812.

This was an important occurrence in the history of this little band of reformers; for it not only revived the educational prejudices of all those who were unfavorable to immersion, or attached to infant baptism, and induced them immediately to withdraw themselves from the church; but it was the means of bringing the remainder, who now constituted a congregation of immersed believers, into imme-

Digitized by Google

diate connection with the Baptists. For, although disinclined to a combination with any religious party, known as such, they deemed the principles of the Baptists favorable to reformation and religious freedom, and believed that as they had it in their power to preserve their own independence as a church, and the integrity of the principles of their first organization, a connection with the Baptists would afford them a more extended field of usefulness. Accordingly, in the fall of 1813, they were received into the Redstone Baptist Association, carefully and expressly stipulating at the same time, in writing, that "No terms of union or communion, other than the Holy Scriptures, should be required."

The novelty of those simple views of Christianity which Alexander Campbell, as messenger of the church of Brush Run, urged with much ability upon the association, began immediately to excite considerable stir in that body, with whom an opposition to human creeds and to claims of jurisdiction over the churches, found but little favor. With the more liberal-minded Baptists, however, Mr. Campbell's views gradually prevailed; and so high became the confidence of the Baptist community, in general, in his talents and knowledge of the Scriptures, that he was selected, after some time, to debate the question of Christian baptism with Mr. J. Walker, a minister of the secession church. This debate, held at Mount Pleasant, Ohio, in June, 1820, being afterwards published, greatly contributed to extend Mr. Campbell's celebrity, as well as to diffuse abroad among the Baptists his views of the Christian institution. The same result followed a second debate upon the same subject, which grew out of the first one, and which he held, in 1823, in Washington, in the State of Kentucky, with Mr. M'Calla, of the Presbyterian church, so that the views of Mr. Campbell became generally diffused among the Baptist churches of the western country. Meanwhile, a jealousy on the part of some leading members of the Redstone Association, of his increasing popularity and commanding talents, led them to inveigh against his principles as innovating and disorganizing; and finally created so much dissension in that body, and so much animosity towards the church of Brush Run, that the latter, in order to avoid its effects, dismissed about thirty members, including Alexander Campbell, to Wellsburg, Virginia, where they were constituted as a new church, and, upon application, were admitted into the Mahoning Association of Ohio, with some of whose members they had already formed a favorable intimacy. This body proved much more liberal in its views; and after the bickerings and dissensions of nearly ten years at Redstone, the reformers were pleased to find in it not only liberality of feeling, but a disposition to follow implicitly the dictates of the Scriptures.

Digitized by Google

Various meetings of preachers were held to consider and investigate the ancient and apostolic order of things; and at length nearly the whole association came by degrees into the views presented; so that, in the year 1828, it rejected finally all human formularies of religion, and relinquished all claim to jurisdiction over the churches; resolving itself into a simple annual meeting, for the purpose of receiving reports of the progress of the churches; for worship, and mutual co-operation in the spread of the gospel.

The influence of so large a number of churches, embracing a considerable portion of the Western Reserve, with several able preachers, necessarily gave great extension to the principles advocated by Mr. Campbell. It was but a short time, however, until the abandonment of usages long cherished by the Baptists, and the introduction of views and practices not commonly received by them, gave rise to so much umbrage and opposition on the part of the adjoining churches, composing the Beaver Association, that this body were induced, being not a little influenced also by the persevering hostility of that of Redstone, to denounce as heretical, and exclude from their fellowship, all those churches which favored the views of the reformers. The schism, thus produced, was soon extended to Kentucky, to Eastern Virginia, and in short to all those Baptist churches and associations into which the views of Mr. Campbell had been introduced by his debates and writings; the Baptists, in all cases, separating from their communion all who favored the sentiments of the Disciples, being unwilling to concede even permission to believe the plain dictates of the Scriptures to those who freely granted to them, without a breach of fellowship, unrestricted liberty of opinion.

The Disciples, thus suddenly cut off from their connection with the Baptists, formed themselves every where into distinct churches, independent of each other's control, but holding the same sentiments, having the same fellowship, and continuing to carry out the great principles originally professed, exhorting all men to return to the Bible alone, as the only rule of faith, and, in the language of Thomas Campbell, to co-operate together for "the restoration of pure primitive apostolic Christianity, in letter and spirit; in principle and practice."

The proscriptive measures of the Baptist clergy, and the persecuting spirit by which they had been often guided, proved, as has ever been the case, favorable to the cause they labored to overthrow. No sooner had a separation been effected, than prejudices began to subside, and misapprehensions to be corrected, as the excited feelings which produced them gradually died away. Many intelligent Baptists came over, from time to time, to the ranks of the Disciples, and many

Digitized by Google

others were admitted to fellowship with the latter, without being excluded from communion with their Baptist brethren. Indeed, many of the Baptist clergy, as the objects of the Disciples became better understood, came to approve them; and even, to a certain extent, to adopt their sentiments. So great has been the approximation, that the most friendly feelings now almost every where exist between the Disciples and the Baptists; and those very points, as, for instance, the rejection of creeds, and baptism for remission of sins, which were at first regarded as most objectionable, are at length adopted and publicly maintained by certain of the most talented Baptist ministers and editors in the Union.

Meanwhile the Disciples have rapidly increased in number, not by these accessions from the Baptists so much as by a general diffusion of their principles amongst all parties, and especially by an almost unprecedented success in the conversion of those who had not, as yet, embraced any of the religious systems of the day. Many have come over from the Presbyterians; some from the Episcopalians and from the Lutherans; among the latter, two well-educated ministers; but more, both of preachers and people, from the Methodists. A few Universalists have united with them, renouncing their own distinguishing tenets; some Roman Catholics also; some Tunkers; English and Scotch Baptists, and Independents. Indeed, some from almost every party have renounced their conflicting opinions, and adopted the faith and doctrine of the primitive church. It is also to be noted, that a great many sceptics and infidels have been converted through the labors of Mr. A. Campbell, and especially by his able defense of Christianity against Mr. Owen, in a public debate held in the city of Cincinnati, in the year 1829, which was published and extensively circulated in this country, and republished in England. Many of the writings of Mr. Campbell and his fellow-laborers have been republished in England, where the Disciples are becoming numerous. Their churches are found also in Wales and in Ireland: In the United States, they are most numerous in Kentucky, Ohio, Indiana, Illinois, Missouri, and Virginia. There are a few churches in the British provinces. The whole number of communicants in the United Ststes, so far as has been ascertained, is believed to fall but little short of 200,000.

It will not be necessary to say much of the faith or practice of this society, after the above history of its origin and progress. From this it will appear evident that it is founded upon the two great distinguishing principles of the Lutheran Reformation, to wit: "The taking of the Bible alone as the rule of faith, to the entire exclusion of tradition; and the relying only upon that justification that is obtained

Digitized by Google

through faith in Jesus Christ." Through all the various phases imposed upon this new effort at reformation, by its relative position to different points of Christian doctrine, or to sectarian parties, its real position has never changed; it has preserved its identity, and reflected more or less upon the whole community the light of divine truth. The controversies which have attended its progress, have been neither few nor unimportant; but their object has ever been the exhibition and defense of truth; and, though it were too much to say that imperfect views, and inconsiderate expressions have not, at times, proceeded from even the most prudent of its advocates, giving rise to various misconceptions and misrepresentations on the part of its opposers, it may safely be asserted, that there has been, from the beginning, an unwavering devotion to the cause of primitive Christianity, of Christian union, and of an entire conformity of the church to the requirements of the sacred volume.

One circumstance peculiar to the society deserves notice here. It is this: that its knowledge of the Christian institution, and its conformity to its requirements, have been progressive. Unlike the various sects which are founded upon human creeds and confessions, and which are, by virtue of their very constitution, forbidden even to get beyond the imperfect knowledge, or to differ from the ignorance of the men who composed their formularies: this society cast itself, without fear, upon the broad and free expanse of divine revelation itself; unrestricted by the narrow boundaries of parties or sects, and undaunted by human animadversion, to seek the pearls and treasures of divine truth. Thrown thus upon the Scriptures alone for religious instruction, by the fundamental principle of their association, it would say but little, indeed, for the perspicuity, depth, and perfection of the Bible, if, during the protracted investigations and discussions, carried on by members of acknowledged learning and talent, there had been nothing more learned of the Christian institution, than was known and realized at first. The truth is, that the different characteristic points of primitive Christianity were developed in succession. The object, however, has been one from the beginning—to disinter the edifice of ancient Christianity from the rubbish which so many ages had accumulated upon it; and the beauty of those portions which were first exposed, only induced greater exertions to bring others into view. It was the *unity* of the church which first struck the attention: the subsequent submission to immersion is only one example, among others, of that progression which consistency with their own principles required. Thus, it was not until about ten years after this, that the *definite object of immersion* was fully understood, when it was recognised as the *remitting ordinance* of the gospel, or the appointed

Digitized by Google

means through which the penitent sinner obtained an assurance of that pardon, or remission of sins, procured for him by the sufferings and death of Christ. Nor was it until a still later period, that this doctrine was *practically applied*, in calling upon believing penitents to be baptized for the purpose specified. This view of baptism gave great importance to the institution, and has become one of the prominent features of this reformation.

The practice of *weekly communion* is another characteristic. This was adopted at the very beginning, as the well-known and universally admitted custom of the apostolic age. Their views of the nature and design of this ordinance, differ not from those of Protestants in general. They are not in favor of "close communion," as it is termed, nor do they prohibit any pious persons who feel disposed to unite with them in the commemoration of the Lord's death. Their manner of dispensing the ordinance is simple and impressive, conformable to the example of Christ, and the injunctions of Paul. (1 Cor. xi.)

They are accustomed to set apart the first day of the week, not as a Jewish or a Christian *sabbath*, but as commemorative of the resurrection of Christ, and to be devoted to scripture-reading, meditation, prayer, and the ordinances of public worship. These are prayer and praise; teaching and exhortation; the Lord's Supper, and the fellowship or contribution for the poor, in accordance with Acts xi. 42.

As to *government*, each congregation is independent of every other, managing its own affairs, and electing its own officers. Of the latter, three classes are recognised—elders or bishops, deacons, and evangelists. The functions of elders and deacons are restricted to each individual church and its vicinity. The evangelists are usually itinerant, except in cities and towns, and are supported by the voluntary contributions of their brethren. A co-operation of the churches, for the spread of the gospel, is regarded as scriptural, and is now urged as highly necessary to a more effective system of evangelical labor.

In the *proclamation of the gospel* to sinners, their practice is, of course, regulated by their views of the state of man, and the nature of the Christian institution. They regard the unconverted as in a state of separation and alienation from God, dead in trespasses and sins; and look upon the gospel as the power of God to the salvation of every one who believes it. They conceive that this Word of God, is that incorruptible seed of which the children of God are born; God having, according to his own will, begotten them "by the word of truth, that they might be a kind of first fruits of his creatures!" They believe that the word is thus the means employed by the Holy Spirit in the conversion of men; and that the divine testimony itself is the source

Digitized by Google

of that faith by which the gospel is received to the saving of the soul, for, in the language of Scripture, that "faith comes by hearing, and hearing by the word of God." They regard the kingdom of Christ as a spiritual one, first formally and publicly set up on the day of Pentecost, (Acts ii.,) upon the exaltation and coronation of Christ, as evinced, upon that occasion, by the descent of the Holy Spirit. They believe, that the Apostle Peter, to whom Christ had committed the *keys* of the kingdom, did, on that day, give admission to the believing and penitent Jews, in exact conformity with the nature and requisitions of the gospel, and that *all* should be admitted *now*, upon the same principles, and in the same manner. That is to say, that upon a sincere belief of the testimony borne by Prophets and Apostles, respecting the birth, the life, the character, the death, resurrection, and ascension of Christ, accompanied by a true repentance, the sinner is to be immersed for the remission of sins, and the reception of the Holy Spirit, and is then to be added to the church, to walk in the commandments of the Lord, and manifest the graces of Christian character. If, then, they have any theory of conversion, it is simply that of the natural order of cause and effect; the Holy Spirit, through the divine testimony, being conceived to produce the faith of the gospel; this faith leading to repentance, to reformation, and consequent obedience to the commands of the gospel; and this obedience securing the immediate enjoyment of its promised blessings, the pardon of sins, and the indwelling of the Holy Spirit. The possession of the Holy Spirit is regarded as the evidence of sonship to God, and as the earnest of the spiritual and glorious inheritance promised to the righteous.

As a means of sanctification and growth in knowledge, the diligent study of the Holy Scriptures is every where earnestly enjoined. It may be safely affirmed, that no denomination in our country is so familiar with the contents of the Bible, although there is yet, doubtless, great deficiency in this respect with many. But, it is believed, that in this there is a progressive improvement, and a more special attention paid to the instruction of the young in the sacred volume, in families and Sunday schools.

With regard to the Divine Being, and the manifestations of the Father, Son, and Holy Spirit, by which he is revealed, the Disciples hold no sentiments incongruous with those of the parties who call themselves "evangelical." It is true, that their peculiar position has subjected them to much misrepresentation upon this subject, as well as upon others. For, because they felt it their duty to confine themselves to the *very language of Scripture*, in relation to every subject of which it treats, they have been unwilling to use those scholastic

Digitized by Google

terms and phrases, which the wisdom of men has substituted in its room; and this, not only on account of the principle involved, but from a fear of introducing, along with unscriptural expressions, unscriptural ideas. Nevertheless, although they use not the words Trinity, Triune, &c., they receive every thing which the Scriptures affirm of the Father, the Son, and the Holy Spirit, giving to every expression its full and obvious meaning. They hold that the Word which was in the beginning with God, and which was God, and by whom all things were made, became flesh and dwelt among men, manifesting his glory, the glory of the only begotten of the Father, full of grace and truth; and that all men should honor the Son, even as they honor the Father. And with respect to the Holy Spirit, they believe that he is the "Spirit of God," the "Comforter," the "Spirit of Christ," who spoke by Prophets and Apostles, filling them with divine wisdom and power; and that he is "the gift of God," "to those who ask him," who are made "the habitation of God through the Spirit," by whose presence they are rendered "temples of the living God," and "sanctified," "renewed," and "saved."

As it respects practical Christianity, the Disciples enjoin an entire conformity to the Divine will, in heart as well as life. The fruit of the Spirit they believe to consist "in all goodness, righteousness and truth." They think that the standard of piety and morality cannot be elevated too highly, and that the personal holiness of the professed followers of Christ, is the great object to be accomplished by the institutions of the gospel. They regard these as a means of salvation, *only* as they prove to be a means of renovation; knowing that "nothing avails in Christ Jesus but a new creature," and that "without holiness no one shall see the Lord." They are the more careful, therefore, to maintain the ancient simplicity and purity of these institutions, which are thus divinely adapted to the accomplishment of an object so greatly to be desired.

Nor do the Disciples neglect the claims of society at large, as it respects its general improvement, and the amelioration of its condition, by the benevolent associations through which the Bible has been circulated abroad, and temperance and morality promoted with a success so signal as clearly to display the finger of God. They strongly advocate the universal education of the people, as the best means of promoting human happiness, and of preparing the way for the universal spread of the gospel, and the introduction of that happy era, for which they, in common with other Christians, look, when the "tabernacle of God" shall be "with men;" when he "shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." They have already under their charge

Digitized by Google

many seminaries of learning, and, among these, two colleges. One of these, Bacon College, at Harrodsburg, Kentucky, is respectably endowed, furnished with a handsome college edifice, and in a very flourishing condition. The other, Bethany College, Virginia, is near the residence of Alexander Campbell, who is president of the institution. Its plan and its buildings are extensive, being designed for the education of the whole man, physical, intellectual, and moral. Its success has been very great, and although it has only commenced its third session, it already ranks in number of students, and in character, with the oldest institutions in the country.

Such being the faith and practice of the Disciples of Christ, their rapid increase in number may be attributed to the fact, that they have kept steadily before the community the claims of that common Christianity in which most parties are agreed. This agreement includes every prominent feature of the Reformation, without an exception. However parties may differ about their creeds, all agree with the Disciples in receiving the Bible. However various the views of different sects in scholastic theology, all pretty much agree with the Disciples in justification by faith, and in the necessity of repentance and reformation of life. However the former may contend with each other about sprinkling and pouring, as modes of baptism, all agree with the Disciples, and with each other, that immersion, at least, is undisputed baptism, and the only mode in which there is universal agreement. Nay, even in regard to the object of this institution, the different confessions of faith are almost entirely agreed, stating, in their respective articles on baptism, that it is, to adopt the words of the Westminster Confession, "The sign and seal of regeneration; of remission of sins, and of giving up to God to walk in newness of life." The same sentimental agreement may be predicated of weekly communion; the observance of the Lord's day, &c., and most happily of the great design of the observance of religion, the promotion of holiness and righteousness of life. Thus, having for their object to unite all Christians together in the common faith, without regard to difference of opinion; and in the full enjoyment of the common salvation, without respect to sectarian distinctions, the Disciples labor in joyful hope to aid in bringing about that happy period when all shall be united "by the unity of the spirit and the bond of peace, in one body and one spirit; in one hope of their calling; one Lord; one faith; one baptism; one God and Father of all, who is above all, and through all, and in all."

Digitized by Google

SUPPLEMENT.

Christianity is a system of religion and morality instituted by Jesus Christ, primarily taught by his Apostles, and recorded in the New Testament. It has for its immediate object the amelioration of the character and condition of man, morally and religiously considered, as far as possible in this life, and ultimately his complete salvation from the guilt, the love, the practice, and punishment of sin. It consists in the knowledge, belief, and obedience of the testimony and law of Jesus Christ, as taught by his Apostles, and recorded in the New Testament. It has many professional opposites, many rivals to contend with, all of which, however, may be reduced to three classes, viz: infidels, heretics, and schismatics. The first of these reject, the second subvert, and the third corrupt Christianity, and, of course, measurably destroy its benign and blissful effects.

In order to defend the Christian institution against the rival influence of these opponents, we must meet each of them respectively with the proper arguments. The infidels of every class, having no counter testimony to exhibit against the divine authority and authenticity of our sacred records, nor any thing comparable as a substitute to present to our reception, stand convicted of the most unreasonable obstinacy in rejecting a revelation, not only confirmed by every kind of accompanying evidence which the nature of the thing could justly require, but which also goes to confer upon the believing and obedient the greatest possible happiness, intellectual and moral, of which they are capable in existing circumstances, and of which our nature can be made capable in a blissful immortality.

But as it is from the perversions and corruptions of Christianity, and not from professed infidelity, that the proposed reformation is intended, we would most respectfully submit the following queries to the consideration of all concerned, for the purpose of bringing the subject fairly before them.

Queries.—1. Is not the Church of Christ upon earth essentially, intentionally, and constitutionally one; consisting of all those, in every place, that profess their faith in Christ, and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct, and of none else, as none else can be truly and properly called Christians?

2. Should not all that are enabled, through grace, to make such a profession, and to manifest the reality of it in their tempers and conduct, consider each other as the precious saints of God, love each other as brethren, children of the same family and father, temples of the same spirit, members of the same body, subjects of the same grace,

Digitized by Google

objects of the same divine love, bought with the same price, and joint heirs of the same inheritance? Whom God hath thus joined together, no man should dare to put asunder.

3. Is not division among Christians a pernicious evil? Anti-Christian, as it destroys the visible unity of the body of Christ, as if he were divided against himself, excluding and excommunicating a part of himself?—anti-scriptural, as being strictly prohibited by his sovereign authority—a direct violation of his express command?—anti-natural, as it excites Christians to contemn, to hate and oppose one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them? In a word, is it not productive of confusion, and of every evil work?

4. Is not the Christian community in a sectarian condition, existing in separate communities alienated from each other?

5. Is not such a condition the native and necessary result of corruption; that is, of the introduction of human opinions into the constitution, faith, or worship of Christian societies?

6. Is it not the common duty and interest of all concerned, especially of the teachers, to put an end to this destructive anti-scriptural condition?

7. Can this be accomplished by continuing to proceed as hitherto; that is, by maintaining and defending each his favorite system of opinion and practice?

8. If not, how is it to be attempted and accomplished, but by returning to the original standard and platform of Christianity, expressly exhibited on the sacred page of the New Testament Scripture?

9. Would not a strict and faithful adherence to this, by preaching and teaching precisely what the Apostles taught and preached, for the faith and obedience of the primitive disciples, be absolutely, and to all intents and purposes, sufficient for producing all the benign and blissful intentions of the Christian institution?

10. Do not all these intentions terminate in producing the faith and obedience that justify and sanctify the believing and obedient subject?

11. Is not every thing necessary for the justification and sanctification of the believing and obedient, expressly taught and enjoined by the Apostles in the execution of their commission for the conversion and salvation of the nations; and fully recorded in the New Testament?

12. If so, what more is necessary, but that we expressly teach, believe and obey, what we find expressly recorded for these pur-

Digitized by Google

poses? And would not our so doing, happily terminate our unhappy, scandalous, and destructive divisions?

The two following queries are subjoined for the sake of a clear definition of the leading and comprehensive terms, viz: *faith* and *obedience*—which comprehend the whole of the Christian religion.

13. Are not law and obedience, testimony and faith, relative terms, so that neither of the latter can exist without the former? that is, where there is no law, there can be no obedience; where there is no testimony, there can be no faith.

14. Again: is not testimony necessarily confined to facts, and law to authority, so that without the latter the former cannot be? that is, where there are no facts, there can be no testimony—where no authority, no law. Wherefore, in every case, faith must necessarily consist in belief of facts; and obedience, in a practical compliance with the expressed will or dictates of authority. By facts is here meant some things said or done.

Conclusion.—Upon the whole, these things being so, it necessarily follows, that Christianity, being a divine institution, there can be nothing human in it; consequently, it has nothing to do with the doctrines and commandments of men; but simply and solely with the belief and obedience of the expressly recorded testimony and will of God, contained in the Holy Scriptures, and enjoined by the authority of the Saviour and his holy Apostles upon the Christian community.

Reflections.—The affirmative of each of the above propositions being, as we presume, evidently true, they most certainly demand the prompt and immediate attention of all the serious professors of Christianity, of every name. The awful denunciations and providential indications of the divine displeasure against the present anti-Christian state of Christendom, loudly call for reformation;—the personal and social happiness of all concerned, and the conversion of the unbelieving part of mankind, equally demand it. Nevertheless, we are not authorized to expect, that any party, as such, will be induced by the above considerations, or by any other that can possibly be suggested, spontaneously and heartily to engage in the work of self-reformation. The sincere and upright in heart, however, ought not to be discouraged at the inattention and obstinacy of their brethren; for had this been the case in times past, no reformation had ever been effected. It becomes, therefore, the immediate duty and privilege of all that perceive and feel the necessity of the proposed reformation, to exert themselves by every scriptural means to promote it. Seeing the pernicious nature and anti-scriptural effects of the present corruptions of Christianity, both upon professors and non-professors, in producing

Digitized by Google

alienations amongst the former, in direct opposition to the law of Christ, and in casting almost insuperable obstacles in the way of the conversion of the latter: the serious and upright of all parties must feel conscientiously bound to endeavor, to the utmost of their power, to effect a genuine and radical reformation; which, we presume, can only be effected by a sincere conformity to the original exhibition of our holy religion, the divinely authorized rule and standard of faith and practice. To such, therefore, we appeal; and for the consideration of such alone, we have respectfully submitted the above queries.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that *ye all* speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (Paul, 1 Cor. i. 10.)

"Jesus lifted up his eyes to heaven, and said, Father, I pray for them who shall believe on me through the word of my Apostles, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me: that the world may know that thou hast sent me; and hast loved them as thou hast loved me." (John xvii.)

"In vain do they worship me, teaching for doctrines the commandments of men." (Matt. xv.)

"From the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return to me, and I will return to you, saith the Lord of hosts." (Mal. iii. 7.)

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. xviii. 4.)

"He that testifieth these things saith, Surely I come quickly; Amen. Even so come, Lord Jesus."

As a striking instance of the necessity and importance of the proposed reformation, we present the following extract from the Boston Anthology, which, with too many of the same kind that might be adduced, furnishes a mournful comment upon the text—we mean upon the sorrowful subject of our woful divisions and corruptions. The following reply to the Rev. Mr. Cram, missionary from Massachusetts to the Senecas, was made by the principal chiefs and warriors of the Six Nations, in council assembled at Buffalo Creek, State of New York, in the presence of the agent of the United States for Indian Affairs, in the summer of 1805: "I am come, brethren," said the missionary, "to enlighten your minds, and to instruct you how to worship the Great Spirit agreeably to his will, and to preach to you the gospel of his Son, Jesus Christ. There is but one way to serve God, and if you do not embrace the right way, you cannot be

Digitized by Google

happy hereafter." To which they replied: "Brother, we understand your religion is written in a book. You say that there is but one way to worship and serve the Great Spirit. If there be but one religion, why do you white people differ so much about it? Why not all agree, as you can all read the book? Brother, we do not understand these things. We are told your religion was given to your forefathers. We also have a religion which was given to our forefathers. It teaches us to be *thankful* for all the favors we receive, to *love* one another, and to be *united*. We never quarrel about religion. We are told you have been preaching to the white people in this place. Those people are our neighbors: we are acquainted with them. We will wait a little, to see what effect your preaching has upon *them*. If we find it does them good, makes them *honest*, and *less* disposed to cheat Indians, we will then consider again what you have said." Thus closed the conference! Alas! poor people! how do our divisions and corruptions stand in your way? What a pity that you find us not upon original ground, such as the Apostles left the primitive churches! Had we exhibited to you their unity and charity; their humble, honest, and affectionate deportment towards each other, and towards all men, you would not have had those evil and shameful things to object to our holy religion, and to prejudice your minds against it. But your conversion, it seems, awaits our reformation—awaits our return to primitive unity and love. To this may the God of mercy speedily restore us, both for your sakes and for our own; that *his* way may be known upon the earth, and his saving health among all nations. Let the people praise, thee, O God; let all the people praise thee. Amen and amen.

Upon the whole, we appeal to every candid mind, that has one serious thought upon the great subject of Christianity, is not the necessity of a religious reformation among professed Christians *most convincingly evident*, and *universally acknowledged*, by the serious of all denominations? We appeal, then, to all concerned, what should be its character? Should it be divine or human? Should it be the simple belief and obedience of the word and testimony of God, or of the opinions and dictates of men? You will, no doubt, say, Of the former. So say we; and yet, strange to tell, all the sects are offended. And why? We shall leave it to them to say; for they have not yet, *no, not one of them*, presented any relevant reason, why we should desist from urging the indispensable duty, absolute necessity, and vast importance of the reformation for which we plead. They have not presented us with the detection of one single error in our premises. We shall conclude our humble appeal by respectfully assuring all concerned, that if they, or any of them, will convince us of any error,

Digitized by Google

either of faith or practice, that we will candidly relinquish it, and thank God and man for the discovery. Also, that if they will show us how we may, without giving offence, plead the cause of a reformation, which involves the glory of God and the happiness of mankind, we shall thankfully adopt it.

THE LONDON TIMES—THE ENGLISH GOVERNMENT, POLITICAL AND ECCLESIASTIC.

Strange that the London Times—by concession as broad as Christendom, the most influential newspaper in Europe, indeed in the world—should, in the presence of that nation and of the civilized world, affirm, "that in no other country of the same pretensions to general intelligence, does there prevail such a profound and universal ignorance of the actual composition of the institutions by which it is governed; and probably in no other country in the world has this species of ignorance been more affectionately fostered."

This remarkable oracle of the London Times, is substantiated by documentary authority as respects *The Three Estates* of its Constitutional, or Magna Charta, established government. The popular branch or element of which is *the suffrage question.*

But we give the following extract, as quoted in this country, in illustration, if not in proof, of a more interesting and fearful fact, viz: That its whole ecclesiastical institution, by law established, is in imminent danger of one indiscriminate ruin, should the Times stir up the people to discuss their rights of suffrage, and not allow them to exercise the same rights of suffrage and discussion on the political constitution and support of its pet feudal hierarchy.

If in things merely temporary and political, it is important to have the right of suffrage, how much more to possess and use it in things spiritual, ecclesiastic, and eternal! I sincerely desire, and would hope that the crisis is at the door, when that great people will push their inquiries not only into the field opened to them by the London Times, but into a richer and more important field than any of the three political states of the British Government. I am gratified to see that great oracle of England, the London Times, awakening the people to think of their rights and their duties towards the Crown, the Lords, and the Commons; and I farther hope, that he will endeavor to enlighten them upon all that pertains to tythes, and offerings, and sequestrations from the commonwealth, in behalf of the Lords spirit-

Digitized by Google

ual and ecclesiastic, who annually lounge on rich sofas, in the House of Lords, to which, not for the souls of these Lords and Peers of the realm, but to keep them from thrusting their hands into the glebe's domains, and rich livings of these stall-fed and pampered prelates, who do not pay a penny in the pound sterling, of their incomes, to the poor underlings that *say* prayers, *read* sermons, and *listen* to organs, for the edification and salvation of their respective enclosures, in the large domains of Lords spiritual, incarnated in Lords politico-ecclesiastico, peers of the realm of Great Britain.

I hope the London Times, in his frankness and patriotism, will agitate and agitate, until all England shall be awakened to the investigation of not only the three states temporal, but all the states spiritual, in Queen Victoria's realms. A. C.

THE LONDON TIMES ON THE SUFFRAGE QUESTION.

In a recent "leader," the most influential newspaper in Europe, (the Times,) says, as if awaking from the slumber of ages:

Few people understand what the British Government really is, or what the people are asking for, when they demand an extension of the franchise. Probably in no other country of the same pretensions to general intelligence, does there prevail such a profound and universal ignorance ef the actual composition of the institutions by which it is governed; and probably in no other country in the world, has this species of ignorance been more affectionately fostered. And to give a denominative value to this characteristic, it is only necessary to say that, as a people, we are more guided by traditions than principles; in fact, we are enamored of our traditions, and when we do occasionally wander out of them, it is only in a stealthy, midnight kind of manner.

For confirmation of this not very flattering assertion, we need only refer to the condition of the church, the laws, the government, and those immense interests which are municipally distinguished as health, life, money, and morals. With the latter, on the present occasion, we shall not trouble ourselves; but we do seriously inquire, whether one out of every hundred of our adult population really knows any thing determinate of the government to which he pays submission, or of its peculiarities and history as a system. We confidently venture upon a negative reply to the question, and do not hesitate to affirm, that the prevailing opinion is a sort of mythic reverence for what is termed the "three estates of the realm," and a blind acceptance of traditional modes of action, supported by long endurance and the immense power which vested interests, cheerfully subscribed to, give to their possessors. Among such a people as the English, this mental lassitude and moral indifference is a crime which, if we were to regard our general poverty, our pauperism, and our emigration rightly, would be found not to go unpunished.

The English Government, we have said, was a tradition, and it is easy for almost any one to prove it by reference to incontrovertible

Digitized by Google

facts; which facts, by the way, will also show that the government and the people have always been in a state of antagonism. If we go back to the period of the Conquest, we find that absolute monarchy was the form of government. Subsequently, under the Plantagenets, the nobles became formidable to the Crown, and a fierce rivalry sprang up between them, which terminated in the establishment of an oligarchy, held in some decent subjection by the executive power lodged in the Crown. The people, in the modern sense of the expression, were all this while in abeyance; the majority were serfs, and the management of the government continued to descend through a series of kings and nobles, without their acquiescence being ever in the slightest degree considered necessary. But as estates became to be divided, and population increased, serfdom decreased, and the towns sprang into existence. This led to the earliest creation of the franchise that was practicable. These towns formed themselves into corporations for defensive purposes, and those who were entitled by birth, residence, apprenticeship, or election, to have a voice in the management of their local affairs, were called burgesses or freemen; and this hereditary franchise subsisted until the passage of the Reform Bill, when it was modified, but the original institution still exists, to the now no little scandal of all classes of reformers. Well, these towns sprang into importance as marts of industry, and the Crown, to neutralize the overbearing authority of the nobility, coquetted with them, and when occasion suited, called upon them to send members to Parliaments which were called at long intervals. This was the origin of these famous "three estates of the realm." The Crown recognised a body which it called the Commons, because it feared the nobility. Wishing to hold the balance of power, it pitted the two extremes of society against each other; but these Parliaments, as regarded the true interests of the country at large, were mere mockeries; for they were only summoned when the Crown required the consent of the Commons to laws passed to strengthen itself, to levy taxes, to curb the power of the church by the *statute de mortmain*, or of the nobles by the *statute de donis*. This was all the share the Commons had in the government; for the tradition of an hereditary monarchy in alliance with an hereditary nobility, was faithfully observed, and no Commoner, except through the doors of the church or the law, ever ascended to a high office in the State. Half a dozen elevations in six centuries will cover all these occurrences.

Thus stands the suffrage question. Property qualification voters have been engrafted on the ancient stock of hereditary "freemen," and while the House of Commons professes to be the exponent of the popular will, it in reality only represents the opinions of some 600,000 of the 900,000 persons on the electoral lists of the kingdom. Indeed, it is just in the same position with regard to the population, amounting to 23,000,000 now, as the compliant House of Commons in the reign of Henry VII., occupied with regard to the then population of 3,000,000. This is a monstrous anomaly, and will not, we are satisfied, be much longer tolerated, for even a proverbially neglectful people are apt in time to become an exceedingly impatient people. Lord Aberdeen says that this state of things won't do, and accordingly, among the infantile and credulous, some wonderful measures of reform is anticipated from his ministry. We do not expect any thing of the

Digitized by Google

kind; for Sir Charles Wood, at Halifax, the other day, after twaddling about continental revolutions, and all sorts of dangers to be apprehended from too great an expansion of freedom, oracularly declared that caution must be exercised in such a matter; "it would be the height of indiscretion," he said, "to give away too much." Very likely. And, to be more candid than the right honorable baronet, we tell him and his party, and the Crown to boot, that they will not concede all the people demand, and will some day obtain; for all of them know right well, that if they abandon old tradition, they must surrender a monopoly of the government, and open wide the gates of the British Constitution to a dispensation that will embrace principles irreconcilable with those "hereditary ones," which have so long kept the great body of the nation in abject subjection to the Crown and the House of Lords.

But whatever Lord Aberdeen offers, it would be good policy thankfully to receive. Let the people take all they can get; for any extension of the franchise, however insignificant, is a gain—a subtraction from the power of the enemy.

WOMAN'S RIGHTS.

The question of woman's rights, or of a new version of woman's rights, is, in this age and country, eliciting, in certain latitudes, a very special attention. The American people are celebrated, wherever the symbols of our country and nation are borne, for their gallantry and regard to the rights of woman. But in their enthusiasm and romantic conceptions of this popular and fascinating theme, they are pushing their inquiries with as much zeal and peril as did the amateurs of Sir John Franklin's expedition into the polar regions, in quest of a long cherished ideal opening into the arctic regions of our little globe. Such expeditions generally cost more than they are worth to the great interests of humanity. More is sacrificed than gained, especially in purely speculative questions, by such bold adventurers. One America was discovered, because humanity had one Christopher Columbus; but there is no other America, and we need no second Columbus. Still, there are some who think, that as there was once a New found land, there may be yet some unknown region, on which they may erect their own proud monument, and inscribe their own dear name.

But this mysterious and sublime creation, called woman kind, is yet, with some, an undefined and undefinable impersonation of humanity, possessing inherent powers and capacities beyond all the land-marks of our present established learning and science. They are, therefore, deeply penetrated with the idea, that woman's wrongs

Digitized by Google

have never yet been righted, and now they propose to redress these nameless wrongs by a correct theory of woman's rights. Well, the intention is all commendable, and we cordially sympathize with every noble impulse in that direction. If failings they be, they lean to virtue's side. And on the side of virtue and woman, we stand firm and erect as the Andes, in moral purpose, and in all praiseworthy enterprize.

We have but one infallible standard on this subject; and, indeed, being a subject of such transcendent grandeur and importance, it merits just such an infallible standard as God himself has ordained. Well, the question first to be propounded is, What says God's grand institute of woman's rights and wrongs? They are summed up in a few leading particulars. The first great fact is, that Adam was first formed, then Eve. Hence the man is not of the woman, but the woman is of the man. He is first and she is second. He is senior and she is junior. They are, therefore, neither equal in rank nor in age.

Their office in the world is also unlike. He was Lord Adam, and she was Queen Eve. His lordship was earth wide, her queenship is naturally and rightfully only house wide.

Two sovereigns cannot sit on one throne, nor control one domain. A body with two heads is usually called a monster. And these are always unsightly spectacles. These are aberrations from the regular and staid economy of heaven. And from these we borrow no models. So far, then, we are led by the facts of the Bible, and the analogies of nature and of society.

But again: as the members of one human body have not all the same office, so must it be in every other body, politic or ecclesiastic. There is one God, one Lord, one Spirit, one body, either in the church or in the State.

But it is a fact, that a woman may be a queen of an empire in certain contingencies. This, however, is the exception, and not the law. And the exception is for the maintenance, not for the change of the law. No nation, since the world began, commenced its being with a queen, or provided in its constitution for a succession of queens. A woman is, sometimes, endured from a choice of evils, and for the securing of a king. But a king is never kept for the sake of securing a queen. These are providential arrangements—always the exception, and never the law. So God, and nature, and society enact ordain, and establish.

Within these limits, therefore, lie all questions about social rights—domestic, political, moral or religious. Woman's rights are, therefore, as easily adjusted as man's rights. The sex is, constitutionally,

Digitized by Google

legally and religiously, modest and retiring, in the presence of him whom God made first. It would be cruel, tyrannical, and unmanly, to do violence to female modesty, by forcing her to hold the helm of State, to carry arms, or to fight in the battle field.

Homer, the Grecian poet, though a Pagan, had more good sense and gallantry than some of our modern gentlemen. He puts into Hector's lips, on his parting with Andromache, more manly and gallant words. The Grecian hero says to his beloved Andromache, when importuning her to stay at home while he entered the battle field—

> ——"No more, but hasten to thy task at home;
> There guide the spindle and direct the loom.
> Me glory summons' to the martial plain,
> The field of battle is the field for man.
> Where heroes war, the foremost place I claim,
> The first in danger and the first in fame."

It is in quite as good taste with us as it was with the Grecian chiefs, to assign to women their task at home. Their kingdom and their crown is not to figure in broils and battles in the forum, in the Senate, in the forests, or in the battle field.

Christianity elevates, ennobles, and adorns woman kind, with other charms and graces than those obtained in legislative halls, in courts, in cabinets, in chairs of state, in tented camps, and in floating navies. Nor would an Apostle—who commanded and importuned them to be chaste, keepers at home, obedient to their own husbands; to adorn themselves with modest apparel, with good works, with a meek and quiet spirit; who commanded them to marry, to raise and educate children, and to teach their junior women to follow their example in similar pursuits—contradict himself, and stultify his own wisdom and discretion, by telling them, at the same time, that they had political or civil rights and duties, incompatible with these, calling them off into the busy circles of the forum, or the battle field, or the tumultuous cabals and controversies of men.

He that would have women to veil their own faces even in the synagogue, and to wear long hair for a covering in Christian assemblies, could not have made it either a duty, a privilege, or an honor, to claim the rights of a civil magistrate, a lawgiver, a legal adviser, a minister of state, a civil judge, or an envoy, ordinary or extraordinary, to some foreign government, as ministers of peace or of war.

But with a superlative modesty and delicacy, he inhibits them from asking a curious question, even in a religious assembly, and charges the ministers of the church to cause their women—their wives and their daughters—to keep silence in the churches, alleging that to them "it was a shame," rather than a right, or an honor, "to speak in the church." He would have them to adorn themselves with modest

Digitized by Google

apparel—to ask their husbands at home to instruct them more perfectly in the Oracles of God. He would have the elder sisters in the church to teach the younger women to be prudent, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God, through them, might not be blasphemed.

Such are the Christian rights, duties, privileges and honors, of Christian women, in the judgment of great and good men, and of Heaven's own officials—apostles, prophets, pastors and teachers.

When any Christian lady usurped authority over her husband. Paul commanded her to be subject to him according to the Divine law; and if any assumed to be talkative or inquisitive in the church, he commanded them to propound their questions to their husbands at home, and thus to learn in silence and in graceful submission.

And finally, to silence every argument and demur, he asks a question rather humiliating to certain garrulous ladies, who were disposed to usurp authority by presuming to teach and speak in the church. What, says he, women, came the word of God out from you, or did it only come to you? Did God send women to illuminate the world, by making them the depositories of his revelations, or the oracles of salvation to mankind? It he did not, why should the church send them, and, still less, why should they send themselves?

But enough. I have a few words for the sisters, which I will commit to a private page of the Harbinger, for their own special use, at a more convenient season. Meanwhile, I conclude with a few words from a very distinguished lady, Mrs. Sigourney. I saw it the other day, under the caption of "Woman's Rights," and will give it as I found it.

A. C.

MRS. SIGOURNEY ON WOMAN'S RIGHTS.

There is much clamor in these days of progress, respecting a grant of new rights, or an extension of privileges for our sex. A powerful moralist has said, that "in contentions for power, both the philosophy and poetry of life are dropped and trodden down." Would not a still greater loss accrue to domestic happiness, and to the interest of well balanced society, should the innate delicacy and prerogative of woman, *as woman*, be forfeited or sacrificed?

"I have given her as a helpmeet," said the Voice that cannot err, when he spake unto Adam, in the cool of the day, amid the trees of paradise. Not as a toy, a clog, a wrestler, a prize figher. No; a *helpmeet*, such as was fitting for man to desire, and for woman to become.

Since the Creator has assigned different spheres of action for the different sexes, it is to be presumed, in His unerring wisdom, that there is work enough in each department to employ them, and that the

Digitized by Google

faithful performance of that work will be for the benefit of both. If He has made one the priestess of the inner temple, committing to her charge its unrevealed sanctities, why should she seek to mingle in the warfare that may thunder at its gates or rock its turrets? Need she be again tempted by pride or curiosity, or glowing words, to barter her own Eden?

True nobility of woman is to keep her own sphere, and to adorn it; not like the comet, daunting and perplexing other systems, but as the pure star, which is the first to light the day, and last to leave it. If she share not the fame of the ruler and the blood-shedder, her good works, such as "become those who profess godliness," though they leave no deep "foot-prints on the sands of time," may find record in the "Lamb's Book of Life."

Mothers! are not our rights sufficiently extensive—the sanctuary of love, the throne of the heart, the "moulding of the whole mass of mind and its first formation?" Have we not power enough in all realms of sorrow and suffering—over all forms of ignorance and want—amid all ministrations of love, from the cradle-dream to the sepulchre?

So let us be content and diligent aye; grateful and joyous, making this brief life a hymn of praise, until called to that choir which knows no discord, and whose melody is eternal.

SHALL WE HAVE A PUBLICATION SOCIETY?

This question is forced upon us by the current of events, and should be candidly and kindly considered. Such a Society calls for a common support, and presents its claim in the authoritative name of duty, and we must respond to it in liberality of support, or show reason for our refusal. Doubtless there are many and diverse opinions on the subject, and it is not unadvisedly that I am persuaded to render mine Before doing so, however, I must present the reader with a few remarks, pertinent to the point under consideration, from the *Christian Intelligencer*, by our friend and brother Coleman, of Eastern Virginia. In a recent number of his paper he says:

"The propriety of raising funds, by the operations of this Society, has been called in question by Bro. Campbell, and while we do not intend, at this time, to give a decisive opinion upon the subject, we must say that his remarks have great weight with us, and that we sincerely regret any action had been taken towards obtaining subscriptions, before the matter was duly considered and thoroughly discussed.

"We suggested, last year, that the brotherhood should assemble and determine upon some plan with reference to the publication and sale of denominational works, believing, as we did, and still do, that the interests of the cause of truth were suffering for the want of some

Digitized by Google

arrangement by which works, containing our views, might be multiplied and more generally circulated, at lower prices.

"The Methodist Book Concern has been held up as an illustration of the good effects which might be expected to be realized by the operations of our Society. We invite attention to the following remarks by the Editor of the Methodist Christian Advocate, of Richmond, upon the unscripturality of raising money by means of their book concern, for the support of the ministry. We think that they are very just and forcible; and it strikes us as very remarkable, that we should be adopting a course of procedure in imitation of the Methodists, while they are repudiating it because of its opposition to the spirit and teachings of the New Testament. Is not this ominous? Should it not cause us to stop and consider well before we proceed farther? Still we insist upon it, that something should be done to cheapen our literature, and to extend the circulation of our works. Here follow the remarks of the Methodist Editor:

" 'This plan of raising money for the support of the ministry, is opposed to the spirit and teachings of the New Testament. We file our gravest objection to it on this ground. The doctrine of the Scriptures on this subject may be briefly stated. It affirms that 'the laborer is worthy of his hire;' and that 'his hire' is to be paid by 'the free-will offerings' of those for whom he labors. It is, then, by a system of voluntary contributions on the part of the church, that the ministry is to be supported. Beyond this the church has no power to operate; to no other source has the ministry a right to look for support. Now, a moneyed institution, besides deranging this scriptural plan, transfers the responsibility of the church to a corporation, and authorizes the ministry to repose their expectations for 'the things needful for the body,' not upon those to whom they 'minister in spiritual things,' but upon a Concern distinct from, and independent of, their spiritual labors. If a Book Concern could meet all the demands of the ministry, and thus relieve the people of their support, it would make the one independent of the other, destroy all sympathy between them, and ultimately, by separating their relations, alienating their interests, and destroying their mutual dependence and unity of objects, prove one of the sorest curses with which a Christian people could be visited. But to the extent that the Book Concern aids in this support, it interferes with the sacred duties and intransferable responsibilities of the people, and separates, to the great damage of both, two things, which God has joined together for the glory of his name, and the good of the church. It is dangerous, even in the smallest matter, to depart from the authorized standard of religious duty. But here, on one of the gravest and most delicate questions of duty, affecting the established relations between the pastors and people, and in its nature, tendencies and results, disastrous to their joint interest and responsibilities, there is a wide and deliberate separation. Under the circumstances existing at the time this departure was commenced, an apology may be found for the measure. But in the present condition of Southern Methodism, after having been forced to return to the method prescribed by the Scriptures, and after realizing its beneficial effects in the greater availability and better fruits of the system; and when it is clearly within our power to abide by the Scriptures, sustained, too, by our experience of the superiority of the plan of voluntary contribu-

Digitized by Google

tions over the profits of a moneyed institution, to resort now to a system known to be defective in working, and insufficient in product, would be a mournful proof of having learned nothing by the facts of our past history, or of having failed to appreciate the indications of Providence with regard to our present and our future course.' "

It must be conceded, that this is hopeful good sense from our Methodist brother-scribe. Let them, by all means, abandon the things which have been tried and found wanting. But my advice to them will be as fruitless, and, I fear, as unwelcome as it is gratuitous, and it will subserve a better purpose if I confine myself to the question, "Shall *we* have a Publication Society?" In presenting this question as an original one—as one which is yet to be decided upon by our brethren, I would not be supposed to be ignorant of what the business-zeal of some of our brethren in Cincinnati has already done towards such an institution, nor yet as any way disposed to pass over their commitment to the concern, in such preparatory steps of organization, &c., as they have taken, in a manner either discourteous to them or depreciative of their work. They have had a zeal according to their knowledge, but as they do not claim to be infallible, they will, I doubt not, extend to a co-laborer with themselves in the common cause of our Master, a spirit of gentle forbearance, while he briefly and dispassionately considers the question, as one of yet mootable propriety, in its relations to our cause and to us, as a religious fact in the progress and development of the Christian institution in this 19th century of its fortunes on earth.

The question may be looked at from many points of view, but in the few lines in which I am compelled to dispose of it, at least for the present, I must confine myself to such only as I deem most conclusive.

First, then, as to its *practicableness*. It is the defect of a majority of the benevolent schemes devised for the better organization and management of social affairs, that they are *impracticable*. There is a proneness in men to mistake the *possible* for the *practicable*—to suppose that, that which, the means being granted, could be done, can still be done, even though the means are withheld, and, indeed, unattainable. This appears to me to be one of the characteristics of us Americans. We have done so much more and better in many things than the world predicted of us, that we are disposed to fancy ourselves not only capable, but actually prepared to do every thing that has ever been done, and a good deal besides! This may be all well enough, whilst it is doubtless true that we often need to be "charged not to think more highly of ourselves than we ought to think."

But to our point. I am too well aware of the ability of our breth-

Digitized by Google

ren, both in numbers and in wealth, to suppose for a moment that they are not amply able to afford the pecuniary aid necessary to the success of such an enterprise; or that there would not be found among them numerous and liberal patrons of such works as might be worthy of their favor and encouragement. There is no difficulty, in my mind, in these particulars; but this is not the point. The *peculiar* object of such a society must be to publish "denominational works." I say *peculiar* object; for it may propose to itself the further, but collateral purpose, of publishing other works of a simply wholesome literary, moral or religious character, but in no respect peculiar to the views which characterize the denomination of Disciples. Now, let it be observed, that it is the *peculiar* object of the Society, on which must mainly, if not exclusively, rest its claims upon our advocacy. I am particularly anxious that this proposition shall be duly impressed upon he reader, because it will save me much trouble in the discussion of he subject, to strip it, in the outset, of every thing extraneous to the eal point at issue. This I may now state to be, *The practicableness of the peculiar object* of such a publishing Society; for, as to the publication of othe han original works, by writers of our own denomination, or of such others as hold similar views of the divine economy of Christianity, there can surely be no need of such a Society. The publishing business is one already brought to a degree of magnificent perfection, in scores of old and wealthy establishments in this country, and no book, which deserves to be born into the world, need mellow long on the hands, or in the head of its author. These professional biblio-accoucheurs are ever ready to deliver the laboring brains of bibliographs, provided there is a plausible promise that there is something better than a *rediculus mus*, or a "poor church mouse," to be born! For the publication of such books as these, therefore, there is no need for the Disciples in the United States uniting together in a "joint stock," "common stock," "donated stock," or any other kind of "stock company," at Cincinnati, or any other place that might suit the convenience of the managers, or promote the economy of the management. The brethren ought not, then, to be taxed, they ought not to be asked to tax themselves, for such a purpose as this. We, therefore, discard it from the catalogue of reasons which ought to influence us in deciding the question, "Shall *we* have a Publication Society?"

The answer I give is already anticipated. I reply, no; and for the simple but sufficient reason, that upon the only ground on which it could be deemed necessary—it is not only *not* necessary, but impracticable. We have nothing, which is purely denominational, for such a Society to publish. Every thing of this kind now extant amongst

Digitized by Google

us, is private property, secured to the authors by copy-right, and is likely to remain in their hands and under their management. This, I am assured, will be the case with those productions that the brethren generally feel most interested about. And when these are out, I may ask in all seriousness, and without any intention of disparaging any one, What remains? How much worthy of being bound, even in plain muslin, could a rummaging committee, in the pay of a Publication Society, cull out from the weekly and monthly repositories of our literature, that would bear to be *re-read*, much less re-printed, and bound up in the decent form and comely costume of a duodecimo! That I may give no offense, I shall leave the authors themselves to answer the question; and with the budget which they shall bring us, tied up as the *fasces* of the Roman *lictor*, who will go forth, bearing it aloft before our brotherhood, and say, Give us money,—establish a Publication Society to print this!

Imitation is a very good faculty, but we must take care that it does not fall into mere mimicry. We should imitate only what is admirable, and admire nothing but upon principle, and then we may hope to be more than mimics or plagiarists. But, after all, we must have within ourselves the necessary material on which, and with which, to operate, before we can promise ourselves success; and until I am enabled to see something more and worthier to be published, than we now have among us—making, of course, the exception of those works which would not, at any rate, be put into the charge of such a Society—I am constrained to give it as my mature and serious conviction, that we not only ought not, but that we cannot, in any useful or needful sense, establish a Publication Society.

It is suggested, and experience teaches me to expect that this plain and unreserved avowal of my opinion concerning the material extant among us for a Publication Society to work upon, will not be very grateful to some of our brethren; but is it true? and do the circumstances require it to be stated? These are the questions I put to myself, and upon the affirmation of which, I feel constrained to write as I do. On these points I am fully satisfied that I am not mistaken; but with regard to the first, I may say, that if any one will name and definitely indicate the works to be published by such a Society, so that I may have an opportunity of making out the proof, I feel confident that I shall be easily able to prove, that when all is gathered up and weighed in the true scales of the sanctuary, it will be found to fall most ridiculously short of justifying the erection of a new and costly engine, in the form of a Publication Society, simply to print, bind, and publish *it*. The result will not justify the cost. As to the necessity of stating these unpalatable truths now,—that I think is

Digitized by Google

apparent. The question, "Shall we establish a Publication Society?" is a practically urgent one; it is knocking importunately at the pockets of the brotherhood, of the rich and the poor alike.

> ——————— æquo pulsat pede, pauperum tabernas
> Regum que turres.—

It is, I am credibly informed, presenting its claims as paramount to those of the Bible Society;—yea, as higher even than our Missionary Society, that most blessed of all the offspring of gospel love; that child of promise, about whose head the parent sees clustering the rich fruitage of many a long cherished, but yet unfulfilled prophesy, in whose face we behold, as in a mirror, all that is most beautiful in our own hearts, reflected in the warmth and light of Christian love, while, like "the quality of mercy,"

> "It droppeth as the gentle rain from heaven
> Upon the place beneath; it is twice bless'd;
> It blesseth him that gives and him that takes."

These are the high grounds upon which this institution is placing its claims before the brotherhood, and if we cannot believe them just, does it not become our high duty to say so? Brethren who act conscientiously in bestowing their Christian benevolence, desire to hear both sides of the question, that they may act with understanding and prudence in the case. It is right, therefore, to speak plainly, in all Christian candor, and to the point.

Supposing it, then, conceded, that we have now no literature to be published requiring the establishment of a Publication Society, let us consider for a moment the probabilities of the future in this respect. Do we discern any thing jutting out even darkly "from the offing of the mind," that will justify us in erecting a harbor in which it may anchor and unburthen itself of its rich treasures of frankincense and myrrh, wafted to us from afar, and fragrant as "spices from Araby the blessed?" No one would hail the promise of such with more heartfelt joy than I, but I look in vain. There is no vision granted to me, and my hope perishes. As I call for the works now extant, which such a Society is required to publish, so I call for the writers, who are to produce these, in anticipation of which, we are asked to establish a "Publication Society." Name them to us, and, if the task be not too invidious, we will take their dimensions, and report, with all fairness and impartiality, the result. Suppose we could find half a dozen, or even a dozen, who, in the course of the next twelve months or two years, could be persuaded, by special solicitation, to write one volume each, what would that be towards justifying the costly outlay of a great central denominational Christian Publication

Digitized by Google

Society, especially when such books, if they deserved to be published or read, would have no difficulty in being as well and as cheaply got up, and as accessibly distributed, without such a Society as with it! This has been already demonstrated. We have had several volumes published by some of our more gifted brethren, and I am yet to learn either that they had to pay unreasonably for the publication, or that the brethren have been wanting in a kindly, and even patronizing appreciation of their merits. The reader who reads a book, is precisely the man to pay for it; and the author who writes a book, is precisely the man who ought to receive the profits of it. This is my creed, ethical and economical, upon the whole subject, and I beg the reader to lay it by in his memory for future reflection, while I ask his attention to a few words I have to say on the subject of books and book making in general, to show that a Publication Society is not only, in the first place, *impracticable*: but secondly, also *unnecessary*.

It is no doubt true, that "of making many books there is no end;" more apparently true now than in the days of Solomon. Still, to write a good book, is a work not to be despised. A well written, thoughtful, pregnant book, is the crowning cap of a gifted mind. The earnest author need not fear for its success; but when the last midnight has been consumed upon it, and he sends it from his closet to seek its fortunes in the world, he may affectionately and confidently say to it, as the offspring of "some genial instinct of incubation,"

> "Go, little book, from this my solitude,
> I cast thee on the waters—go thy ways,
> And if, as I believe, thy vein be good,
> The world will see thee after many days."

Such books must come from the irrepressible promptings of earnest minds, or the reaction of such under the hands of society, feeling after knowledge, if haply they may find it. They do not come forth at the bare bidding of a Publication Society, nor do they need such to call them out.

As it is a good work to write a good book, so it is a grave matter to say what books are worthy of being published, with the public and accredited endorsement of a denomination. How few people are judges of what is *not* a good book! Almost every man will appreciate, in a higher or lower degree, one that *is*, but the world is daily cheated with hundreds and thousands of nicely bound volumes, that are absolutely worse than worthless; and as there is no estimating the good that is done by a well written work, full of germinal and wholesome thought, so utterly incalculable is the mischief, the irremediable injury, inflicted by one that is bad. Now, of course, we do not for a moment presume that a Christian Publication Society would

Digitized by Google

fall into the trap of issuing, and thus endorsing and commending, a positively bad book; but there is a very high probability that, it would help into notoriety some that would be absolutely worthless, for, being simply a business establishment, they must have business to keep them busy, and failing to get good books, they must fall back upon such as would be simply indifferent.

It would work in this manner: "Our business facilities," the managing committee would say, "enable us, and our business success require us, to publish so many volumes of original works this year: where can they be had? Brother A is a good writer, but he is completely absorbed in other pursuits. Brother B is well known among the brethren as a pungent speaker, and a racy writer of paragraphs for the newspapers; besides, his services can be procured cheap, we will write to him and engage him to write a book against creeds. Brother C is a great thinker, an original man, and though not regularly educated, he is a strong debater, and we will engage him to write against the infidels. He is an humble man, makes no pretensions to literature, and will write for nothing. Brother D is out of the question. He puts too high a price upon his literary labors; besides, he wants to have the publication of his works in his own hands, that he may reap all the profits himself. We will pass over him. Brother E will not do. He has too high a standard of literary excellence, could not finish a volume in two years, and when it was done, would wish a share in the proceeds of its sale. We must have men that will write for little or no compensation, and will throw off their thoughts at a hand-gallop, else we cannot get along." Thus it would, from the necessity of the case, inevitably be, and books would be called out, and then published out, that would be more worthless than the paper on which they were originally scrawled. Books will thus be written, that otherwise would never have been conceived, and which ought never to have been brought to light. The commendation and endorsement, and instrumentality of the Publishing Society, will impose them upon the brethren, and thus the institution will become at once a tax and an engine of mischief. This I engage to demonstrate, whenever the names of the *thirty to-be-authors*, who, I am told, have already been *solicited* and *engaged* to write books, are furnished to us, and the topics on which they are to be written, also made known to the brethren who are asked to aid in their publication.

I have not written the half that I wish to say on this subject, but can prosecute it no farther now. I have only shown the establishment of a Publication Society by us, to be, at this time, impracticable and unnecessary, if not mischievous. We have not the literary material to call for such a Society—have not, perhaps, men enough, addicted

Digitized by Google

to calm meditative thought and closet study, to supply such material; and if we have, they do not need, and probably will not employ, the instrumentality of such a Society; and there is great danger, that under the hot-house-forcing and mercantile machinery of such an establishment, we should call out and circulate, in the name of the denomination, what would not only do no good to any body, but result in mischief to the reader and discredit to the cause. In all this I have scarcely transcended what may be called the prudential aspect of the question, but it is to be pushed to still higher tests, before I can be contented to see it adopted by the brethren as a denominational, representative, Christian Publishing Society; and to these tests, if need be, I shall still bring it, for I do not, in the light of God's holy word, in the love of the true primitive spirit of Christianity, and in the fear of Him who has placed each, the humblest of his advocates, upon the watch-tower to watch—I do not believe that such an establishment is in harmony with the high aims of the reformation, reconcilable with the true genius of a spiritual religion, or favorable to the spread of the expansive and untrammeled freedom of the gospel, as revealed in the word of God. W. K. P.

EVERY CHRISTIAN A PREACHER.

I HAVE read, with much gratification, a Discourse on "The Apostolic Ministry, delivered in Rochester, N. Y., before the New York Baptist Union for Ministerial Education, July 12th, 1853, by Francis Wayland, President of Brown University." The author has very happily presented the diffusive spirit of Christianity, which strives to shed itself abroad from every living heart in the bosom of the church, but which has, unfortunately, been so long and so benumbingly restrained by the overshadowing authority of the clergy, that Christianity has almost lost its quality of self-propagation in the barrenness of its human-imposed forms. We would willingly present the whole of this discourse to our readers, did our limits allow, but we can only give a few pages. It is cheering to hear one, occupying so high and dignified a ministerial and literary place as that which President Wayland deservedly holds among the Baptists, advocating the liberal views of a gospel ministry which are presented in this address. Of all the withering, deadening influences that ever threw their upas shadows upon the diffusive, life-giving energy of the gospel, that which has silenced the *people* of the church, the brethren, and locked up the glad proclamation in the frigid forms and frozen ceremonies

Digitized by Google

of a Priesthood, whether Roman or Protestant, is the worst. They hinder the gospel, that it may not have free course, run, and be glorified.

"This," says "Dr. Arnold, "is the perfect notion of a Christian Church, that it should be a sovereign society, operating, therefore, with full power for raising its condition, first morally, and then physically; operating through the fullest development of the varied faculties and qualities of its several members, and keeping up continually, as the bond of its union, the fellowship of all its people through Christ, and their communion with him as their common head." Utterly inconsistent with this notion is every system which confines the operations of the church to a few, which regards the masses as mere passive recipients of Sabbath doles, meted out from the scanty measures of a Priesthood, who "make the ephah small and the shekel great, and falsify the balances by deceit."*

One of the great and good results of the reformation for which so many Christians are now, and have for a long time been, so zealously laboring, is, that it has not only encouraged, but, to an extent that has brought upon itself a good deal of clerical reproach, actually reduced to practice the method of preaching the gospel, which Dr. Wayland so clearly shows to be scriptural, and which our success has so fully demonstrated to be eminently efficient. The joys of Christianity are personal; its rich rewards descend upon the head of the zealous worker, even in the act of exertion, and they can neither be bestowed or withheld by priestly proxies. The obligations, therefore, are also personal, and the duty of co-workers rests upon every member of the church. There should be no drones in this nourishing hive of piety and humanity. Every one should praise God and preach to his neighbor, walking continually *as seeing Him who is invisible.*

Let it not be supposed, that in deprecating the lifelessness of the popular ministries of the day, we are seeking to disparage this constitutional element of a Christian Church. By no means. I am as sensible of the importance, and as convinced of its scriptural authority, as any one could be; but it is the perversion of its use and design that I speak against. It is because that which was originally instituted for the church, for the ordering of its energies, and the marshaling of its forces to the full development and exertion of their power, has become the crippling tyrant over its strength, and paralyzed it in the very sources of its life.

The discourse from which we quote below, takes a wide view of the commission, "Go ye into all the world and preach the gospel to

* Amos viii. 5.

Digitized by Google

every creature."* After inquiring, 1st. *What is this gospel?* 2d. *What is meant by preaching this gospel?* he proceeds, in the third place, to the inquiry, Who is to preach this gospel? and it is a portion of what he delivers under this head, that we present for the candid perusal of the reader. W. K. P.

WHO IS TO PREACH THE GOSPEL?

What would be the answer to this question, if we listened to the voice of common humanity? When the brazen serpent was lifted up, who was to carry the good news throughout the camp? When the glad tidings of peace arrived in the city, who was to proclaim it to his fellow-citizens? When the news of peace with God, through the blood of the covenant, is proclaimed to us, who of us shall make it known to those perishing in sin? The answer in each case is, *every one.* Were no command given, the common principles of our nature would teach us that nothing but the grossest selfishness would claim to be exempted from the joyful duty of extending to others the blessing which we have received ourselves.

But, besides this, we have, in the text, the command of Christ. "Go ye into all the world, and preach the gospel to every creature;" and, "lo! I am with you always, even unto the end of the world." The command is as universal as discipleship, and it is to continue obligatory till the Son of man shall come.

Does any one say that this command was given only to the Apostles? It may or may not have been so; but were they alone included in the obligation which it imposes? The address at the last supper was given to them alone, as were many other of the instructions of our Lord; but were they the only persons to whom the words spoken apply? Is it affirmed that they and those whom they should appoint, are alone to preach the word? I answer that Jesus Christ never said so, and we have no right to add to this any more than to any other of his commandments.

But let us see how the Apostles themselves understood the precept. Their own narrative shall inform us. "At that time there was a great persecution against the church that was at Jerusalem, and they were scattered abroad throughout all the regions of Judea and Samaria, *except the Apostles.*" "Therefore, they that were scattered abroad went every where preaching the word." Acts viii. 1, 4. "Then they that were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake also to the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord." These men were not Apostles, nor even original disciples of Christ, for they were men of Cyprus and Cyrene. Yet they went every where preaching the word, and in so doing they pleased the Master, for the Holy Spirit accompanied their labors with the blessing

---

* Mark xvi. 15.

Digitized by Google

from on high. The ascended Saviour thus approved of their conduct, and testified that their understanding of his last command was correct.

If we need any farther confirmation of the interpretation which we have given of the precept in the text, we find it in other portions of our Lord's teaching. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened." The words here indicate the manner in which the kingdom of Christ is to extend itself. Leaven assimilates the whole mass to itself by the contact of particle with particle—each particle, as soon as it is leavened, communicating its own virtue to all the particles surrounding it. So every disciple of Christ is bound, by proclaiming Christ to those near to him, to extend the kingdom of the Redeemer; and every one who becomes a disciple is bound to make it his chief business to disciple others.

Again, our Lord declares that every one who believes in him shall be the means of imparting salvation to others. "In the last day, that great day of the feast, Jesus stood and cried, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." This he spake of the Spirit which, not the *Apostles*, but *they that believe on him* should receive. Thus, as our Lord is the living fountain from which every believer drinks; so every one who has drunk of this fountain becomes, in this secondary sense, a fountain to all who are about him.

So, in the message to the churches, delivered by the ascended Saviour to the Apostle John, we find these remarkable words: "I am the root and offspring of David, and the bright and morning star. And the Spirit and the Bride say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely."

You see, then, brethren, the nature and duty of the Church of Christ. It consists of the whole company of penitent sinners, united to Christ by faith, animated by the indwelling of his Holy Spirit, every one partaking with Christ in that love of souls which moved him to offer up himself, and every one laboring after his example for the salvation of the world. This is the object for which the believer lives, as it was the object for which Christ lived. This consecration of himself to Christ for this purpose, is a matter of personal obligation. It cannot be done by deputy. It must be done by the man himself. He can no more delegate it to another, than he can delegate faith, or repentance, or prayer, or holy living. Every disciple must be a discipler. Every individual is leaven, and he must assimilate to himself all that comes into contact with him. As he himself drinks of the fountain, he must become a fountain to his fellow-men; otherwise, he has not drunk of the fountain himself. If he bear not fruit, he is cut off as a branch, and is withered.

This is the first and primary duty of a disciple, and to it his whole life must be conformed. He may enter upon no calling, he may occupy no station, he may indulge in no amusement inconsistent with his elementary duty of discipleship. A revival of religion represents a church in its normal condition, the condition which Christ always intended it to maintain. Then every believer makes it his great concern to call men to repentance, not as a matter of form, but with earnest and moving persuasion. Every convert is inviting his former

Digitized by Google

companions to turn unto the Lord. But, if this manner of life is appropriate to a revival, it is appropriate to all times; for men are every where, and at all times, sinners hastening to the judgment seat, and they must all perish unless they be redeemed by the blood of Christ.

It would be easy to show, that it is by involving this obligation in the very elementary idea of discipleship, that Christ has provided for the universal triumph of his church. On this depends the vitality of personal religion. We can never in earnest call men to repentance, unless we are living holy and penitent lives ourselves. Hence, also, arises the separation of the church from the world, and hence the antagonism which Christ declares must always exist between them. "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." It is under these circumstances that the church has always gained its most signal victories, and when these principles of duty exercise an abiding influence over the life of every disciple, the kingdoms of this world will soon become the kingdoms of our Lord and of his Christ.

ELOQUENT TRIBUTE TO THE BIBLE.

THE following eloquent tribute to the Bible, is extracted from the preface to "Sears' Pictorial Sunday Book." It contains a great truth—one of the greatest ever uttered—that "There is no more decisive mark of a great writer than this, that his thoughts are *pregnant* thoughts—that they *germinate* in the *mind* of the reader, and *suggest a multitude of ideas beyond what is written.*" And this truth is finely applied to the Bible, as pre-eminent in this respect over all merely human writings. J. R. H.

THE BIBLE.

We wish to increase the reading of the Scriptures—to invite to that mine of heavenly truth, by presenting, in an attractive form, some choice specimens of the priceless ore. There is no more decisive mark of a great writer than this, that his thoughts are pregnant thoughts—that they germinate in the mind of the reader, and suggest a multitude of ideas beyond what is written. Tried by this criterion, how plainly does the Bible stand at the head of all literature! What other book has been so suggestive of thought in its readers? What other book has furnished the seed from which so many productions of genius have sprung? It has been noted as the highest proof of Sir Isaac Newton's divining genius, that most of the great discoveries of later philosophers, are but the developments of hints and principles thrown out in his writings. With equal truth may it be affirmed, that to the Bible belongs the glory of having originated nearly all that is sublime and pure in the literature of Christendom for the last eighteen hundred years. What are the countless treatises which illustrate the

Digitized by Google

Christian doctrine—what the countless sermons and essays which enforce moral and Christian doctrine—what the innumerable controversial works, which discuss articles of faith and modes of worship and government—what the noblest conceptions and finest images of our Christian poets and orators—what are all these, but a mass of evidence illustrative of the germinant, prolific, exhaustless quality of the thoughts and sentiments of the Bible? Nay, were all other proof wanting, the singular richness of Scripture thought would be sufficiently evinced by the undiminished profit and unflagging interest with which pious readers peruse the sacred Books, from the beginning to the close of life. In numberless passages, there is a fulness of meaning which repeated perusal fails to exhaust. There is, indeed, for the most part, a plain and obvious sense, which any one may perceive; but there is usually, also, a deep and recondite sense, which patient examination alone can detect. There is a wine which flows from the first gentle treading of the grape; but there is, also, a wine stronger and more exhilerating, which flows out only after the crush of the wine-press. Most literary works will hardly bear a second reading; the best become flat and uninteresting after you have gone three or four times through them; you have gained all their ideas—you have exhausted their beauties—you no longer delight in them. But it is not thus with the Bible. There are countless passages which you may have read hundreds of times, and which you may yet read over again to-morrow with fresh relish. As often as you peruse them with attention, you discover something new; and the more attentively you peruse them, you discover the more.

"The fairest productions of human art," says Bishop Horne, "after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odors are emitted, and new sweets are extracted from them. He who hath once tasted their excellencies, will desire to taste them yet again, and he who tastes them oftenest, will relish them best."

UNITARIANISM IN LOUISVILLE, Ky.

Some person sent us, last month, a paper called the "Louisville Courier," containing a sermon of the Rev. J. H. Heywood, pronounced in the Unitarian church, January 15, 1854; the object of which discourse was to prove that Unitarians are Christians, in the true sense of the word, and that Trinitarians are, or may be Christians, in another true sense of the word. There is the appearance of a challenge in the symbols accompanying certain portions of said discourse, calling *my* special attention to the true *Unitarian* meaning of the word *Christian*, and to the true theory of Christ, in contrast with Trinitarian views. Being neither technically a Unitarian nor a Trinitarian; neither an Arian nor a Sabellian, but a *Christian*, I have no special

Digitized by Google

use for either terminology, or for discussing the special merits of the position of either Trinitarians or Unitarians. Christianity was in the world before there was, in our scholastic usage, a Unitarian or a Trinitarian, in any dictionary, creed, or church covenant in the world. That the FATHER and the WORD Incarnate, are equally Divine, in the highest conceptions of the word, I sincerely believe and have always taught. And if the Unitarians in Boston will select the Rev. J. H. Heywood, or any other sound and orthodox minister of their church in any part of New England or in the United States, who will, in a gentlemanly and Christian-like manner, meet me in said city of Boston, at a proper time, I will endeavor to show that their theory of Christ's person, life and death, is neither Scriptural nor rational. I will promise and covenant to do this at a suitable time, in conformity to the well established rules of scholastic or logical debates, under the direction of a presidency, to be composed of one Unitarian, one Trinitarian, and one Christian minister. The first and the last shall select the midst. The discussion to be reported by two stenographers, published jointly by the parties, and the nett proceeds to be divided between two Bible Societies, on which the parties may agree.

From sundry communications from time to time received at my office, I opine that such a discussion is needed, and that the good old town of Boston, and the inquisitive people of New England, are just the place and the people worthy of such a discussion. I will gladly appear among them in the maintenance and defense of the claims of the Son of Man as the Son of God—as *Divine* as his Father, and as *Human* as his mother, only without sin. It is, indeed, due to the age; for the living generation are not satisfied with the antique decisions of the synods and the councils of former times, and of foreign countries.

This is called an age of progress. Truly it is an age of progress in all directions—progress upward and downward, forward and backward. We have many schools of philosophy and science, of theology and mythology, archeology and neology, of orthodoxy and heterodoxy, and yet we are not satisfied. Every generation and age has its own work to do, and we have ours. The Christian Church is in moral ruins, and, like Babel builders, our language is confounded. We have seen an end of all human perfections, and it is high time, if the world is ever to be evangelized and christianized, that we were at work. I know of no theme more worthy of discussion, no topic so soul-thrilling, so soul-absorbing, as the person, office, and character of the hero of redemption, civilization, and salvation. Will the Louisville press, the Boston press, the orthodox and the heterodox, please copy, and we will, at any time, reciprocate the favor? A. C.

Digitized by Google

MR. JESSE B. FERGUSON.

The following extract from the "Universalist Herald," published at Notasulga, Alabama, congratulates that fraternity with the accession of "the Rev. J. B. Ferguson" to their cause, in very complimentary terms. It is copied from a Nashville paper, and is, therefore, presumed to be entitled to credit.

"Rev. J. B. Ferguson and his Church.—We clip the following from a paper published in Nashville, where Mr. F. resides:

"'Mr. Ferguson is one of the most gifted and eloquent divines of this age, and is destined to work a good reformation in the denomination of people to which he belongs, as well as the community generally. He is an original thinker, endowed with a mind too great and noble to be bound down by the narrow limits of sectarianism, and he boldly proclaims the great Bible doctrine of 'one destiny for all,' independent of all the cruel darts of opposition and persecution that have been hurled around him. The tongue of slander has done its work, and the vile filthy waters of scandal have been stirred against him, but he lives in the hearts of the people, and stands firm as the rock on the ocean's brink, frowning defiance on the angry waves that beat and break at its base.

"'His church here have done nobly in retaining him, and has proved to the world that she is free and independent, and is governed by a pure Christian spirit. Bro. F. is a Universalist in the true sense of the term, and he will be known in future ages as a Christian reformer. His name will illume the bright page of history, when his enemies and persecutors will be buried in the dark and gloomy night of obscurity and forgetfulness.'"

Indeed, from the first development of Mr. Ferguson's *ex post mortem* dispensation of grace to the tenantry of Hades, we clearly saw that he was no longer at home with us. We have nothing personal with any one who changes his creed or his position. Politically and religiously he has a right to become a Quaker, a Universalian, a Papist, or any thing he pleases. But we question both the honor and the morality of any one who disguises his intentions or his views, in equivocal terms or deeds, in order to occupy a false position, and to retain the confidence of those who have no fellowship with his doctrine or his spirit. If Mr. Ferguson had openly and candidly, at first, avowed his sentiments and intentions, and had not stealthily equivocated and cried out persecution, because we dissented alike from his new faith; and his, to us, obvious dissimulation, we should, indeed, have regretted his weakness, but, nevertheless, could have respected his candor and sympathised with his frailty, or lack of sound learning. But as it is, we award to him what we claim as a right to ourself—freedom of thought, freedom of speech, and freedom of action.

Digitized by Google

And should any portion of the church in Nashville change their position and fraternize with those who now glory in their mental independence and Christian liberality, while we could not but sincerely regret their frailty, and sorrow over their attachment to a man rather than to the gospel which they once professed, we have no right nor disposition to impugn their motives nor to pronounce against them any judicial sentence. We award to them the liberty we claim to ourselves, but can never cease to regret that having begun in the spirit, they should so tamely have yielded to the flesh. A. C.

KINDNESS.

[Selected by Mrs. S. H. Campbell, from the British Millennial Harbinger.]

As the quiet streamlet, that runs along the valley, nourishes a luxuriant vegetation, causing flowers to bloom and birds to sing along its banks, so do a kind look and a happy countenance spread peace and joy around.

Kindness is an ennobling sentiment. It sits upon the heart as dew upon the flower. It is as a morning prayer—an evening hymn—a dream of heaven. We look on this sentiment in a child as we look upon an orchard resplendent with early blossoms; nor do the happy songs and rich odors of the one steal more gratefully over our senses, than do the hopes and promises of the other. In the day-dawn of life, joy sparkles in the young soul like dew-drops of the morning. The earth is then belted with the rainbows of promise, and all things are clothed in the bright and illusive colors of a young and luxuriant imagination. It is refreshing, at such a time, to watch the buddings of a generous spirit, and we long to behold the maturity of such a flower.

"Fresh roses drip with sweetness there,
And May-day smiles around."

Kindness is the ornament of man, as it is the chief glory of woman. It is, indeed, woman's true prerogative—her sceptre and her crown. It is the sword with which she conquers, and the charm with which she captivates. What a bright halo of honor does history throw around woman in her recorded deeds of kindness? In the early history of Virginia, how, like a fountain in a wilderness, is the story of Pochahontas saving the life of Captain Smith! In reading the travels of Park and Ledyard, how grateful to listen to the high tribute they pay to the gentle goodness and tender sympathy of woman, whether in savage or civilized life. If history tells of her having been in the rude camp, or on the bloody battle-field, her mission there has chiefly been to bind up the gashed bosom, or staunch the bleeding wound, to alleviate the suffering or quench the thirst of the dying soldier.

But it was left to the Christian religion to give the beatitude to woman's character. The highest tribute to her sympathy and love, as well as the brightest examples of her overflowing goodness of

Digitized by Google

heart, are found on the Sacred pages. She washed the feet of the Redeemer with her tears, and wiped them with her hair; she was the last to linger around his cross when he was crucified, and the first at his tomb after he arose from the dead; she was the deepest mourner at his death, and the most assiduous watcher at his grave.

Young lady, would you be admired and beloved? would you be an ornament to your sex, and a blessing to your race? Cultivate this heavenly virtue. Wealth may surround you with its blandishments, and beauty, learning, or talents, may give you admirers, but love and kindness alone can captivate the heart. Whether you live in a cottage or a palace, these graces can surround you with perpetual sunshine, making you, and all around you, happy.

AMERICAN BIBLE UNION.

Extract from President Cone's Address, delivered October 6th, 1853.

BRETHREN AND FRIENDS OF THE BIBLE CAUSE:

IN the gracious providence of our covenant God and Father in Christ Jesus, we enjoy the privilege of convening in this house to celebrate the Fourth Anniversary of the American Bible Union. Bless the Lord, O our souls, and forget not all His benefits, who hath preserved us from those who would have swallowed us up quickly, and hath crowned the current year with loving kindnesses and tender mercies.

The First Church and her Pastor welcome you to their homes and to their hearts; for we are neither ashamed nor afraid to acknowledge that we are identified with you in the glorious enterprise of giving to all nations, *the English not excepted*, faithful versions of the Sacred Scriptures. Our combined efforts and sacrifices in this work of faith and labor of love, will occupy their legitimate place upon the page of history, when editorial family doctors, anonymous penny-a-liners, *ex parte* councils, and unscrupulous partisans, shall no longer be mistaken for the voice of *the* denomination.

It gives me pleasure to say that your Board of Managers have attended regularly to the business of the Union, with unabating zeal and fidelity; not a single member has been removed by death; and harmony of action, increase of funds, and accessions of valuable friends, are among the *tokens for good* vouchsafed to us by the God of the Bible.

In revising the commonly received English version, the *real point* of controversy between us and anti-revisionists, is the question whether *βαπτίζω* shall be translated or not. Settle that point on the side of truth; allow the real meaning of the word to appear in all its plainness and simplicity; and then no one but a Roman Catholic will object to the whole Bible being brought as near the original as possible. This was the great, in fact the only insuperable difficulty, in the Calcutta and the British and Foreign Bible Societies, with reference to the versions of Carey and Yates and their coadjutors. And this, too, was the identical stone of stumbling and rock of offense in the

Digitized by Google

American Bible Society respecting the circulation of Judson's Burmese Bible. *General terms* were, indeed, used by these Societies in the resolutions refusing aid to versions made by Baptist Missionaries; but when the pith of the matter was exposed, in each instance it was acknowledged that if βαπτιζω and its cognates were left UNTRANSLATED, all opponents would be satisfied. What a melancholy picture does this furnish of the depravity of our race—as manifested even among those who profess to bow willingly and cheerfully to the authority of Zion's King—that rather than have his first injunction to believers made plain to the common understanding, that HE WHO READS MAY RUN in the pathway of obedience, they still adhere to versions of *acknowledged inaccuracy*, and hold up to obloquy and persecution those who desire to have God's truth freed from error and obscurity.

It will be interesting to the friends of faithful versions of the Sacred Scriptures, to hear some of the facts and circumstances connected with their translation into the vernacular tongue of our forefathers. And first, let me speak of Wyckliffe, who flourished in England nearly five hundred years ago.

JOHN DE WYCKLIFFE, D. D., 1382.

Rev. Robt. Vaughan, D. D., in his life and writings of Wyckliffe, has embodied a greater amount of interesting historical facts connected with the first complete translation of the English Bible, than we have elsewhere met with. After dwelling upon the opposition, persecution, decrees of councils, bitter hostility to the clergy, &c., in this grave matter, he remarks:

"On a review of all the available evidence on this subject, we are warranted in believing that the idea of translating the Bible into the English language originated with the mind of Wyckliffe, and that to the men of his time it was in two respects a strictly novel conception —first, as it embraced a *literal* translation of the entire Bible, nothing more, nothing less; and second, as it contemplated making this translation accessible to the *people*, without distinction, and to the utmost extent possible. The object contemplated was the Bible—the Bible in its *completeness*, and without *note or comment;* and the Bible to be *in every man's hands*, as *every man's guide*. This conception, simple as it may appear to us, was a large, a sublime conception, for any man to rise to, and to hold by, in such times.

"There are deeds that stand for more than they seem; which include more than they articulate; which perform more than they promise. In ideas, as in substance, there are appearances which give little to the eye but which, ere long, give largely to experience. Men work for ages with these ideas—these elements of things—without suspecting that they contain all that is in them. Great principles are born slowly—advance slowly to do their ultimate work, like the master-forces in nature, as much without hurry as without noise. The men who gave the English Bible to our forefathers, lodged a fact in our history pregnant with such principles. It was a fact which supposed the *Sufficiency of Scripture*, and the *Right of Private Judgment;*—fixing the ultimate authority concerning religion, in the individual and the Bible, not in the church and her traditions. Of these principles the translators of our first English Bible saw something—enough to stimulate them in their labors, and to sustain them under

Digitized by Google

the sufferings to which those labors exposed them. But they no more saw all that was involved in what they did, than our ancestors saw all that was included in the provisions of Magna Charta. In both cases, the chief actors knew only in part, and therefore prophesied only in part. But the more to their honor, if with a forecast so limited, they could do and dare so largely. It was the aim of Wyckliffe and his followers, in this memorable achievement, TO TAKE MAN OUT OF THE HANDS OF THE PRIEST, and to place his religion in the personal—in his personal responsibility, intelligence and right feeling. Men like them had not gone before them—the thought was born with them—BORN NEVER TO DIE!"

To this testimony, permit me to add a few extracts from the late Christopher Anderson's book on the introduction of *Tyndale's English Bible* into Britain. This Baptist writer says:

"There is no individual mind in this country now able to estimate the value, or measure the consequences of the immutable standard of Divine Truth having been exhibited to the eye of the nation at large. But, beyond any question, it is to the possession and perusal of the Sacred Volume, without note or comment, in our *vernacular tongue*, that Britain now owes all that has raised her up, all that has preserved her, and now serves to distinguish her among the nations of Europe or of the world.

"It might have been presumed that the eminent individual to whom, as an instrument in the hands of Almighty God, she was first indebted for this inestimable boon, would, by this late day, have been embalmed in the bosom of a grateful posterity, and that, long before this, he would have stood by himself alone, or at the head of all his cotemporaries in the early part of the sixteenth century. Yet strange as it must ever appear, it has not happened till our own day that any thing appreciating to justice has at least been attempted to the memory of William Tyndale. Nor is there any way of accounting for this long delay but by the fact, that his claims on the admiration and gratitude of posterity have, either through ignorance or the spirit of party, been historically transferred to other men. Every thing relating to Tyndale, from his cradle to the stake, at which he was strangled and consumed to ashes, has required to be sought out, sifted, and then verified by no very easy research.

"But when this our native land was covered with all the gloom of superstition, with a darkness both felt and feared in every corner, what a pressure must have lain upon the heart and conscience of only one man glowing with ardor to dispel the clouds! For under this oppressive sense of obligation there appeared not a single individual who was capable of fully sympathising with him in it, or sharing the load. When a great and hazardous undertaking is to be accomplished, it would seem to be the law of heaven, that all the meekness, the reliance, the 'untameable efficacy of soul' which are demanded, must be confined to the bosom of only *one* man. Whether walking on the hill at little Sodbury in Gloucestershire, pacing the library of the manor house, or sitting at the dinner-table, morning or evening, there was no getting rid of the obligation felt. This was Tyndale, as when he has told us—'I perceived by experience, how that it is impossible to establish the lay people in *any* truth *except the Scriptures were plainly laid before their eyes, in their mother tongue*, that they might see the

Digitized by Google

process, order and meaning of the text.' Or as at another time, when provoked by the perverse ignorance of a rich ecclesiastic in the neighborhood, he replied—'if God spare my life, ere many years *I will cause a boy that driveth the plow to know more of the Scriptures than you do.*'

"Before Tyndale began he had deliberately counted the cost. Having from the first consulted only with God and his own conscience, he possessed an indescribable severity of conviction, that he had but *one thing to do*, and though perpetually exposed to seizure and death, not a day was to be lost by him, *nor was lost.* When his books were burned, with a calm dignity peculiar to himself, we hear him say, 'In burning the New Testament they did none other thing than that I looked for, no more shall they do if they burn *me*, if it be God's will it shall be so.'

"It was truly a noble idea of Tyndale's, in his dark and cloudy day, to look as far as to 'the boy that drove the plow in England.' But the omniscient eye saw farther, and then began to provide for men who should live far beyond her shores—for natives of Britain wandering on the banks of unknown rivers, dwelling in the deep recesses of a new world, or walking amid the sylvan grandeur of the Pacific! All along, there was no occasion for any gigantic agency corresponding to such a result, or of causes corresponding to such an effect. All that mighty array of artillery which man employs to accomplish his greatest ends, God can dispense with. Yet who can sufficiently magnify or adore that blessed Being, who, through means so feeble, so blind as to the grand result, has brought the present generation to a state of things which has no parallel in the world? Verily the highest conceptions of Him, as a Sovereign Ruler, are framed, not through sudden, or stupendous or terrific instrumentality.

"That foolish, not to say profane question, once agitated with so much virulence, whether the *Scriptures*, or what men called or now call, the *church*, be *uppermost*, is forever settled. Upon this Bible cause, so singularly begun in Britain, THE SUN NOW NEVER SETS! And this is the *solitary language* spoken below the heavens, of which any thing approaching to this can be said! For the purposes of devotional reading, or of public worship, this *English Bible* is in use for *twenty-four hours* in continuance every week! Nay, from Port Victoria itself or Hong Kong in China, to a second London on the American continent, or Canada West, at the present moment, no *day* can dawn, or even *night* return, in which many eyes are not cast on *the same* sacred page! Now, at the commencement of this undertaking, when the power of royal authority, the fire, and fagot, and dungeon, were all employed to crush it in the bud, was there any one alive who could have imagined that posterity was about to be led along a train till it should reach to a conclusion so magnificent as this? or is there *now living* any mind who can measure it in thought, much less in its consequences?"

Brethren and friends! the necessity and importance of *taking man out of the hands of the Priest, and placing his religion on his own personal responsibility, intelligence and right feeling*, are just as obvious and imperative *now* as they were in the days of Wyckliffe and Tyndale; and how can we hope to accomplish this blessed result, but by giving to every man in language he can understand, the *will of God*

Digitized by Google

concerning him? Let βαπτίζω and its cognates, and all the words of the Holy Spirit, be faithfully translated, that men may read in *their own tongues wherein they were born the wonderful works of God!* Let the Book of books, *in its nearest possible approach to the mind of God, as contained in the original record*, be printed and circulated in ALL LANDS; and JESUS CHRIST ALONE shall be exalted in that day as the authoritative and infallible TEACHER of Divine Truth: then—

Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him,
His praise all people sing;
For He shall have dominion
O'er river, sea and shore,
Far as the eagle's pinion
Or dove's light wing can soar.

Our efforts, for more than thirty years, have been "*to take man out of the hands of the Priest*," and to put him in the hands of Peter and Paul, prime ambassadors of Jesus Christ. We have not labored in vain. Still, multitudes of our contemporary Protestants, Baptist and Pedobaptist, are not yet emancipated from the manacles and the fetters of Protestant priests. But a faithful version of the Divine Oracles will, no doubt, emancipate myriads that could not, by any other instrumentality, be set free from the doctrines and commandments of men.

We regret that all Protestants are not united in this grand effort, and mortified to know that all Baptists are not co-operating in it.

There is, however, in the Bible Union, a very remarkable concert in action of the members of different Protestant communities, in this greatest moral movement of the 19th century. I know of but one infected sheep in the whole flock. His head is too large for his heart. His horns are large. His eyes are indicative of functional, if not of organic derangement. He is, too, so fond of battle, that he would fight for nothing and find himself. He has a peculiarly whimsical antipathy against myself, and would kill the Bible Union for the sake of killing me. I have no personal acquaintance with the gentleman. He is simply known to me as *a* Tennessee, not *the* Tennessee Baptist, for he does not represent them at all.* He is, indeed, ingeniously laboring to make some anti-Campbellite Tennessee Baptists. I wish him much success, for the Campbellite Tennessee Baptists are a mighty lean species. But I fear he will not succeed. He tells

* In a former allusion to Mr. Graves, I said that I had never seen him. I have since been corrected by a friend, who informs me that I was introduced to him at the Memphis Bible Union Convention. But still, I have not one impression of his personality.

Digitized by Google

them such fairy tales, and talks so much of spectres, and hideous ghosts and hobgoblins, that I fear no one will believe him. He has put into my mouth so many "broken sentences," so many notorious fabrications of his own, that no one could believe him, even were he to try to tell the truth.

Had he been calm, rational, and conscientious even in appearance, he might have made some uneducated, unread, and credulous old ladies over seventy, or some misses in their teens, to imagine that I was a Chameleon of every color and shade; or a Camelopard, with two straight horns and a short mane. But he has so outraged nature, and truth, and fact, that I begin to question whether he believes himself. Indeed, I feel assured that he does not, else he is the most ignorant and infuriated man in all the South or West. He ascribes to me views, and notions, and tenets, as preposterous as the Koran. A few friends of his have told me, or have written to me, not to notice him, that he is a clever man when at himself, only that he imagines himself to be a giant killer, as powerful and as versatile as an Hippopotamus, a Pachydermatous mammal, of tremendous intellectual muscle. If so, I should fear a conflict with my feeble powers.

But, figure and allegory apart. I would suggest to some of his friends the propriety and the benevolence of at least making an effort to save him from a course so suicidal, and, to them, so discreditable. There is not another man in all the West, not even the St. Louis Western Watchman, who appears to be so reckless of all the proprieties of Christian truth and Christian civilization, so much to be pitied and so little to be envied, as this unfortunate, ill starred, "Tennessee Baptist."

To say that he misrepresents my views, and teachings, and writings, appears to me a work of supererogation. I have not now, nor ever had, a single sympathy with any one of the errors of which, in the blindness of his mind and in the frenzy of his infuriate zeal, he accuses me. I am not now, nor ever was afraid, to state clearly and defend my positions; and I say it fearlessly, that there is more truth, even in the Koran, than in his representations of my views and sentiments. In all that pertains to Christian faith, grace, piety and humanity, I am, to say the least, in the true sense and import of the true orthodoxy of the True Baptists of these United States and Great Britain, as orthodox as ever was Robert Hall, Andrew Fuller, Archibald M'Clean, or Alexander Carson. In all that pertains to spiritual influence in regeneration, justification, sanctification, adoption, and redemption, I fully go with them, their greatest friends and admirers, themselves being judges. I fear no comparison with any one or all of them, in their doctrinal views of Divine faith, repentance, a new heart;

Digitized by Google

in the dispensation of Christian ordinances and institutions, showing more grace, more of the spirit, more of practical conformity to the letter and to the spirit of the Christian revelation. It is to *their dispensation of Christianity* that I demur. It is not to the truth of any or of all their evangelical positions or views, that I demur. It is to their mode of preaching and teaching Christian doctrine and dispensing Christian ordinances, that I demur. In these matters they are in some respects reforming. In my discussions of disputed positions with Infidels, Romanists, Pedobaptists, and in my own public preachings, teachings, and dispensations of ordinances, I have the published attestations from the highest sources, Pedobaptist and Baptist, that I am just as orthodox as the very Simon Pure of their own standard elements, creeds and constitutions. I care so little for these attestations, that my memory reaches not back to the time when I so fully expressed myself to my numerous and various readers and hearers, on this subject, as I now do. We court investigation, and are not fearful of stating, in any one's presence, a single position that we deem important to any one's regeneration, sanctification, or salvation. I have stated my views and my faith on all great matters in the pulpits and in the audience of the old Rabbis, East and West; to the Williamses, M'Clays, and Parkinsons, of New York; to the Holcomes, and Staughtons, of Philadelphia; the Healeys and Finleys, of Baltimore, and wherever they come in my path, from Georgia to Vermont, from the City of Washington to the Missouri River and the Indian Territories, to say nothing of all the Rabbis in the Valley of the Mississippi. My real genuine orthodoxy was never questioned on any of the vital principles of Christian faith, Christian piety, and Christian morality. Like John Newton, of Olney memory, whenever I saw a pretty feather in any bird, I pulled it out and placed it in my own plumage, until, as he said, "I became so speckled, that no species would own me;" till, like him, "I began to think that I had become the prettiest bird among them."

I will only, in conclusion, test the moral calibre of the Tennessee Baptist, by assuring him, that if he give this my defense to his readers, I will give to mine whatever he says in response. We shall now see of what manner of spirit he is. A. C.

A CHEERFUL temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction; convert ignorance into an amiable simplicity, and render deformity itself agreeable.

Digitized by Google

THE LORD'S DAY.

BETHANY, Va., December 28, 1853.

MESSRS. EDITORS—By giving the following extract a place in your valuable and increasingly popular Harbinger, you will confer a favor on a constant reader, and one grateful for the instruction he has received. The extract is from a Prize Essay on the Sabbath, written by a journeyman printer of Scotland. C.

Yoke-fellows, think how the abstraction of the Sabbath would hopelessly enslave the working classes, with whom we are identified. Think of labor thus going on in one continuous monotonous and eternal cycle—limbs forever on the rack, the fingers forever plying, the eye-balls forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping, and the restless mind forever scheming. Think of the beauty it would efface, of the merry-heartedness it would extinguish, of the giant strength it would tame, of the resources of nature it would exhaust, of the aspirations it would crush, of the sickness it would breed, of the projects it would wreck, of the groans it would extort, of the lives it would immolate, and of the cheerless grave that it would dig! See them toiling and moiling, sweating and pelting, grinding and hewing, weaving and spinning, strewing and gathering, mowing and reaping, raising and building, digging and planting, unloading and storing, striving and struggling—in the garden and in the field, in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, on the sea and on the shore, on the earth, in days of brightness and days of gloom. What a sad picture would the world present, if we had no Lord's day!

The preceding reflection on the benevolence and policy of the institution of the weekly day of rest from the toils of life, is worthy of the consideration and reflection of every philosopher and philanthropist. But to the Christian, the Lord's day—the day of his triumph over all our enemies, and of the hallowed mementoes of his love, as well as our interest in the scenes it reviews, in all their superlative, though awful grandeur, opens a fountain of emotions in the Christian heart incomparably more interesting.

With him it is not the mere benevolence of an animal or a worldly repose from the drudgeries of this world. The Christian and the political economist view it very differently in their respective philosophies. It is, indeed, of great advantage to the State, but incomparably more to the church. And it is, in both respects, worthy of our benevolent Creator to have ordained it, and of man to observe it, in full harmony with God's benevolent design in sanctifying it. A. C.

Digitized by Google

PRINCIPLES AND OBJECTS OF THE REFORMATION.

This elegant little volume of 88 pages, by our well-known and esteemed friend, Dr. Richardson, is a brief but comprehensive view of the cardinal points of Christianity, as set forth and urged upon the public by our brethren. It is just such a book, therefore, as has been long asked for, and as every disciple would do well to procure. How often are we asked by friendly and inquiring aliens, for some statement of our views of the Bible, and especially of the Christian Religion; yet, until the appearance of this little volume, we had no such compend, to which we could refer the inquirer. This want is now, however, well provided for, and Bro. Richardson is entitled to our acknowledgments for the good service he has rendered the brethren in producing, in so condensed a form, a volume so well suited to the purpose for which it has been written.

We are gratified to learn that the brethren have shown their appreciation of this little work, by the liberal orders which they have sent in for it. We trust that many more will imitate their example. By reference to the terms on the cover, it will be seen that *five dollars* will pay for *forty* copies, and *ten dollars* for *one hundred* copies. These are sums that *many* individuals, and *all* churches, could easily afford to spend in the circulation of so useful a work as this, and thus, in a kind and courteous manner, lend their aid to the diffusion of useful knowledge, the correction of misconceptions, the removal of prejudice, and the gradual introduction and prevalence of more enlarged and scriptural views of Christian faith and union. W. K. P.

THE BIBLE IN SEPARATE VOLUMES.

The following prospectus came to hand during my absence in Illinois, and was overlooked in the mass of documents which was reserved for my special attention. Mr. Stockton has been long known to me and to the public, as one of the most liberal minded and eloquent ministers of the word in our country—a man of a truly catholic spirit, opposed to creeds and human traditions, and although he goeth not fully with us, accords with us in his advocacy of the Bible alone, and, I believe, with the great prominent points of our special pleadings for the restoration of Original Christianity. He will please place my name on his list of subscribers, and forward to my address his first issues, with my best wishes for his success. A. C.

PROSPECTUS.

The Holy Bible in separate volumes; or, the Book of books in its sixty-six parts. Edited and published by T. H. Stockton, *of Baltimore, Md., formerly Editor of the "Christian World," "Bible Alliance," &c.*

The first volume of the Divine Library, or Cyclopedia of Inspiration, will be put to press as soon as the subscription shall warrant. This will be the Book

Digitized by Google

of GENESIS; the first in order, and certainly one of the first in importance, of all the Holy Books, the fountain head of Revelation.

The volume will consist of two parts.

The first part will contain the Sacred Text alone, according to the authorized English Version, in paragraph form, in proper prosaic and poetic style, with the various renderings at the foot of the page; the chapters and verses neatly indicated in the margin, and the letter-press in uncrowded and unbroken beauty—with neither pictures, maps, or notes, to break the even flow of Inspiration.

The second part will consist of an Appendix, designed to concentrate the most valuable human intelligence in relation to the Book of Genesis, including an Original Dissertation, an Original Compiled Illustrative Apparatus, both literary and (if practicable) pictorial, and a prepared Student's Memorandum.

For copies in stiff paper binding, suitable for mailing, the prices will be,

1. For the whole volume, Text and Appendix both, 50 cents.
2. For the First Part, the Sacred Text alone, 25 cents.
3. For the Second Part, the Appendix alone, 25 cents.
4. Five copies of the whole for $2.
5. Five copies of either part, alone, for $1.

Subscribers are requested to forward their names at once. An alphabetical list of them will accompany the volume. It is expected that they will be so much pleased with the first issue, as to desire its successors; but there will be no obligation beyond the single subscription. Succeeding volumes will vary in price, according to the number of pages—no one costing more than the first; some not more than a half, third, or fourth as much.

Subscribers will be informed, by circular, of the readiness of the volume for distribution, and then be promptly supplied, on reception of payment. No money desired until the book shall be ready.

Explanatory papers may be had, on application, (post paid,) by persons wishing further information of the plan.

Address, as early as practicable,

T. H. STOCKTON,
68 Lexington st., Baltimore, Md.

TO THE FRIENDS OF THE BIBLE.

HAVING, at the commencement of the discussion in July last, between myself and Joseph Barker, been reluctantly forced into an arrangement for its publication; and having, in compliance with this arrangement thus pressed upon me, proceeded immediately to the preparation of my speeches, and to the necessary preliminaries to bring out the work at as early a date as possible; and having been, for six months, baffled in all my efforts to induce Mr. Barker to prepare his part of the work, notwithstanding his earnestness at the commencement, I am constrained, as a matter of justice to myself and to the cause of truth, to issue the following proposals for publishing

"*A Defense of the Bible against the charges of Modern Infidelity;*"

Being my portion of a debate with Joseph Barker, held at Salem, Columbiana county, Ohio, July 4th, 1853, and continuing during five successive days, upon the following proposition: "The Jewish and Christian Scriptures contain a series of communications, supernaturally revealed and miraculously attested; from the latter, man may acquire a perfect rule of life."

The work will contain my speeches—twenty-three in number—in which will be found copious extracts, in defense of the Divine Inspiration of the Bible, from Mr. Barker's works, written while a Methodist minister. It will also be accompanied by notes, which were designed as an appendix to the publication originally contemplated, and a certificate from the Reporters, of the correctness of the copy. It will contain about 320 12mo. pages, will be printed on fair pa-

Digitized by Google

per, and neatly bound in muslin. Price, $1 per copy. To any person sending me this amount, I will forward a copy per mail, postage paid. A discount of one-fourth will be allowed to wholesale purchasers.

Orders, in advance, may be forwarded immediately to

JONAS HARTZELL, Hopedale, Harrison Co., O.

Having to increase the size of the book, and the cost-price being more than was supposed, I shall have to fix the price at the rates above specified. All who have ordered the book, or subscribed for it before this change in my printed circular, shall have it as per agreement. As I am not a book-maker, I hope the friends will pardon this blunder.

Orders can be filled by the last of April, at the Book Rooms of the American Christian Publication Society, corner of Eighth and Walnut streets, Cincinnati. John Boggs, agent. It will also be sold by A. Campbell, Bethany, Va.; James M. Mathes, Indianapolis, and C. Bosworth, Pittsburgh. J. H.

THE GOSPEL BANNER.

THE Gospel Banner, St. Louis, Mo., a very liberal, spirited, and well edited weekly newspaper, has just made its appearance. *It is a Bible Union journal*, and much needed amongst the Baptist brethren in that great and growing State. Its Editor, Mr. Justin D. Fulton, commands a free and vigorous pen. Though a good Baptist, Mr. Crowel, the staunch opponent of the Bible Union, of our brethren in particular, and of all liberal and enlarged minds in general, even amongst his own denomination, is already, *unguibus et pedibus*, making war upon him. This unfortunate Western Watchman has but one eye, and only sees his own side of any question. But he has already been put through one course of study by the Gospel Banner, which I presume will suffice for a moon or two. A. C.

RESPONSE TO LETTERS.

LETTERS on file, during my absence in Illinois, are not yet answered. It is not through voluntary neglect, but because we are personally unable to respond to them all—even to those of a doctrinal and ecclesiastical purport and design. I will give a few summaries.

Bro. J. M. Shackleford, writes November 15th, 1853, from Burlington, Iowa, importuning evangelical aid—some devoted minister of the word to visit them, or locate there. The field is large, the harvest great, and the wages sure.

As a standing apology for the tardiness of our responses, I could not, in *propria persona*, satisfactorily answer all my correspondents if I devoted my whole time to them. Five thousand letters a year is no small labor to read—how much more to answer! A. C.

Digitized by Google

DOCUMENTS WHICH WE CANNOT PUBLISH.

There are, in our weekly journals, reports of Bible, Missionary, and State meetings, some of which, as well as other reports of protracted meetings sent to us, are requested to be inserted in the Harbinger. We would cheerfully comply with these requests; but they are so numerous, so frequent, and so long protracted, and demand so much space, that it would defeat the special object of the Harbinger. Its object and design are of a different character, and its specific object and utility would be greatly diminished by such quotations and reports.

In a pecuniary point of view and in the reduction of our personal labor, it would, indeed, be advantageous to us, but not to the cause we plead. It is, comparatively, an easy task, to publish or edit a magazine or weekly sheet, with an editorial now and then—the principal material of which is gathered from exchanges. Two or three of these weeklies or monthlies could be edited with the labor of a single number of the Harbinger. We, therefore, feel it our duty to furnish other readings than these, with very occasional notices of other matters. We give, and desire to give, summaries, but mere summaries, of these matters, with brief obituaries, and short notices of transient affairs. We are always pleased to report the progress of the gospel, and to notice some important events furnishing materials for the history of this great ecclesiastic movement, and on such topics we solicit free communications from the brethren capable of furnishing them. A. C.

NEWS FROM THE CHURCHES.

Warren, Ohio, February 8, 1854.

Bro. Campbell—There have been many prosperous meetings held recently in this portion of the State, which ought to be reported. As I notice but few reports from Ohio, I take the responsibility of forwarding a report of these meetings, as far as I know of them.

Franklin, Portage county, Joseph J. Errett, 11 additions, (brethren about to build a meeting-house.) Lafayette, Madison county, A. B. Green and Wm. Hayden, 25 additions. Bazetta, Trumbull county, W. T. Horner, 35 additions. Stow, Summit county, A. B. Green and L. Cooly, 25 additions. Canton, Stark county, Israel Belton and James E. Gaston, 12 additions. Chardon, Geauga county, Isaac Errett, 11 additions. Yours, Isaac Errett.

St. Louis, Mo., March 16, 1854.

During the present year our congregation has been in a healthy and prosperous condition; accessions to our number are being made almost every week. Within a few weeks past I have had the pleasure of introducing into the body of Christ some ten or twelve persons, and at present there is a more than usually active and lively interest characterising our audiences. A spirit of earnest and solemn inquiry is being awakened, and many are seriously proposing the question, "What must I do to be saved?" A very perceptible increase in the number of our hearers, together with frequent conversions and additions to the church, indicate not only present prosperity, but an encouraging future. We have been called on to struggle with difficulties and obstacles of a very alarming magnitude; but we rejoice in the belief that we have not labored alone—we have been encouraged by the sympathies of brethren, and the approving smiles

Digitized by Google

of our King, and are sure that our "labors have not been in vain in the Lord." May He whose cause we plead, crown with success every laudable effort to promote the honor of his name and extend the regenerating influences of his reign!

Fraternally and faithfully, S. S. CHURCH.

BETHANY, Va., March 15, 1854.

The meeting in Washington, Pa., closed yesterday, after having been continued twelve days. We have, as you are aware, no meeting-house in that town, but we were very kindly favored with the use of one belonging to the Cumberland Presbyterians, which is a very neat and commodious house. The meeting was generally well attended, and, so far as I was able to ascertain, the brethren were well satisfied with its results. Their chief design was to explain some of the great "Principles and Objects of the Reformation," in order to relieve the public mind, which is so highly prejudiced against us in that place. We had, however, as an immediate result, 7 accessions, all by confession and obedience. Bro. Berry was in attendance during the meeting, and manifested his usual zeal in behalf of the cause of truth. That God may bless us all in every endeavor to do good, and preserve us blameless to the coming of our Lord, is my earnest prayer. Yours in Christ, O. A. BURGESS.

BATON ROUGE, La., March 7, 1854.

I am residing in this city, occupying the post formerly filled by Bro. Dearborn. The good cause is in a healthy and prosperous condition in this city. There have been about 20 additions to the church since I came to reside here, 8 of that number while Bro. J. T. Johnson was here with us. He is now laboring in Wilkinson county, Miss., in the field of Bro. Wm. Baxter's evangelical labors, with a good degree of success. He proposes to remain in the South for several weeks yet. He will probably give you a history of his Southern tour.

Yours in the good hope, M. H. SLOSSON.

GEORGETOWN, Iowa, March 12, 1854.

I have just closed a very interesting meeting. Having collected some 13 Disciples and organized them, we continued the meeting five days, with good success, resulting in 21 additions. Also, in Jackson county, we had 6 additions, one of whom had been a preacher in the Free Will Baptist church, and a man of some ability. Truth is mighty and will prevail.

Yours in the hope of heaven, C. LEVAN.

GEORGETOWN, Ill., March 15, 1854.

Affliction in my family has detained me from my appointments. Since 1st February 20 have been added, 13 by immersion.

Yours in the good hope, WM. P. SHOCKEY.

WASHINGTON, Ill., Feb. 3, 1854.

I have just closed a series of lectures in this place, on the subject of Christianity, which resulted in 20 additions to the congregation. We began last spring with 35 members—we now number 89. Three dismissed—two by letter, one by death. JOHN LINDSEY.

QUINCY, Gibson county, Tenn., January 17, 1854.

I have concluded, while preparing our remittances for the Harbinger, to drop you a few lines in reference to our brethren in the Western District of Tennessee, and more particularly of our congregation at Cageville. In our end of the State we are not numerous, but in the north and middle counties we have some very flourishing congregations, and several good houses built within a few years past. In some 40 miles round we have about 12 congregations, most of them, as far as I know, are in tolerable condition. The church at Cageville, of which I am a member, has been in existence about four years, and numbers some 60. Our beloved Bro. James Holmes organized it, and the greater portion of the churches among us. He has been a faithful evangelist. May the Lord reward him for his labors of love!

We are very destitute of proclaiming brethren. Any preaching brother would be welcome at Cageville. W. W. NANCE.

Digitized by Google

MASSILLON, Ohio, March 9, 1854.

I have just closed a very interesting meeting at Canton—some 17 persons were induced to make the good confession. The brethren were much edified and encouraged, and are now going on to build a meeting-house. Much prejudice was removed, and the cause, it is believed, given an impetus that will be felt for years to come.

In this place I spoke a number of discourses, and some 5 persons were induced to put on the Lord by confession and baptism, and 1 poor wanderer was restored to the fold. The brethren in these towns are much encouraged, and the prospect for many additions is good, if the field could be cultivated, and I am in hopes the Missionary Board will furnish a laborer for this field, so important. Most sincerely, JAS. E. GASTON.

We have lately had a very agreeable visit from Bro. Burnet, of Cincinnati, who spoke several times at Bethany, greatly to the edification of the hearers. One individual was immersed, but this, I think, will not be the only fruit of his labors.

We had a visit a short time since from Bro. Eaton. His general health is good, but he is still troubled with the complaint in his throat.

TEXAS.—Bro. N. H. O. Polly, writing under date of January 22d, says: "We have taken the confession of some 60 persons since September, 1853. We need help. Pray for us."

GEORGIA.—Bro. Dr. Hook, writing at different times during the past few months, reports an encouraging account of his labors as an evangelist. He has held a number of interesting and successful meetings. A spirit of inquiry and investigation seems to be awakened. At Union, in Clark, there were 13 additions. Fairburn, 5. Atlanta, 7. County Line, 9. Antioch, 2, and 1 reclaimed.

OBITUARY NOTICES.

A great man in our Israel has fallen—Elder JACOB CREATH, of Kentucky. He was as valiant and as eloquent a preacher of reformation amongst our Baptist brethren in Kentucky, and after he became a standard-bearer amongst our brethren, as, I presume to say, any other man in that great Commonwealth of great and magnanimous men. His praise is, and was, and will long be, in all the churches of Kentucky that knew him, and I know not the church there that knew him not. But he has ascended to the church above; and may his eminent virtues and labors of love long live in the memory of his co-laborers, as an example and an incentive to their persevering industry in the great field of evangelical enterprise. We condole with all his relatives in their bereavement. But none of them can sorrow on his account; and this, we hope, will mitigate their sorrows on their own account. A. C.

JACKSONVILLE, Ill., Feb. 7, 1854.

Brother Campbell: Your kind letter of the 23d ult., was received on the 4th inst. I am truly sorry that I participate in your sorrows and sympathies. For while you mourn the loss of a beloved father, I sorrow for the loss of a dear daughter. But we sorrow not as others, who have no hope. My daughter died on the 10th ult., fully resigned to the will of the Lord. She was an active member of the church from the age of twelve until her death, at 23. The Lord had need for her in some other department. This has been a great trial for my wife, in her very feeble health. But the Lord has sustained her. Bro. Campbell, I need not tell you our feelings, for you have had large experience.

Yours in the one hope, W. W. HAPPY.

[I sincerely sympathize with Brother and Sister Happy, in the temporary loss of their very amiable and beloved daughter. But the Lord had need for her, as he has for many such, or he would not have taken her away. He does all things well.—A. C.]

Digitized by Google

Died, at the residence of Elder T. M. Allen, on the Two Mile Prairie, in Boone county, Mo., on the 7th day of December, 1853, ROBERT MILLER ALLEN, in the 35th year of his age. Bro. Allen was born and raised in Warren county, Va., but came to Missouri last spring, for the purpose of permanently settling in Boone county. While in active preparation for doing so, the disease with which he had long been afflicted (consumption) assumed a most violent character, and hurried him, in the meridian of life, prematurely to the grave. He has left a wife with whom he had lived six years, a sister, and brother, with numerous relations and friends, to mourn his loss. He had been a member of the Christian Church in Columbia for nearly three years, and died as he had lived—a Christian. He was greatly esteemed by all who knew him, for his intellectual, moral, personal, and christian worth. In his death the family circle has lost a valued member, society has been deprived of one of its brightest ornaments, and the Church of Christ of a beloved member; and while his relations and friends mourn his departure, yet, thank God, they do not sorrow as those who have no hope. Blessed are the dead who die in the Lord.

T. M. A.

LEXINGTON, Mo., Feb. 22, 1853.

Brother Campbell: I am called upon to inform you of the death of Father MICAJAH STONE, with whom you enjoyed a personal acquaintance for many years. In early youth he embraced the Christian religion, which he enjoyed in a pre-eminent degree, and honored all along the journey of life. For more than twenty years he filled the highest office in the Church of Christ. He has left us many bright examples of practical Christianity, which will not soon be erased from the tablet of memory. He died of erysipelas, at his residence in Woodford county, Ky., on the 31st December, 1852, aged 67 years and 17 days.

Yours truly, O. H. P. STONE.

Sister LYDIA TRIMBLE, wife of Elder M. Trimble, of Leepertown, Ill., on the 9th of December, 1853, in her 47th year. More than 23 years ago she embraced the gospel as preached by the Apostles of our Lord; from which time till her death, the Bible was her constant companion. Its glorious facts, precepts and promises, were stored away in her heart, and their blissful fruits were seen in rich clusters in all the relations of life.

She had suffered much from cancer of the breast, but her fortitude was fully equal to her sufferings. Though often visited by the writer during her last illness, he always found her resigned and happy. When the hour of her departure drew near, she took an affectionate and impressive leave of her family and friends, and then calmly and sweetly fell asleep in Jesus. She has left an affectionate and kind husband, and an interesting and promising family of seven sons and two lovely little daughters, to lament their loss. The Lord bless them, and may they embalm the memory of their dear departed mother in their hearts, and imitate her godly example, and finally meet her in heaven.

On the morning of the 8th of January, after a very short illness, our beloved sister, ELIZA DEEDS, consort of Bro. Isaac Deeds, of the Dutch Fork congregation, Washington county, Pa., fell asleep in the Lord. She was about 44 years of age, and had been a devoted Disciple of Christ for some 17 years. Though called suddenly to appear before the Judge, she seemed perfectly resigned to his will, and we have every reason to believe that she is now at rest. She was a daughter of James Brown, of the same county in which she resided. Sister Deeds was very much beloved by a large circle of friends and relatives, who are left to mourn her loss; but what is our loss is her gain. We sorrow not as those who have no hope. By this sudden stroke we are forcibly reminded of the uncertainty of life and the certainty of death. We should all take warning, therefore, and be ready for our change, for we know not when it shall come.

A. E. M.

Died, at Williamsport, Tenn., 12th May, 1853, Mrs. MARY A. SPEER, wife of Wm. S. Speer, in her 31st year. From her parents she inherited a frail and scrofulous constitution, which at last became a prey to dyspepsia and consumption. For thirteen months she suffered all the horrors of consumption, with a pa-

Digitized by Google

tience that would have honored the prophets, those "examples of suffering and of patience." She is gone to her rest and to her reward. A hungry child could not be more anxious to be received to its mother's bosom, than she to depart and be at home with the blessed. She lived, and suffered, and died with unostentateous, but deep and undoubted piety. There's another saint in glory—another mourner on earth. WM. S. SPEER.

On Lord's day, December 25th, about 4 o'clock P. M., our beloved Sister RAY, wife of Bro. James Ray, of Clarington, bid farewell to earth and time, leaving a husband, three or four children, and a large circle of brethren, sisters and friends, to mourn her loss. She "died in the Lord." May she "rest from her labors" and be crowned with immortality! J. J. M. DICKEY.

On the 7th of April, 1853, at the residence of her son-in-law, Major P. Bradley, Marshall county, Miss., Sister SARAH LEWIS, in the 76th year of her age. The deceased had been a member of the Baptist church some 28 years, when she left it and united with the Church of Christ at Paris, Tenn., in 1853. Having lived the life, she died the death of the righteous, in the full triumphs of faith in the Redeemer.

Died on the 21st of November, 1853, Mrs. MARY BENTLEY, mother of Elder A. Bentley, of Chagrin Falls, Ohio, in the 89th year of her age. She died in the hope of eternal life, which God has promised to the faithful.

Mrs. MARY ANN, consort of George W. Beesley, and daughter of Bro. T. J. Plummer, of Jacksonville, Ill., on the 8th of March, 1853, in her 24th year. Amiable in all the relations of life, she was one of the brightest ornaments of the Christian Church.

But a few days before her demise, she was called upon to behold the lifeless remains of her lovely little son, aged 1 year.

Her daughter also, of the same disease, (the flux,) in her 15th year, was laid in the silent grave, a few days after the death of her mother.

We sympathize much with our afflicted brother in his late bereavement. We trust his affliction may be sanctified to him, and that he may be finally united with those whom he so tenderly loved on earth, after he shall have served his generation according to the will of God.

Sister AMANDA YATES, aged about 23 years, on the 24th of December 1853, was suddenly called hence by a fatal accident. She had left her father's dwelling in blooming health, in company with her brother, to visit her sister, about four miles distant. While on the way the horse took fright, when she was thrown out of the buggy and dashed against a stump, and in a few minutes expired. The deceased had been a zealous and devoted member of the Christian Church for eight years, most of which time she had also been a faithful teacher of a Sunday School.

Shortly before her death she had been called to mourn the loss of an affectionate and Christian mother, and also of a beloved and pious sister, Mrs. SARAH ELLIOTT, who had died suddenly of a congestive fever. "Many are the afflictions of the righteous, but out of them all the Lord will deliver them."

On the 6th of October, Sister NANCY REBECCA HARDMAN, in her 43d year. She had been nearly twenty years a member of the Christian Church. Her constant endeavor through life was to adorn her Christian profession. So joyous was her death, that it may be truly said, that by her life and by her death Jesus Christ was magnified. A bereaved husband and three children are left to mourn their loss, but not as those who have no hope. "Precious in the sight of the Lord is the death of his saints." The late residence of the deceased was Petersburgh, Ohio.

Father WM. JAMES BOOTWRIGHT fell asleep in Jesus on the 2d December, in his 88th year, trusting fully in the Lord. He said often, and for sometime before his death, that he was not afraid to die—he was ready when he was called.

[Father Bootwright I have known for some 30 years. He was a good man, and an early advocate of the great cause of Reformation, having been amongst

Digitized by Google

the first in the city of Richmond to give his countenance and aid to this cause. His last end was peace. The Lord gave him a serene old age. He has seen his children's children, and peace on Israel.—A C.]

WASHINGTON, Ill., Feb. 13, 1854.

Fell asleep in Jesus, in the town of Washington, Ill., on Saturday the 11th of February, Elder R. B. M'CORCLE, in the 68th year of his age. He was the first convert in Tennessee, during the great revival which commenced at Cane Ridge. He became a Christian at the age of 13, and spent about 50 years as a public teacher of the gospel. He was remarkable, during his whole life, for piety and humility. Bro. M. was a brother of S. M. M'Corcle, who wrote in the Harbinger many years since, over the signature of "The Layman." In his death, his aged wife has lost an affectionate husband, his children a kind father, and the church a devoted elder. "Blessed are the dead that die in the Lord."

JOHN LINDSEY.

FRANKLIN COLLEGE, Tenn., March 8, 1854.

Sister CAROLINE M., relict of the late Elder John M. Barnes, died this morning at 5 o'clock. Our deceased sister, as is well known by her acquaintances in South Carolina, Alabama, Southern Kentucky and Tennessee, was much devoted to the Christian religion. She has left eight orphans, most of whom are orphans in deed. T. FANNING.

Elder DAVID R. GOOCH, of the Rock Spring congregation, Rutherford county, Tenn., died March 2d, 1854. Bro. Gooch has been, for many years, one of the most intelligent, pious, and firm Christians in Tennessee, and was, at his death, President of our State Co-Operation. He died as he had long lived—in the faith that salvation is through Jesus Christ and his appointments. T. F.

CLUBS ARE YET IN SEASON.

THE present edition of the Millennial Harbinger is much the largest ever issued. It can be furnished from the first number to new subscribers. We have enlarged it at much expense, and to all clubs, especially to large clubs, put it lower than the lowest price of any periodical in the United States, containing so much reading. It cannot be continued at these rates, only on the premises of a very large circulation. Several agents have sent us a hundred, and some more than a hundred subscribers. We can yet supply hundreds more. New clubs, in new localities, can be got up, we doubt not. We, therefore, again request those who appreciate its value, to get up new clubs in new localities, and those in the fields already partially supplied, still to continue their labors. We send gratis not a few, to those unable to pay any thing. Is there any *tract*, except those absolutely donated, cheaper than the Millennial Harbinger! Tract Societies can be supplied with 720 pages, octavo size, for one dollar, stitched and covered; that is, 12 numbers of 60 pages each. A. C.

POSTAGE.

THE Harbinger weighs under three ounces. The postage on each number, therefore, is one cent; but if paid strictly in advance, fifty per cent is deducted—making the amount 6 cents per annum. I am told that some postmasters are in the habit of charging 12 cents, and some as high as 24 cents per annum. Let no subscriber pay more than 6 cents. This is all that the law or any conscientious and intelligent postmaster will require. A. C.

Digitized by Google

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. IV.] BETHANY, VA., *MAY*, 1854. [No. V.

COLERIDGE AND REGENERATION.

I HAVE recently added to my library "the complete works of Samuel Taylor Coleridge, edited by Professor Shedd, in seven volumes. New York: Harper & Brothers—1853." Of course I have not read them all, nor any one volume of the seven, from cover to cover. We, now-a-days, read very few books from beginning to end. Some we read so far as to see through the whole volume. But there are some volumes so opaque, that Newton himself, with all his optics, dioptrics and catoptrics, could not see through them. But such is not the character of the volumes of this pre-eminent Christian philosopher, metaphysician, critic, lecturer and poet. Few men have equaled him in any one of these professions; none has excelled him; more probably, none has equaled him in them all.

Certainly he was not addicted to swear to the dictum of any master. He thought for himself. And while he felt like a man, he thought as a sage. He was not, by profession, a theologian; yet all the theologues of Britain did homage to his genius, and none dared to contend with him in equal combat. He has greatly sustained the sound doctrine of the English hierarchy, and made sad havoc of its errors and of its hierarchical pretensions. He has pierced Unitarianism under the fifth rib, as Abner smote Asahel, or as Ehud pierced Eglon, the King of Moab.

But in every prominent position assumed by us as a people, on account of which we have been calumniated by the sectarian press, he

Digitized by Google

not only sustains, but fortifies all our capital positions. I will make a few random quotations, as a sample

"Solely in consequence of our redemption," says he, "does the trinity become a doctrine, the belief of which as real, is commanded by our conscience. But to Christians it is commanded, and it is false candor in a Christian believing in original sin, and redemption therefrom, to admit that any man denying the Divinity of Jesus Christ, can be a Christian." (Vol. 5, p. 17.) No man, not even Mr. Coleridge, can justify the term "*trinity*," as a word belonging to the nomenclature of Bible Christianity. But understanding him to indicate the Father, and the Son, and the Holy Spirit, as equally and personally Divine—the last two as much as, or equal to, the first—we have always taught: and, therefore, the denial of the equal Divinity or Deity of "the Word incarnate," called Jesus the Christ, we regard, with him, as incompatible with the evangelical idea of a Christian.

A hint in passing, to the opponents of a new version, is given by Coleridge, when quoting 1 Cor. xv. 1: "Brethren, I declare to you the gospel, which I preached to you." "Why," says Coleridge, "should the obsolete, though faithful translation of Euangelion, be retained; why not 'good tidings?'" This was one of our sins, some thirty years ago, in correcting Macknight's version of the word gospel into good tidings, or glad tidings.

Mr. Coleridge (on p. 36, vol. 5) affirms that the plurality of personal subsistences, or the trinity, "is the only form in which an idea of God is possible, unless, indeed, it be a Spinosistic, or world God." "That reason," he adds, "could have discovered these Divine truths is one thing; that when discovered by revelation, it is capable of apprehending the beauty and excellence of the things revealed, is another. I may believe the latter, while I utterly reject the former." (p. 40.)

We find another grand point, very precious and much insisted on in our early labors, frequently enforced by Mr. Coleridge. The curse to Christianity in the textuary system of Sabbath sermons, made to order, is more than hinted at in the volumes of Coleridge. "One great error of textual divines, is their inadvertance to the dates, occasion, object, and circumstances at, and under which, the words were written or spoken." (p. 127.) This is a little matter, but of great value. But we must quote a very oracular saying of this great man. "He who sees a mouse, must be wilfully blind if he does not see an elephant." And especially, we add, a *church mouse*; for in my youthful days, it was a proverbial exponent of a very poor man, to say, that "he was as poor as a church mouse."

In speaking of the danger of going back to church precedents for

Digitized by Google

authority, he says: "The danger and mischief of going far back, lies in not going back far enough." "Alas," he says, "the ignorance of the essential distinction of a national clerisy, *the ecclesia*, from the Christian Church! The ecclesia [church] has been an eclipse to the intellect of both churchmen and sectarians, even from Elizabeth to the present day, A. D. 1833."

When speaking of Jeremy Taylor, one of the brightest stars in the hierarchical heavens, he quotes him saying: "For episcopacy relies not upon the authority of Fathers and Councils, but upon Scripture, upon the institution of Christ, or the institution of the Apostles, upon an universal tradition and a universal practice, not upon the words or opinions of the doctors: it has as great a testimony as Scripture itself hath." On this bold relief argument for English episcopacy, Coleridge remarks:

"We must make allowance for the intoxication of recent triumph and final victory over a triumphing and victorious enemy; or who but would start back at the aweless temerity of this assertion? Not to mention the evasion; for whoever denied the historical fact, or the Scriptural occurrence of the word expressing the fact, namely, *episcopi, episcopatus?* What was questioned by the opponents was—1. Who and what these *episcopi* were; whether essentially different from the presbyter, or a presbyter by kind in his own *ecclesia*, and a president or chairman by accident in a synod of presbyters. 2. That whatever the *episcopi* of the Apostolic times were, yet were they prelates, lordly diocesans; were they such as the Bishops of the Church of England? Was there Scripture authority for Archbishops? 3. That the establishment of Bishops by the Apostle Paul being granted (as who can deny it?)—yet was this done *jure Apostolico* for the universal church in all places and ages; or only as expedient for that time and under those circumstances; by Paul not as an Apostle, but as the head and founder of those particular churches, and so entitled to determine their bye-laws?"

This is excellent, because it is true—divinely true. It gives me pleasure to hear a voice of so much volume, pouring forth on the Island of Great Britain, in the ears of its Bishops, its Lordly Prelates and Archbishops, the honest truth, and that, too, on the text of Jeremy Taylor, its beau ideal of Episcopal grace and dignity—that our Bishops all over the West—that is, the *elders* of our churches, or presbyters, more learnedly—are severally and collectively, by Heaven's own institution, *being honest, faithful, and able men*, just as high functionaries of Almighty God and of our Lord Jesus Christ, as was Jeremy Taylor, or as are the Archbishops of York and Canterbury! This used to be called "Campbellism," some thirty years ago, but it is Coleridgism in Great Britain; and, better still, it is Paulism. Nay, it is Christ's own institution. This view, so reprobate and reprehen-

Digitized by Google

sible in the eyes of all the *little would-be great* ecclesiastic dignitaries, from the class-leader up to Bishop Asbury, or any other dignitary in Protestantism, domestic or foreign, is the only scriptural view; and that being so, on what basis stand Roman, English, and American Bishops! Mr. Coleridge, than whom, they say, there was no greater sage, philosopher, or any thing else, indeed, ever born of Anglo-Saxon blood, has, we hope, set some of their minds agog, and free from all that is yet Papal in Protestantdom.

But to proceed—

These positions of Coleridge, and many more of the same family, more than thirty years ago, in this latitude, in the days of the Christian Baptist, were called our heresies. But a rose, under any other name, just smells as sweet. They are the rudimental truths of Christianity, and will as certainly pervade Christian society as the Bible came from God.

Concerning infant baptism, he says: "It is too plain to be denied, that the belief of the strict necessity of infant baptism, and the absolute universality of the practice, did not commence till the dogma of original guilt had begun to despotize in the church; while that remained uncertain and sporadic, infant baptism was so too; some did it—*many did not.* But as soon as original sin, in the sense of actual guilt, became the popular creed, then all did it."

This is the true historical origin of infant baptism, or, rather, infant immersion; for infant sprinkling was an after-thought, generations intervening between the dates of the first infant immersion and the first infant aspersion or sprinkling. In his Aids to Reflection, our author very modestly says: "There exists no sufficient proof that infant baptism was the practice of the apostolic age." Of course, then, he and all that do tolerate or practice it, do it without any "sufficient proof." What, then, authorizes it, but *insufficient proof!*

How, then, came it into such high reputation? Under what attractive form did it captivate the intellect, the will, the affections; in one word, *the hearts* of the people? I say again, *the hearts* of the people. Paternal, especially *maternal* affection, had much to do in this institution. But under what aspect? In other words, whence came its mystic, its magic power? On the solution of this problem, or in the answer to this question, not only hangs the destiny of infant baptism, but the import and character of evangelical regeneration. But we shall farther hear the Magnus Apollo of the philosophy and theology of the English hierarchy, in the first half of the nineteenth century.

On the flesh and spirit birth, as read in the 3d chapter of John, the great philosopher proceeds thus cautiously:

Digitized by Google

"The opposites here are flesh and Spirit: this in relation to Christ, that in relation to the world; and these two opposites are connected by the middle term, birth, which is of course common to both. But for the same reason, as in the instance last mentioned, the interpretation of the common term is to be ascertained from its known sense, in the more familiar connection—birth, namely, in relation to our natural life and to the organized body, by which we belong to the present world. Whatever the word signifies in this connection, the same essentially in kind, though not in dignity and value, must be its signification in the other. How else could it be (what yet in this text it undeniably is.) the *punctum indifferens*, or *nota communis* of the *thesis*, flesh or the world and the *antithesis* Spirit or Christ?* We might, therefore, upon the supposition of a writer having been speaking of river-water in distinction from rain-water, as rationally pretend that in the latter phrase, the term water was to be understood metaphorically, as that the word birth, is a metaphor, and means only so and so in the gospel according to St. John.

"There is, I am aware, a numerous and powerful party in our church, so numerous and powerful as not seldom to be entitled *the* church, who hold and publicly teach, that 'regeneration is only baptism.' Nay, the writer of the article on the lives of Scott and Newton, in our ablest and most respectable Review, is but one among many who do not hesitate to brand the contrary opinion as heterodoxy, and schismatical superstition.† I trust that I think as seriously as most men of the evil of schism; but with every disposition to pay the utmost deference to an acknowledged majority, including, it is said, a very large proportion of the present dignitaries of our church, I can not but think it a sufficient reply, that if regeneration means baptism, baptism must mean regeneration; and this, too, as Christ himself has declared, a regeneration in the Spirit. Now, I would ask these divines this simple question: Do they believingly suppose a spiritual regenerative power and agency inhering in or accompanying the sprinkling of a few drops of water on an infant's face? They cannot evade the question by saying that baptism is a type or sign. For this would be to supplant their own assertion, that regeneration means baptism, by the contradictory admission, that regeneration is the *significatum*, of which baptism is the significant. Unless, indeed, they would incur the absurdity of saying, that regeneration is a type of regeneration, and baptism a type of itself—or that baptism only means baptism! And this, indeed, is the plain consequence to which they might be driven, should they answer the above question in the negative.

"But if their answer be, 'Yes! we do suppose and believe this efficiency in the baptismal act,' I have not another word to say. Only, perhaps, I might be permitted to express a hope that, for consistency's sake, they would speak less slitingly of the insufflation, and extreme unction, used in the Romish church; notwithstanding the not easily to be answered arguments of our Christian Mercury, the all-eloquent

* In the extract, "punctum indifferens"—i. e., the ordinary or common point of the proposition, is *flesh* or the *world*, and the antithesis is *spirit* or *Christ*.—A. C.

† See Quarterly Review, vol. xxxi. p. 26.—Ed.

Digitized by Google

Jeremy Taylor, respecting the latter,—'which, since it is used when the man is above half dead, when he can exercise no act of understanding, it must needs be nothing. For no rational man can think, that any ceremony can make a spiritual change without a spiritual act of him that is to be changed; nor that it can work by way of nature, or by charm, but morally and after the manner of reasonable creatures.' "*

With this profound note every sound thinker must acquiesce. And, therefore, there is a *spiritual regeneration* independent of, and antecedent to, any water birth or water regeneration. Man must be *begotten* by the Spirit, before he can be *born* of water and of the Spirit, in order to his introduction into the kingdom, or reign, of Jesus Christ.

But we must take one step beyond the reasoning of the great philosopher, in order to a proper and complete intelligence of this very pregnant oracle of the great Teacher—the Messiah. A prefatory remark is here indispensable, and that is, *no person can be born of two parents in the same sense.* No one can be born of two mothers. But he may be born of one mother and one father. Hence the Saviour, when speaking of a person as being born of two parents—*water* and *Spirit*—must, in all the proprieties of analogy, simile or parable, regard the one as the father and the other as the mother. Now the water—the *hudoor*—and the Spirit—the *pneuma*—in Greek being both *neuter*—that is, neither male nor female—nothing can be argued from gender or sex. The propriety of speech, therefore, places the *water* first. It is never born of the Spirit and of water, but born of water and the Spirit. It is the Spirit that quickens, or begets, and the water that brings forth in all nature. The sun, the moon, the stars, may beget, but not one of them brings forth a single animal or vegetable creature. Water, in nature, is the mother of every living thing.

---

* Though with me, there is no evidence tantamount, much less paramount, to reason, pure reason, when enlightened and guided by revelation; yet to have the assent and the consent of such a mind as that of Coleridge—the paragon of orthodox reason and faith, in English, and Scotch, and American esteem—to our capital positions, in our advocacy of the faith once delivered to the saints, and of the Christian positive institutions of faith and worship, is a gratification which cannot be increased, so far as human testimony is competent, by the assent of any modern Christian and philosopher known to me, in his works or in his reputation.

His testimony is the more valuable to us from his position, having been a member of a different community, and, while retained in it, sapping and mining its defection and erroneous positions. I would more emphatically press upon the attention of all the advocates of infant baptism, the concluding period of the preceding extract: *"For no rational man can think that any ceremony can make a spiritual change, without a spiritual act of him that is to be changed."* What can any Pedobaptist say to this! *Can any consecrated portion of water, much or little, however solemnly applied to an unconscious babe, change its spiritual state?* Admit that, and you may believe all the mummery of the papacy, or any thing as extreme as "extreme unction" itself.—A. C.

Digitized by Google

God so ordained before the foundation of this world, in his own ideal programme of all terrestrial life.

Light is the first born of heaven, and occupied the first day of the creation week. Water, and the aerial expanse called the firmament, occupied the second day. The third day gave birth to the earth, and it, too, the mother of us all, was born of water and the Spirit. Instead of the water rising out of the earth at the bidding of God, the earth rose out of the water. Half the days and half the eras of creation are past, and yet not an organized creature, animal or vegetable, in all our material world. The fourth day gave birth to vegetable life—this was the era of plants, or of organic life in its lowest forms. Then, on the fourth day, the fires of heaven were kindled—the sun, moon and stars, became the feeders and sustainers of all earth's vegetable forms of life. And on the fifth day, the waters under the firmament were in travail, and the air, and the water, and the earth, combined instrumentalities, at the bidding or word of God, were tenanted with all the existent forms of animal life. But on the sixth day, the earth travailed and man was born. He died figuratively the same day, and God raised out of him a woman. He awoke and saluted his second person, whose name was LIFE. Creation ceased. The first and second persons of humanity were united in holy wedlock, and a third person was born. Triune humanity is now perfect and complete in three distinct personalities. And here begin and terminate all the personalities and relations of human kind. God is thus early typically, in one nature, and three personalities, revealed in his own child, Adam, and Eve his wife, and in their offspring. The church of man first, God incarnate; the church of Christ second, the temple of the Holy Spirit. The drama of redemption was thus bodied forth, and the Lamb slain from the foundation of the world. Such is the text on which the whole Bible is one life-inspiring, spirit-reviving, man-transforming sermon. Its last page, ere the blue heavens were spread abroad, or the foundations of the earth were laid, was stereotyped in heaven. Known to God are all his works from the foundation of the world.

From these land-marks, like the mariner's cardinal points, we navigate the oceans of philosophy and science, sometimes falsely so called. We see, as in a sunbeam, where Nicodemus the first, and Nicodemus the last, are stranded. The Spirit of God—the Holy Spirit—of wisdom and of revelation, quickens, or makes alive, the soul dead in trespasses and in sins. This it does *by its breath*. As God himself animated Adam by an afflatus, or breathing into him life from himself, so the Holy Spirit, by his breath, quickens our souls. But his breath is not mere air. It is his *word*—air made potent in

Digitized by Google

significant articulations, that carry images of heaven's love into our spirits, and quicken them into a new life, divine and potent over the flesh—the animal life, the animal death, and the devouring grave.

We thank the great Coleridge for what he has done, and regret that he has left any thing undone, in his bold relief enunciations on this most capital theme of evangelical regeneration. The Church of England, even in the hands of her great exponent doctors—her Donnes, her Taylors, her Sherlocks, her Leightons, stars of the first magnitude, but only stars in a mirky night and in a cloudy sky, are not the truthful and infallible exponents of Original Christianity. Had they been, they could not have sucked the paps of a politico-ecclesiastic hierarchy. They compromised too much, and truckled too much, to acts of Parliament and a prelatical Romanism, anglicised and popularized by acts of mere toleration. Nicodemus-like, they came to Jesus at night, and complimented him too much in the style of the Jewish Rabbi. Neither the Lutheran nor the Calvinian reformation restored Christianity. They much reformed the papacy and lowered the prelacy, but they did not enthrone, in bold relief, the chief Apostles, Peter and Paul. They were great men, and good men, and world's benefactors, but they stood on the lower rounds of Jacob's ladder.

Regeneration they taught; but unless they regarded infant affusion as spiritual regeneration, they had low conceptions of Christ's spiritual kingdom—just as low conceptions as our contemporary Episcopal Methodists or Presbyterian Calvinists, who still regenerate infants so far by water alone, as to declare them members of Christ's Church, without knowledge, without faith, and without Christian baptism. Pagan and papal sprinklings of holy water, ablutions or lustrations, in the name of the trinity, are, with them, a convenient and suitable regeneration, in order to a name and a place in the spiritual kingdom of Jesus Christ; who said that no one could come to him unless drawn to him by the appreciation of his Father's love. They emphatically, so far as practicable, besprinkle, or dip in the font, infants *in* the name of the "Trinity," and thus regenerate them, and enroll them as the living members of Christ's mystical body. To the eternal disgrace of the nineteenth century, these papal ablutions and holy lustrations are perpetrated in open day, in Protestant England and in Protestant America!! "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph!" Oh! for a second Luther, to lash the pretended Protestantism of the false Protestants of the year of grace eighteen hundred and forty-four!!

And yet, such men as these have the assurance to scandalize us

Digitized by Google

from their sacred desks, and their editorial chairs, by wickedly, and with apparent malice prepense, imputing to us "*water* regeneration!" Oh, shame where is thy blush! While our thousand pulpits with one voice, from Dan to Beersheba, proclaim faith and repentance, the fruit of the Holy Spirit in the heart, as indispensable preliminaries to Christian immersion—to admission into the visible fold of Jesus Christ!!

Their theory of spiritual regeneration is greatly at fault. This is the most plausible and charitable excuse which the most cultivated and enlarged Christian benevolence or sympathy can entertain in their behalf. They have a Dr. Gill, or some other prosing, metaphysically erratic genius, with his continent of mud commentaries spread over the Holy Writ of Heaven's own ambassadors, insulating their souls on a Sybil tripod, listening to the mystery of a naked spirit incubating a naked spirit, until it is hatched into a new spirit, without one ray of evangelical light beaming, through faith, from the Sun of Righteousness, upon its inherent darkness and torpidity. These are the little or the great oracles, as any one pleases to think of them, which are transformed into Western Watchmen and Eastern Recorders, and who oppose every effort to shed light upon the Book of Life beyond their own contracted vision. So cowardly, too, and so fearful of public exposition, that they would not jeopardize their standing with their party, by the insertion of such an article as this upon their columns, or enter into a discussion with us on the merits of their and our positions on these most fundamental matters. We have called upon them time and again, but they dare not consent to allow their readers to read one such article as this, lest, perchance, they should see the nakedness of the sand on which they stand.

But the light cannot be forever shut out. We know that it is working in some sanctified, vigorous minds, and effectually working in some high places, not known as sympathising with us.

The capital doctrine of Spiritual regeneration is of vital importance, not as a theory, but as a living, active, efficient principle or doctrine of Christ. We have long since learned and taught that it is "the Spirit that quickens—that the flesh profits nothing." But it is not by naked impact of Spirit upon spirit, as in shaking hands or grasping an arm. It is, as the great John Owen affirmed, "grace veiled in words, that by the ear of faith awakens the conscience, captivates the heart, and melts it into an holy acquiescence with the philanthropy of God our Saviour."*

* I do not quote his words, for it is more than a quarter of a century since I read them, but I give the substance.

Digitized by Google

We have a second and a third edition of the Baptists, greatly enlarged and improved, within my own recollections. But there are many would-be pillars, that glory in their antique shape, in their quaint technicalities, and in their spiritual allegories, once so fashionable all over the valley of the Mississippi.

It is, indeed, a pregnant truth that the great Teacher so fully uttered to the ruler of the Jews, and one which is yet in season amongst the Rabbis. The water is placed first by himself, but it is only so as the *mother*. The Spirit quickens. Neither flesh nor water imparts spiritual life. Water is but for the *washing* of regeneration, and not *regeneration* itself. The Spirit testifies to our spirits the love of God manifested in the gift of his Son. This testimony is first heard, then believed, then obeyed. "Faith comes from hearing," hearing comes from speaking, and speaking from God. Now, as Holy Scripture no where teaches that a sinner is regenerated before he hears the word, certain theorists are greatly perplexed in giving a rational view of the new birth. Some have, by the influence of a false philosophy, imagined that a man is first regenerated and then believes. Of course he is, in that view, for sometime, long or short, a regenerated unbeliever. No matter it be for a moment. If for a moment, it might be for an hour, a year, or a series of years. The thing is evangelically and philosophically impossible. Regeneration, then, is the fruit of faith, not the cause of it. If we can receive or believe the testimony of men, why not receive or believe the testimony of God? It is again affirmed, that "the heart is purified by faith." A pure heart, or a new heart, before faith, is inconceivable to a sound, intelligent mind. These questions have long since been disposed of to the satisfaction of myriads of Baptists, Pedobaptists, and Christians.

We have often wondered at the large space occupied in the theologies of this generation, on the subject of regeneration, faith, repentance and baptism. Παλιγγενεσια, translated regeneration, occurs but twice in all the Christian Scriptures; and applied, once to an *era*, and not to a person, and then it is only in reference to a washing. When we find a word so common in modern theology as to occur almost in every sermon, and only once in all the Inspired Scriptures, I think we may safely conclude that this cometh of the flesh, and not of the Spirit. It is of the schools, and not of the Apostles.

But for the demands of our new readers, of which we have a very considerable number, we should not have deemed it important or expedient to have said this much on the subject at this time.

In tracing the mind of this great oracle of science and of learning, as developed in his masterly touches on all the great ecclesiastical questions of his day, and especially in his allusions to the constitu

Digitized by Google

tion and characteristics of the English hierarchy, I find much to admire, and little to regret. Still, his conceptions of the true genius and spirituality of Christ's Kingdom, are not exactly equal to himself in matters of general science and philosophy. Indeed, I rather wonder at the amplitude of his horizon on the spirituality of Christ's Kingdom or Church, located, as he was, in the communion of such a politico-ecclesiastic establishment, into which the world, with so little compromise, has so freely entered.

In his apology for authorized and set forms of liturgy, his allusions to the Lord's prayer, as a form so popular in that institution, indicates, for him, a singular inadvertance. "The Lord's prayer," or at least the Disciples' prayer, given to them in harmony with their first mission, by the Lord himself, was merely adapted to the condition of things then existing. It was antecedent to the Christian dispensation. Any Jew might have offered it in its full significance. There is no mediation named or alluded to in it. The Kingdom, or Reign of Christ, was not then come. Jesus was neither, as yet, Priest or King. He could not be a Priest while on earth. He was merely a *Prophet*. Born to be a King, but not a King on earth; born to be a High Priest, but not till he entered heaven. He preached the *coming reign*, and he commissioned his Apostles to announce it, and to pray for it.

It is not, then, a *Christian* prayer in matter, in form, or in spirit. No mediator, no intercession, is alluded to in it. It is to me surpassing strange, that Jeremy Taylor and all the clergy in that church, even to this day, use the Lord's prayer so superstitiously and so unintelligently, as though the Kingdom or Reign of Christ had not commenced, and as though it was an expression of the Christian faith, as now announced since his coronation in heaven. It caps the climax of the tyranny of opinion over faith, to see such a man as Bishop Taylor, and all the Bench of his day and since, still praying for the commencement of the spiritual reign of Christ, 1800 years after Jesus sat down upon his Father's throne as Lord and Christ—exalted a Prince and a Saviour, to legislate, judge, and reign over all the empires of the universe, celestial and terrestrial; and that, too, till he shall raise all the dead, judge the world, and restore all things. The almost superstitious regard of England and Rome for the "Lord's prayer," as they call it, as a formula for the Christian worship, has always humbled my opinion of their perspicacity, or mental independence.

But while I note these exceptions to the critique of Coleridge on Taylor, and could note some others equally exceptionable, I must acknowledge my indebtedness to him for his able and merited exposure of the frailties and aberrations disclosed by him in the theories

Digitized by Google

and reasonings of that greatest of Episcopal Prelates, as I was formerly accustomed to regard him. I was not aware of Taylor's squintings to Pelagianism, and of his gloss on the water of baptism, as indicating "the effect of the Spirit;" or of his allusion to the promise of the Holy Spirit to us and to our children, as a proof that "baptism belongs to infants," which Coleridge calls rank enthusiasm; or that Taylor's "private opinions were favorable to Socinianism;" or that, "if Adam had not fallen, Christ would have still been necessary, though, perhaps, not by incarnation;" and still less of Taylor's "cravings for some morsels out of the alms basket of all external events, in order to prove to himself his own immortality;" and "with grief and shame I tell it," says Coleridge, "became evidence and authority in Irish stories of ghosts, apparitions and witchcraft," which ultimated in bringing Bishop Jeremy Taylor forward as an examiner, judge and witness, in an Irish apparition case.

It would be long to tell, and not worth telling, the many and rather fantastic aberrations of this greatest of English Prelates. I am more than ashamed to have the climax consummated by the declaration of Coleridge, his great admirer, to the following effect, and in these identical words: "If his treatise of repentance contain Bishop Taylor's habitual and final convictions, I am persuaded that in some form or other he believed in purgatory." (p. 210, vol. v.) Coleridge adds: "In fact, dreams and apparitions may have been the pretexts, and the immediate addition of power and wealth, which the belief entailed on the priesthood, may have been their means for patronising it."

So much for one of the greatest of the great men of the English hierarchy, who, though the son of a barber, born in 1613, at Cambridge. From Cain's College he became chaplain to Archbishop Laud, afterwards to Charles I. At the Restoration he was made Bishop of Down and Connor, ultimately holding the See of Dromore, in the North of Ireland, and died at the age of 64 years.

If history be philosophy teaching by example, biography, and especially the biography of men who, in church or state, have clambered up the steeps of human greatness, and filled the loftiest niche in Fame's proud temple, is no less so. Every community in its infancy or minority, is more apt to blunder, or aberrate from the rectilineal course of truth, virtue and honor, than those of more age and experience. Few that have attentively observed men and things for even a quarter of a century, have not had occasion to remark that some members, in all communities, are erratic, ultra, and unsafe. We have been as fortunate, I presume to say, as any of our contemporaries. And although our competitors have sometimes not only cherished the disposition, but have found some favorable crisis, or aberration in our

Digitized by Google

ranks, to speak reproachfully of individuals amongst us, or of injudicious action in reference to particular cases, we, not in self-justification, nor by invidious comparisons with our contemporaries, have ample data to confront the most ambitious, ostentatious, and aristocratic Church of England, whether at home or in other countries, even in the ranks of her greatest and most oracular men, of high education, rank and office, with aberrations, assumptions and presumptions, at least equal, if not superior, in weakness, folly and extravagance, to any thing they can truthfully name in the history of our common and less educated men, in all their assumptions, presumptions and aberrations, whether called Methodists, Baptists, or Reformers. If Coleridge, who, while he could not wholly disconnect himself from the by-law-established English hierarchy, could scale the heights of Parnassus, sacred to Apollo and the Muses, expose the sophistry of the pantheists, the spiritualists, the materialists, of every school, from the emanations of a Plato, through the three academies—the Old, the Middle, and the New—down to the Socinian, Arian, and Unitarian hypotheses, of a human or angelic mediator between God and man, could, with all perspicacity, patience and candor, show off in true color and proportion the frailties, the blunders, the incoherencies, the palpable errors of England's most sainted fathers, in her splendidly endowed churches, educated and consecrated deacons, presbyters and prelates, with her thirty-nine articles; and this, too, without any justifiable offense to any of the orders, ranks or dignities, literary, philosophical or ecclesiastic, may we not be permitted, in this our day and country, to remonstrate, expostulate, and persuade, in accordance with the positions, attitudes, and actions of the oracles and standard-bearers at the heads of the broken legions of the great army of the true faith, now occupying, in hostile attitude to each other, the whole area of the Christian fold?

I must confess, that the more I commune with my Bible and the great men in all the folds of the manifold flock of Christ, now extant, the more my soul is enlarged, and elevated, and encouraged in the great work we have on hands. All our capital points, on which we plead the conversion of the world, the union of the church, and the destruction of all false philosophies and false theologies, by starving them out, by letting them alone, and preaching and teaching Christ as preached and taught in the Four Gospels and Acts of Apostles, are sustained, approved, and commended by the letter and the spirit of such men as Luther and Coleridge, as Sherlock and Hooker, Fuller, Hall and Bunyan; and even the somewhat fanatical Edward Irving, George Whitfield, and John Wesley. True, some two or three of these began in the spirit and ended in the flesh. Still, they rolled

Digitized by Google

the stone away from the sepulchre in which the papists had buried our Lord and sat on it, in mixed emotions and with perturbed imaginations. But here we must lay down our pen for the present, and attend to other duties. A. C.

FALSE ISSUES—THE REIGN OF HEAVEN.

The cause we plead with our contemporaries has, in not one instance from its commencement till now, been met by any writer whatever, on a true issue. The cry of "water regeneration," "all letter and no Spirit," or some heresy, has been encored from Dan to Beersheba, from New York to New Orleans, from Massachusetts bay to Oregon. It has crossed the Atlantic, and gone, for aught I know, to Australia, and got round to San Francisco! Why is it that our opponents have countenanced, aided and abetted this lying spirit?

We challenge any man, Baptist or Pedobaptist, Protestant or Papist, to meet us on a *true* issue. Does not this fact of false issues, prove the strength of our cause and the weakness of its opponents? We challenge any man, of any creed, to meet us on a true issue!

There is not a sectarian editor on the continent, of whom I know any thing, that would presume to meet us, face to face, or paragraph to paragraph, *on his own pages*, with the guaranty that we would give to him line for line, and paragraph for paragraph, on our pages. If there be any such one, we will thank him for his name, and meet him, face to face, or on paper, with line for line and page for page. They, indeed, give us the vantage ground without willing it—without intending it. Do they feel the full assurance of understanding? Then let them show it, and cease to defame, by the machinery of false issues and slanderous imputations. Let them speak out like men, or be silent as the dead.

Is there, in the whole rank and file of the antagonist press, a single editor that has written an essay on the birth-day of the Christian Institution? I will thank him, or any one else, for his name and a copy of the document he has written. If he cannot do this, will he please to inform us where we may find a copy of it?

To begin at the beginning, amongst religionists, is the most unfashionable course in the age we live in.

The true history of any thing usually begins at the beginning. Moses began at the beginning. Matthew, Mark, Luke and John be-

Digitized by Google

gan at the beginning of Christianity in their respective works. And why should not we follow such illustrious examples?*

But when did Christianity begin? Aye, this is the grand question. Protestants have not fully considered it. They can tell you when and where the Church of England began, in the days of Henry the Eighth. They can tell you when the English Church of Ireland, with its four Archbishops and its eighteen Bishops, began. They can tell you when the Church of Scotland began, with its presbyteries and synods. They can tell you when Andrew Melville arrived in Scotland from Geneva, in 1574, and in 1592 planted the Presbyterian polity, which did not immediately luxuriate in that rocky soil; for Charles the Second, on his restoration, re-established Episcopacy in Scotland, which, after the abdication of James the Second, was ratified by act of Parliament. Presbyterianism, only so late as A. D. 1690, became the predominant religion of Scotland.

But we again ask, *When did Christianity begin?* Is it old as Adam? As Abraham? As Moses? As Elijah? As John the Baptist? As the birth, the death, or the resurrection of Jesus Christ? How do you answer, Christian reader?

Millions of Christians respond, *It began with the Christian era!!* We emphatically say, NO. It began not with the birth of its founder, nor with the birth of John the Baptist. We saw half the Baptist ministers in good Old Virginia, in A. D. 1824, and a year earlier in Kentucky, with many Presbyterians, too, that heard it announced, rather astounded to hear us affirm that John the Baptist was not a Christian any more than Abraham, Isaac or Jacob. What! said they, *John the Baptist not a Christian!!* No, not even John the Immerser. Why, sir, we are *Baptists*, and believe that John the forerunner was a BAPTIST!

---

* Writers on the Greek papacy, date its origin from the Henoticon granted by the Emperor Zeno, A. D. 482. We say the GREEK *papacy*, for such is its true name. *Papa* was the common Greek name of all its clergy, because they had just as many *popes* as preachers. No one preacher was *the* pope. They were *all* popes. The Eastern half of ancient Christendom had many popes, and a succession of *patriarchs* more venerable than popes. The Eastern and Western schisms were partially healed for a while, A. D. 519, but finally separated in A. D. 1054. Then the present Greek *patriarchy* and the present Roman *papacy*, began in all their pomp and pride, and mutual contumacy, and so continue to this day. Hence, any honest Greek or Papist, in writing a history of the great schism between the East and the West, commences with A. D. 1054.

The Roman church never was, nor is, nor will hereafter be, the *mother* church. Proofs of this fact, internal and external, are as numerous as all the official names in either of these establishments—monuments as indestructible as Rome or Constantinople; rather as the everlasting hills, from which their benedictions were pronounced, and their maledictions fulminated against each other and the rest of mankind. *Pappas* or *Pappa*, will itself tell the tale of their respective antiquity, so long as the present records of them are perpetuated.

Digitized by Google

He was, indeed, *the Baptist*, but not *a* Baptist. He never had a successor nor a coadjutor in office. His was only "*the baptism of John.*" He was born to decrease, not to increase! Jesus Christ himself was not *a* Baptist, though immersed by John; for the Saviour never baptized any one.

While writing the periodical called "The Christian Baptist," we terrified more than half the Baptists that read it, in affirming that there could have been no *Christian* baptism before the reign of Christ began; and that, therefore, although the baptism of John was from heaven, it was not from Jesus the Christ. It was, indeed, from God the Father, and for the introduction of his Son. And with that it ceased.

Jesus, after his resurrection, and before his ascension, gave a commission concerning the preaching of his gospel, and instituted his baptism, *but into a new faith, not then consummated.* Hence, they were not to administer it *till he obtained the throne.* "All authority in heaven and on earth" was given to him, but not till inaugurated. He went to heaven "to receive a kingdom," of which John had prophesied; which he himself, and seventy heralds, had often announced as *coming*—of course not then come.

Christianity, neither in its doctrine nor in its institutions; neither in its faith nor in its practice, was instituted during the life of Christ. *There was not a Christian Church on earth till Jesus Christ was crowned in heaven Lord of all.* This annunciation, many years since, became the head and front of our offending, and of our causing thousands of good Baptists, and many good preachers to stumble at our preaching, and to charge us with heresy—dangerous and ruinous heresy. So read some of their decrees, unrepealed even to this day. These documents are now materials of history, which cannot be effaced nor forgotten.

Still the question, *When did the Christian Church begin?* is not yet satisfactorily decided by very many professors. We presume to answer it thus: Christianity could not have begun with the birth, life, death, resurrection, or even with the ascension of Jesus Christ into heaven. These all are but a portion of the sublime materials of Christianity, and not the whole of them. Indeed, the only topic of discussion, of preaching and teaching, during the whole life and public ministry of the Messiah, was his *coming reign* or kingdom. And, stronger than all, and most irresistibly evident, he told them explicitly that he must ascend to heaven "*to receive the kingdom,*" or the government of the universe.

And did he not give to Peter "the keys," to open and to announce the good news in Jerusalem that his coronation had been consummated in heaven!!

Digitized by Google

This is one of the most splendid and sublime facts in the annals of creation or redemption. And until announced and accredited on earth, no one could be baptized into his name, as "Lord of lords, and King of kings." Thts, then, is now, and was, and will ever be, the consummating fact in the annals of redemption, and in the proclamation of the original gospel of his kingdom in this world. This, therefore, became one, and a prominent one, of the issues formed in the present efforts to restore the preaching and teaching of the Christian institution. Concede this point, and how stand the Old Baptist rehearsals of their Christian experience, instead of confessing their faith, before baptism? And how stand the old Pedobaptists and their pseudo circumcision substitute of infant affusion!

Many of the Baptists now concede it, but all, for a time, opposed, and many still oppose it; but some ring-streaked, speckled and spotted amongst them, choose rather to war against us under the pseudo charge of "*water regeneration*," which is wholly a figment, hatched in their own brains, and nestled in the cradle of a stinted sectarian pride. But we care not for it on our own account, but on their account, and on account of the great moral force which is lost to the cause of a true and real spiritual reformation amongst men. But if we can learn any thing from the pages of ecclesiastical blunders, the day is not very remote when their duteous sons will sincerely wish that their fathers had been more wise.

There is not a man amongst them that more fully believes in the person or the mission, or in the convincing, sanctifying, and consoling influences of the Holy Spirit, as the great Missionary of the Godhead, since the King, Messiah, ascended to his throne and sent him down to the first national assembly in Jerusalem, after his coronation. It was then and there that the Christian Church began; not in Bethlehem, Nazareth, or Samaria; but in Jerusalem—*the city of the great King*.

This, indeed, is not the only topic in debate between us, but it is that on which all other issues hang. As to orthodoxy, though, indeed, we care little for the hackneyed cant of orthodoxy, we could make as large a show-board over our synagogues as any of them, with whom (baptism aside) they could most unscrupulously commune. I am glad to see, however, that Biblical literature is annually rising in Baptist esteem; and that both in England and in this country, many distinguished men, under its elevating and soul-enlarging power, are growing up to a stature of Christian faith and knowledge which, a few years ago, would have secured to them the reprobation now so liberally, by some of them, vouchsafed to us.

We may, some of these days, furnish a few specimens of Baptist

Digitized by Google

growth, which is an honor to the denomination, though I know some of the *would-be*—the Simon Pures in New York, Philadelphia, St. Louis and elsewhere, would denounce them, were they called "*reformers:*" as having apostatized from the faith formally delivered to the Baptists, by some who have not long since passed over the Jordan, and whom, therefore, we shall not now name.

We would neither exaggerate nor underrate the real differences that exist amongst immersionists. But as to *their* doxy or *our* doxy, so far as they are doxies, let them be doxies. We desire that the true issues, with regard to either faith or practice, were fairly stated in all allusions and references to our particular lines and precincts. We abjure all vituperation, misrepresentation, and exaggeration. We are catholic in our aims, in our feelings, in our faith, and in our religious observances. There is not amongst us, as a people, an institution nor a fact in faith nor hope—not a Divine precept nor a promise—not a church observance on the Lord's day, that is not conceded, by all Protestant Christendom, to be part and parcel of Christ's institution, as it was in the beginning, is now, and should ever be, in the Christian Church. Matters purely speculative, called *opinions*, that militate not against any fact, precept, promise, or ordinance of the great Lawgiver, are, we assume, legally, rightfully, and evangelically matters of Christian forbearance and Christian courtesy.

The three great evils of schism are—first, casting the good out of the church; second, retaining the bad in the church; and third, confirming, if not creating, infidelity in the world. Minor evils there are, but they are greatly diminished in comparison with the three mentioned. The best men I ever knew have been cast out of self-styled orthodox churches, for presuming to reform abuses, which were acknowledged, but winked at from worldly motives. Even vile men have been cherished in their known immoralities, because orthodox in theory and reputable in the world. Sceptics and shrewd observers are as sensible in these matters, and as well informed, as those within the communion, and, therefore, despise the hypocrisy, or the worldly policy, which sacrifices truth and religion from motives of human prudence or sinister partialities.

But we seem to have forgotten our proposed theme—the origin of the Christian Church. *When*, *where*, and *by whom*, did it begin? We have, indeed, already alluded to it. But we have had so much of the rubbish of tradition, and so much of the Pharisaic spirit of assumed orthodoxy to wrestle with, that we have not done it justice, nor exegetically developed it.

We, therefore, strongly affirm that *the coronation of the* WORD INCARNATE, *by God the Father, in the presence of all the angels in heaven,*

Digitized by Google

immediately on his ascension and entrance into the immediate presence of the God and Father of our Lord Jesus, the Christ, was the last act antecedent to the New Government of the Universe. With this act THE THEOCRACY CEASED. *The angels, authorities, principalities, and powers of the universe, were subjected to Emmanuel, and commanded to obey him. The Holy Spirit was not given to him, as it had been to consecrate him for the Mediatorship, but is now given to him, to dispense and subordinate to him, as the only reigning Autocrat, having all power—legislative, judiciary and executive—delegated to him by God the Father. The annunciation of which event in Jerusalem, on the first Pentecost after, was first made, when three thousand were saved and added to the one hundred and twenty, then prepared for it by Christ's own personal ministry and the miraculous gifts then superadded, in and by the visible, sensible, and manifest gifts of his Holy Spirit. This was, then and there, not merely the first church, but the whole church or kingdom of the Lord Jesus the Messiah. The Christocracy, or Reign of Christ, then and there commenced, according to the ancient prophecies, two of which we shall quote, from Isaiah and Micah.* "And it shall come to pass in the last days, that the mountain of the Lord's house [the temple] shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, Come and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the law from Jerusalem." (Isaiah ii. 2, 3.) We shall next hear Micah, (iv. 2:) "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow into it. And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth out of Zion, and the word of the Lord from Jerusalem." So wrote two prophets—one in 760, and one in 750 years before Jesus Christ was born. Solomon's temple was finished and dedicated in the year of the world 3001, vulgar era. Thus spake Isaiah and Micah 250 and 240 years after its consecration. That was for *one* nation; but this temple is for *all* nations, people and languages, which will ultimately assemble in it.

Was not, need I ask, the Christian temple erected in Jerusalem—in Mount Zion? Did not the New Law—the Christian institution—commence there, and has it not radiated thence amongst Jews, Samaritans, and all the nations? And is it not careering its way through all fortunes and misfortunes? And is it not the prayer, the hope, the

Digitized by Google

cherished expectation, that all nations, tongues and languages, shall flow into it?

And need I say, that the cause now being plead by us, is primarily based on these premises? Is there in Christendom any sect, party or people, beyond the limits of our humble plea, *beginning at Jerusalem*, and taking these radical and constitutional views of Christianity, and pleading them with tongue, and pen, and press, as we are doing, how imperfect soever the effort may be regarded by ourselves or others? These questions I propound to those who are fighting against us with tongue and pen, and slandering our views and our efforts by very grievous misrepresentations of our principles and endeavors.

That our efforts have made any progress at all amidst such vile slanders, and through our own weakness, is, to me, a paramount argument and proof of their intrinsic evidence, value and power. There is no sect in Christendom, known to me, standing upon our premises; and, therefore, though many good men in many of them are praying for the union of Christians, they are doing nothing for it, except they vainly hope that all the world are to become Presbyterians, Episcopalians, Congregationalists, Methodists or Baptists. The very names upon their respective banners, protest against them with seven thunders. What are they doing, but building up church *politics*, as their names severally indicate, with the exception of the *Baptists*, and their distinctive plea is in favor of *one ordinance*, whence they take their armorial! They all have their sectarian flags, and their escutchons bristling or brustling upon them. There is none of them nearing the original standard, but standing on their *ismatic* superiority and their assumed orthodoxy.

Unintentionally, on their part, they are always strengthening our plea and weakening their own. A Calvinian Baptist differs nothing from a Calvinian Congregationalist, but in immersion. And a Calvinian Congregationalist differs nothing from a Calvinian Presbyterian, but in ecclesiastic politics; and so of the Calvinian Presbyterian and his brother Calvinian Episcopalian—high church or low. And some of these differ from the Scarlet Lady on the Tiber and her meritricious ornaments and trappings, only by the simple intervention of Puseyism, as Methodism differs from ancient Arminianism only by the addition of class, conference, a district bishop, and three modes and tenses of baptism.

But not one of these professedly began at Jerusalem. If they now assume to have begun there, we ask them, Whence, then, came these sectarian badges and armorial?

The Christian temple was to grow out of the Jewish temple, and the Christian Zion from the Jewish Zion, according to Isaiah and

Digitized by Google

Amos; and, more emphatically and incontrovertibly, it was by the oracle of Jesus, its Founder, to "begin at Jerusalem," and thence to extend to Samaria, the capital of Israel, and thence to spread to the ends of the earth.

This is the true and the grand issue between us and every sect and party in modern Christendom. Here we plant our standard, and by it we will stand or fall. If we have not consummated our mission or maintained our position; if we have not built up the ruins of Jerusalem, and taken full possession of the heights of Zion, and repaired the wastes thereof, it is because of the modern Sanballats, the Tobiahs, and the Geshems that have withstood us.

As it was in the return from the Jewish Captivity, so is it now. "For when Sanballat, the Horonite, and Tobiah, his deacon, the Ammonite, and Geshem, the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that you do?" We refer our readers for the answer to Nehemiah ii. 19–28, and to read with care Nehemiah vi. 1–13. There are many strong points of analogy between the Jewish and the Christian institution—their commencement, their apostacy, their sufferings during the Babylonish despotism, and their ultimate deliverance and restoration. Obviously, the things that happened to them, happened as types, for our admonition, upon whom the consummation of that age has come.

But in conclusion, for the present. We ask no favor, but the *right* of choosing our position and our mode of defence; and if met at all in opposition or conflict, we choose to be met on the true and real issue which we ourselves have made. The Lord's baptism, the Lord's day, the Lord's supper, the Lord's ministry, are the four cardinal *positive* ordinances of the Christian age. In all of these there has been an apostacy, more or less clearly developed, by almost, if not altogether all, the present so-called Christian sects.

1. *They sprinkle babes without knowledge, faith, repentance; or immerse believing candidates into their own experience or assumed regeneration.*

2. They do not consecrate the Lord's day to the celebration of the Lord's ordinances.

3. They do not professedly and intentionally weekly observe the Lord's supper.

4. They do not commission and instruct a ministry to preach and teach Jesus as *the Christ*, as the basis of regeneration, Christian union, communion, and co-operation.

These, with their antecedents and consequents, are the four cardinal points entering into the spirituality, sanctity, and efficiency of the Christian dispensation.

Digitized by Google

And be it emphatically stated, that without the Scriptural understanding of, the belief in, and the submission to, these positive Christian institutions, no person can rationally, scripturally, or spiritually enjoy the love of God shed abroad in his heart, or be a living, fruitful, and efficient member of Christ's mystical body, the church.

Instead of pleading for "*water regeneration*," or mere outward observances, and a form of godliness, we demur at the sectarian forms of the Christian profession, *because of their carnality, and want of spiritual efficiency, zeal, and self-sacrifice*, essential to Christian development, the growth of the church in Christian excellence, and its consequent incompetence and inefficiency to convert the world at home, or the world abroad. These are our true issues; who will meet us on them?

A. C.

BEDINI AND DR. DUFF—A CONTRAST.

Who has not heard of Bedini, the Archbishop of Thebes—the Nuncio of the Pope of Brazil, taking the United States on his way—the spy and butcher of Bologna—the great runaway! He came here a bad man, on a worse mission; a low creature, though a high ecclesiastic; with nothing to recommend him but his titles and his feathers. In private, he was doing the work of him that sent him, the Pope; in public, he was courting the dignitaries of the State, and the attention of the people. Scared by some demonstrations made by his own countrymen, and other foreigners, to testify their appreciation of his character, he passed incog from Washington to New York. *It is said* that he was concealed some days in the city; as the storm was thickening instead of passing away, he sent for the Mayor and implored his protection. *It is said*, that, moved by his awful terror and dread of assassination, the Mayor applied to the Collector for a vessel from the Revenue Service, to carry him out of the city; but that the Collector declined to interfere. *It is said* that application was made to the Government for instructions in reference to the Latin priest, and that orders were sent to get him away as soon as possible, and at public expense. It is known that he went incog. to Staten Island; that on the day of the sailing of the Atlantic, he was sent on board an old Tug, the most unpretending that could be found, in order to avoid suspicion and expense, and placed on board the steamer; and that he took his departure as Nuncio from the United States to Rome, taking England on his way! Alas, poor Yorick!

If all this does not teach the Pope, and his priests, and their dupes, a lesson as to the state of American feeling, and the sentiments of its free people, on the subject of popery, it is difficult to tell what can. It especially teaches them that no man, in whose skirts, or on whose hands can be found a spot made by the blood of freemen, slaughtered because of even unwise efforts to obtain liberty, need expect to be otherwise treated than as a foe to humanity, by the free people of this land. If the Austrian Haynau could not live in England, how could

Digitized by Google

the Italian Bedini hope to enjoy an ovation in the United States? But he hoped his embroidered vestment, and his pallum, made from "the wool of holy sheep," would screen him. But no; whilst in no country on earth are the true ministers of religion more respected than with us, in no country on earth are priestly hypocrites more detested. Hence, after his character became known, poor Bedini had to cover his tonsure, and to hide his long coat, and to put the crucifix that dangled on his breast in his pocket, and to put aside all his priestly regalia, lest they should attract attention to his person; and then to steal away as a thief, from a country where he expected to be honored as a prince. And you might as well attempt to quell the swellings of the ocean as to prevent the rising of all free hearts against such a man. This the Mayor of Cincinnati has learned to his cost. But he is gone. We shall be glad to learn his reception at the Court of Brazil, now that he has taken the United States on his way.

As the steamer that was conveying Bedini from our shores was receding, another steamer might be seen approaching them, with a very different man on board. That man was Alexander Duff. His history is a brief, but pregnant one. In his youth he devoted himself to God, and the cause of Missions. He left Scotland, his native land, for India, in 1829, and was wrecked on the rocks of the Cape of Good Hope, loosing every thing but his Bible, which was found on the beach, where it was washed by the waves. Nothing daunted, he sailed thence to India, and in a fierce hurricane, peculiar to those latitudes, was again wrecked at the mouth of the Ganges, and only escaped with his life. He reached Calcutta, with his plans all formed, and with the fixed resolution to carry them out. If esteemed a fanatic at home, when moderatism, like a mountain of ice, crushed and chilled the heart of the church of Scotland, he was received with marked coldness by officials abroad. One man only encouraged him, and he was a heathen, the famous Ramohun Roy. The young Missionary hired a small room, and commenced his great work with five heathen boys. Such was the small beginning of the Church of Scotland's Mission in India! That room grew into the famous College of Calcutta, now the light of India; and the five boys into fourteen hundred pupils!

On the disruption of the Church of Scotland, the Missionary decided to go out with the Free Church. And although the college buildings were mainly erected through his own individual exertions, he was compelled to abandon them—to go out empty handed, and to find accommodations as he could, for his pupils. But when Christ's crown, and headship in the church, were at stake, he could not hesitate a moment. And although not so well accommodated as formerly, that college was never so useful, or more fully attended, than now. The great and successful labors of this Missionary in Calcutta, are felt in all India, from Ceylon to the Himmalayalis; they are felt in their reflex influence on the entire Church of God. His great mental power, his entire consecration, his sleepless industry, his wise plans, his perseverance in following them out, have enabled him to do in India a work of vast magnitude, and of the greatest importance. And although under fifty years of age, his name is in all the earth as "the Apostle of India."

On the death, we might almost say the translation of Dr. Chalmers,

Digitized by Google

this Missionary was selected to fill the place as a professor of Divinity in the Free Church College, as the man best fitted to succeed in the chair vacated by him who in his life was designated as "the greatest of living Scotchmen." But he declined the honor; for the reason, that he had consecrated himself to the heathen, and desired to live and die among them. On his return to Scotland he was elected, by acclamation, Moderator of the Free Assembly of 1851. Since that time, although in feeble health, he has been through Scotland, England and Ireland, in labors abundant and with fervid eloquence that has not been surpassed, seeking to rouse every branch of the Church of God to more earnest efforts for the conversion of the world. The writer of this article heard him, on one occasion, pour forth his soul for three hours upon the most densely crowded and deeply interested audience he ever saw; his appeals now melting the entire assembly into tears, and now filling the ample building with thundering applause.

This great missionary, the Rev. Alexander Duff, is now in our country. He was landed on our shores just as Bedini had left them. He brought with him no letters from pope, prince, or prelate. The fame of his labors and Christian virtues had preceded him. No Antonelli lauds his gifts and his virtues. He needs no such doubtful praise. He is no Archbishop of tottering pillars, and crumbling walls, and piles of ruins, amid which the cormorant and the bittern, the owl and raven hoot, and over which the adder and the serpent trail their slime. He comes not here on his way as a messenger from a doating tyrant. His hair is unshaven on his head. He wears no priestly vestments, to catch vulgar eyes. He is simply a missionary, who has spent most of his life among the heathen, and who has come to tell us of the degradation, and the wants and rising civilization of India. He is simply a noble, self-sacrificing Christian minister, who has come with the greetings of Protestant Britain to Protestant America. Although a Scotchman by birth, we all claim him as a fellow-citizen; although a Presbyterian in religion, we claim him as a fellow-Christian.

His life and labors are known to the world. He has worn himself out in seeking to excite, not to suppress, free thought—to elevate, not to depress the race; in seeking to teach the world that faith in Christ, not faith in the Pope, is the way to heaven. No blood cries to heaven against him. No Scotchman will rise up, save to claim him as a countryman, and to proclaim him "every inch a man." As he passes through the land, no mobs will meet him with effigies; no police will be needed to protect him; and if he rides not in the Mayor's carriage—if he sails not in a government steamer—if he is not feasted in a governor's house—if he is not paraded in secretaries' saloons in Washington, he will be welcomed as a Christian philanthropist of the highest stamp, by every Christian man from one end of the Union to the other.

And when his journeyings are ended, and the time for his return to his own land has arrived, he will need no protection from mayor or magistrate—he will need no tug to draw him from his concealment to a steamer in the bay, to avoid the hootings of the multitudes that would greet him if he went on board at the wharf. We will accompany him to the ship; we will give him our parting blessing, and receive his; and we will sorrow, most of all, that we shall see his face no more.—*N. Y. Observer.*

Digitized by Google

Bedini will never set his feet on free America again. Had not he been a paragon of impudence and arrogance, and his master, the Pope, a simpleton, or superlatively arrogant, he would not have sent him here to war against the Bible, common sense, and our free and happy institutions.

The oft quoted oracle of a Roman poet is signally verified in this case—*Quem Deus vult perdere prius dementat.**

Dr. Duff's visit to this country has been, from all we learn of it, a very felicitous one, and will long be remembered with many pleasing associations. To see a good and a great man consecrating his life and his splendid endowments to the noblest enterprise of all earth's undertakings—to the rescue of myriads of his species from the heartless despotism of Pagan and horrid superstition—is one of the most sublime spectacles that mortals can witness in this sinful and selfish world. We cannot but congratulate him in his career of heroic philanthropy, and those, too, who have heard his eloquent pleadings in behalf of the Bible and that catholic spirit which inspires all who can truly appreciate the philanthropy of God our Saviour, "who will have all men to come to the acknowledgment of the truth, that they may be saved."

May his pathway through life continue to be as useful and felicitous through the future as through the past; and, like that of the sun, "shine more and more unto the perfect day." A. C.

CHURCH EDIFICATION—*No. V.*

Brother Pendleton—*Dear Sir:* In our last, we showed that in the days of the Apostles, a plurality of elders or bishops was necessary to the complete organization of the churches established by them, and that this order of things obtained in the churches during the early period of the Christian era; and it was also shown, that there were opinions entertained by some among us, and influences being exerted, which looked to an abandonment of this peculiarity, which stands out so prominently in the accounts left on record of the organization of the primitive churches, and to a return again to what was denominated "the one man system," or "the one man power." We now proceed to notice briefly the rise of that system, and some of its workings. We find but few traces of it until about the beginning of the

* For our merely English readers we render it—Whom God wills to destroy, he first dementates, or maddens.

Digitized by Google

fourth century, when Constantine the Great professedly embraced Christianity, and became its friend and patron, and took its teachers under his especial protection, exalting them to places of honor and profit under his government. Those who, before this time, had suffered almost every privation, and endured inconceivable hardships, counting themselves fortunate if they were permitted to escape with their lives, were now allowed to bask in the sun-shine of imperial favor.

But, alas for Christianity! This was too great a trial for poor human nature. Those who before that time had been ensamples to the flock in humility, piety and zeal, now became arrogant, haughty and aspiring, and finally assumed lordship over the heritage of God. The spirit of rivalry and emulation became the order of the day—bishop contending with bishop for the supremacy; and some of them, like the political potentates of the age, reached the point of elevation to which their ambition aspired, by shedding the blood of their brother! thus leading to the consummation which finally obtained—the full revelation and development of "the man of sin, the son of perdition." The restraining power—the hand of persecution—being removed by the professed conversion of the Roman Emperor, the mystery of iniquity, which even before that time began to work, was finally consummated in the establishment of the Papal power.

In confirmation of the position assumed, we refer to some of the Fathers, and to the history of the church, that faithful mirror of the past. Macknight says: * "Jerome, in his commentary on this passage, (Tit. i. 5,) as well as in his letter to Evagrius (Ep. 85) affirms that, in the first age, bishop and presbyter, or elder, was one and the same, and quotes this and other passages in support of his opinion; but that afterwards, to remove schisms, it was universally agreed that one chosen from among the presbyters, should be raised above the rest, to whom the whole care of the church was to belong. Hence, Jerome inferred that the pre-eminence of bishops over presbyters, is owing more to the custom of the church than to the command of Christ."

And again: Pseudambrosius, as quoted by the same author, says: † "The custom of having elders, in imitation of the synagogue, whose only business was to rule, and without whose advice nothing was to be done in the church, has, I know not for what reason, grown out of use, through the pride of the bishops, who wished to be themselves the only persons of consideration in the church." Thus, we see, that (upon the plea of avoiding schisms) those who were co-ordinates,

* Macknight on the Epistles, Ti. i. 5. † 1 Tim. v. 17.

Digitized by Google

were, by mere human authority, predicated upon the assumption of the dispensing power of the church, first placed in an inferior rank, and then, by the pride and desire for exclusive consideration on the part of the more fortunate and influential class, were blotted out of existence altogether.

Thus was born "the one man system," issuing in the "one man power," founded on human authority, and having its origin in the pride of the human heart, and the love of worldly consideration and self-aggrandizement. Examples are not wanting where, for the sake of increasing the dividends of an estate, the crime of fratricide has been committed. We should not, therefore, be greatly surprised to find that an offence, very much akin to it, has been perpetrated among the professed children of our Heavenly Father, and that from motives not very dissimilar. The honors of official position, when divided among a plurality, gave none the coveted conspicuity, and the contributions of the church were alike inadequate to meet their enlarged desires; and the "people loved to have it so." Like all labor-saving inventions, this "one man system" was well received, enabling the people to worship by proxy, without giving themselves any further trouble than to be mere hearers and lookers on, while the whole service was conducted by a single functionary.

Under such a system, it is not to be wondered at, that those who should be "as lively stones, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," should, in fact, be cold and lifeless, destitute of all spiritual life, having a form of godliness without the power. Thus was exemplified again the saying of the Lord in reference to his ancient people, "The leaders of this people cause them to err." And again: "Many pastors have destroyed my vineyard, they have trodden down my portion under foot, they have made my pleasant portion a desolate wilderness, they have made it desolate, and being desolate it mourneth; the whole land is made desolate, because no man layeth it to heart." "Wo be to the pastors that destroy and scatter the sheep of my pasture, saith the Lord." In this description of God's ancient pastors or shepherds, sketched by the hand of Inspiration itself, we have a portraiture of those claiming to be pastors, who (during the declension and apostacy brought about through the improper intermeddling of Constantine with the affairs of the church) actually destroyed the vineyard of the Lord—his church—trod it under foot, made it desolate, and caused it to mourn; and rendered themselves obnoxious to the wo that God had anciently denounced against his unfaithful shepherds.

As a farther illustration of the practical workings of the system

Digitized by Google

under consideration, we subjoin the following extract from Jones' Church History: * "Restored to the free exercise of their liberty, their churches rebuilt, and imperial edicts every where published in their favor, these new bishops immediately began to discover what spirit they were of. As their several revenues increased, they grew more ambitious, less capable of contradiction, more haughty and arrogant in their behavior, more quarrelsome in their tempers, and more regardless of the *simplicity* and *gravity* of their profession and character. Constantine's letters afford abundant proof of the jealousies and animosities that reigned among them." † "While the Christian cause was opposed to the world, and made its way by its own divine energy, the general purity of its professors was preserved; for, what could induce men to embrace it, but a conviction of its heavenly origin and importance? So long as the Christian profession was thus circumstanced, its success carried with it its own witness. But the scene is altogether changed, when we view the state of matters after the accession of Constantine; for then, instead of the teachers of Christianity being called upon to show their attachment to it by self-denial and suffering for its sake, we see them exalted to worldly honor and dignity, and the holy and heavenly religion of Jesus converted into a system of pride, domination and hypocrisy, and become, at length, the means of gratifying the vilest lusts and passions of the human heart. The consequence of such a change in the state of things may be easily anticipated by those who have any proper views of the corruption of human nature; and it corresponds with matter of fact. For no sooner do we see the teachers in the church, who had hitherto been the foremost in sustaining the opposition of the persecuting powers, and animating their flocks to a patient continuance in bearing the cross—no sooner do we see them invested with secular honors, immersed in wealth, and elevated in dignity, than the first object of their lives seems to have been to maintain their power and pre-eminence, and aspiring at dominion over the bodies and consciences of men. From the days of Constantine the corruptions of the Christian profession proceeded with rapid progress. * * * The professed ministers of Jesus having now a wide field opened for them for gratifying their lusts of power, wealth and dignity, the connection between the Christian faith and the cross was at an end. What followed, was the kingdom of the clergy supplanting the kingdom of Jesus Christ."

We have no idea that there are any among us who desire to see a consummation such as that portrayed in the above extracts, but we

* Page 167. † Page 153-7.

Digitized by Google

are equally well assured that the tendency of the system we are opposing is in that direction, and that every step taken in compliance with it is an approximation to that point. And the views herein advanced, are those also that were insisted upon by the early friends of a return to primitive customs. In confirmation of this, we will make an extract or two from the Christian Baptist, whose editor was one of its earliest and most efficient advocates.

In a familiar dialogue between himself and a clergyman, in replying to objections urged by the clergyman as to the want of capacity among the disciples to teach intelligibly, the editor says: * "And to what is the incapacity of the disciples to preach and speak intelligibly, owing? Doubtless to their religious education—to their teachers. Every person who has ideas upon any subject, can communicate them. If his ideas are indistinct, his communications will be so, too; but if his perceptions are accurate and clear, his addresses will be plain and intelligible. But you who occupy the pulpit, are the very persons who are to blame for this incapacity. This useless and senseless way of talking, which you call preaching, into which the old Pagans led you, is the very way to make the people ignorant, to confound, perplex, and stultify them. This everlasting sermonizing! what good is in it? It resembles nothing that is rational in all the compass of thought. * * * They (the disciples) can never be taught the Christian religion in the way of sermonizing. Public speeches may be very useful on many occasions; but to teach a church the doctrine of Christ, and to cause them to understand the Holy Scriptures, and to enjoy them, requires a course essentially different from either hearing sermons or learning the catechism." We would inquire, whether the sentiments contained in the above extracts are correct? if so, they are as important now as when they were first uttered, and are just as worthy of consideration, and should be insisted upon as earnestly now as then. But it may be asked again, What have the matters presented in this communication to do with the subject under discussion—Church Edification? My reply is, that so long as the "one man system" is regarded as the *beau ideal*, as it is by many, of what should obtain in our congregations, it will be impossible to bring them back to the practice of the ancient order of things. And in view of its entire want of Scriptural authority, and the manifold evils it has entailed on the church, we cannot but express our surprise that any lover of truth, particularly any friend to a return to the primitive customs of the church, should give this system the least countenance whatever. We here leave the subject for the present.

ANCIENT ORDER.

* Vol. 1 No. 12.

Digitized by Google

DR. CHALMERS' EXPERIMENT.

When Dr. Chalmers was about to leave his charge at Kilmany for Glasgow, he made the following statement:

"Here I cannot but record the effect of an actual, though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time I could expatiate on all those deformities of character which awaken the natural indignation of the human heart against the pests and the disturbers of human society. The interesting fact is, that during the whole of that period, in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved, even by the free offer on the one hand, and the free acceptance on the other, of the gospel salvation; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of—even at this time I certainly did press reformation of every kind among my people. *But I never once heard of any such reformation having been effected among them.* If there was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart, in all its desires and affections, from God—it was not till reconciliation to him became the distinct and prominent object of my ministerial exertions—it was not till I took the Scriptural way of laying the method of reconciliation before them—it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit was set before them as the unceasing object of their dependence and their prayers, that I ever heard any of those *subordinate reformations* which I aforetime made the earnest, but I am afraid the ultimate object of my earlier ministrations. You have taught me, that *to preach Christ is the only effective way of preaching morality in all its branches.*"

A candid, and, no doubt, truthful avowal, confirmatory of our positions, laid down and defended in the Christian Baptist thirty years ago. It is just as true to the letter, of the yet prevailing system of Scotch and American Presbyterian pulpit ministrations, as in the special experience of Dr. Chalmers. And I would to heaven that it were wholly confined to the Old and New Schools of *doctrinal* preaching, both in Scotland and America. The Scotch and English, as well as many of the Old School Baptist ministry in America, are yet where Dr. Chalmers found himself at Kilmany—not, indeed, so much in preaching morality only, but in preaching old spectacle-bestrid *theology*, rather than Christianity.

The nasal twang of their pulpit oratory is yet ringing in my ears. Especially on "the decrees," "total depravity," "effectual calling,"

Digitized by Google

"justification by faith alone," "final perseverance through grace to glory," &c., &c.

These may be positions as true in speculative orthodoxy, as that all the angles in any triangle are equal to two right angles; or, "that the sum of the two sides of any triangle is greater than its third side;" or, "that things that are equal to the same are equal to one another."

The logical proof of any of the dogmatics of Calvin, Arminius, or Wesley, never saved a human soul, or converted a fallen man. The reason is simply, *that there is no life-giving, life-inspiring, life-renovating power in any one of them, nor in the whole of them, fused into one mass.* They are not Christ's gospel. They suit not angel, men, or demons.

But amongst Pedobaptist communities, they are superlatively preposterous. Dr. Chalmers himself, with all his celebrated philosophic and theological gifts, endowments, and pulpit oratory, whether his sermons were memorized and repeated, or extemporized, was adequate to fill a church, a hall, or a theatre, with the amateurs of pulpit eloquence, and that, too, of the higher casts and moulds of humanity. But how was it with his *converting* power, except in sprinkling babies? How many communicants brought he, from year to year, to the Lord's table; or, as they express it, to the sacrament of the eucharist?

He may, indeed, have converted many babes and sucklings, by a *water* regeneration process; and confirmed them in this faith, by causing them to repeat once or twice the larger or the shorter catechism!! They entered his church from the cradle or the nursery, before evangelical regeneration. They were engrafted into Christ without faith, *by* the sponsorship of a believing parent, and then spoon-fed with the shorter catechism till they could repeat the ten commandments and affirm "total depravity," "effectual calling," and *say* "the Lord's prayer!"

In the sister church on the sunny side of the same Island, they are confirmed by a prelate of the Queen's church, as the case may be, in their regeneration, by a sponsor's promise and an antecedent aspersion of water in the name of an hallowed Trinity. Hence, *generation*, and not regeneration, annually gave a fearful majority to the church of Scotland.

We may demonstrate and deplore these glaring Papal relics in the Protestant parties of the Pedobaptist world; but alas! demonstration strong as Holy Writ, avails nothing to a pensioned parson, whose conscience has been familiarized to such rites and ceremonies, by mere church patronage and church authority.

The text that Dr. Chalmers gives us, from the chapters composed

Digitized by Google

during more than twelve years' experience, is one of fearful import to all Presbyterians—Old School not exclusively, but New School also. Let us, then, deeply ponder upon it. "The natural enmity of the mind" was, he says, "not battled against for more than twelve years." Therefore, it was not dissolved. He heard not of one reformation during twelve years!! He was not certain that all "the vehemence with which he urged the virtues and the proprieties of social life had the weight of a feather on the moral habits of his *parishioners!*"

Paul, why did not you inform us in some of your epistles how to deal with *parishioners?* But the eloquent Doctor candidly takes all the blame upon himself. He had not, at the end of twelve years' preaching, been impressed with the utter alienation of the heart, in all its desires and affections, from God."

I am sorry that he has not given us some information of his own illumination and conversion, and by what instrumentality he discovered that which he had not learned in more than twelve years' reading, studying, preaching, teaching, and praying. Is or is not this a very extraordinary case? Dr. Chalmers, the glory of Scotland's pulpit eloquence, theology and philosophy, preached twelve years, and obtained a celebrity that placed him in Edinburgh, chief of the Free Church; and yet, on his own showing, he had not then learned that reconciliation to God was the distinct and prominent object of ministerial exertions! and consequently, had not, till then, known, or having known it, did not, till then, lay it before his charge!!

But such, it seems, on his own confession, was the fact! And yet, at the end of these twelve years, his congregation had only *taught him*, that "to preach Christ, is the only effective way of *preaching morality* in all it branches!! *Preaching* morality! We *teach* morality! Morality was taught by Seneca, the brother of our New Testament Gallio, who, with all his brother's moral science, did not care one denarius whether the Gentiles killed or did not kill Sosthenus, an elder of the Synagogue, although he was proconsul of Achaia, and present, with power to save him. He neither would listen to Paul nor his accusers. Well, we must say he was a *gentleman!* Morality is, indeed, a fruit of the gospel—of gospel reconciliation to God and man.

But when shall we hear, amongst our great Rabbis, a pure speech? Certainly never from such great philosophers as Dr. Chalmers represents himself once to have been.

Christianity, or the gospel, is a Divine scheme of *reconciliation*. Hence, no man, who understands and embraces it, can conceive of converting or reconciling a sinner to God, but by the development of this glorious ministry of reconciliation. This cannot be done by *a priori*

Digitized by Google

reasonings, doctrines, theories, philosophies; but by stating evangelical facts, precepts and promises, proving them, and then pressing them upon the conscience and the heart of a sinner by arguments, *alias*, motives drawn from them. Hence, the facts of Christ's person, mission, sacrifice and intercession, are the materials of that faith which pacifies the conscience, purifies the heart, renovates the soul, and transforms the character of a sinner into that of a saint. This view of man's condition and of God's philanthropy, is the only one that meets the conditions of a fallen world; that can make a new man in aim, in effort, and in character, and transform him into the image of him that created him.

But to me, this is not so great a wonder, as that any enlightened man, of good sense and an inductive mind, could think that the *teaching* of any doctrine, precept or institution, could be the means of converting a sinner to God. *Preaching*, not *teaching* the gospel or its institutions, is the work of an *evangelist* proper, or that portion of his work connected with the conversion of sinners.

I will jeopardize the assertion, that if Dr. Chalmers, at the true stand-point, could have seen the fruit of his own *teachings* of Christianity, in all its doctrinal character, tendencies and results, upon his congregation in Edinburgh, as he saw the fruit of his labors for twelve years at Kilmany, he would have been quite as much mortified in the developments of the latter as he seems to have been in those of the former.

The Dialectics of Aristotle penumbrated, if I may innovate one word, the whole philosophical world, during the pall of the middle ages; indeed, down to the developments of Bacon. Christology, in the hands of Luther and Calvin, was neither developed nor restored. Protestantism, even at home, is but reformed Popery. Glory in it as we may, Lutheranism is not Primitive Christianity.

We do not love dogmatism. Still, the spell-bound sectarian world demands dogmatism for dogmatism—reason for reason—argument for argument, and authority for authority. We, then, dogmatically affirm, that the development of a doctrine, in the didactic or exegetical form, is no instrument of regeneration, justification, sanctification, or adoption.

The teacher *develops* dogmata, ideas, elements of learning, science, art, &c. The preacher *declares*, announces, or proclaims facts, events, and their consequences. He heralds news, gives proof, and commands both assent and action. Therefore, a *preacher*, or a herald for conversion; a teacher, prophet, or an instructor, for the converted, to perfect their characters, and to accomplish their mission into the world, are exhorted to encourage the initiated to persevere in the work

Digitized by Google

of faith, the labor of love, and the patience of hope to the end. In one word, the preacher gathers pupils—the teacher instructs them.

One man may, for many men do, in certain circumstances, labor in both these departments. But this in perfect compatibility with the parties and the occasion. He that teaches should, in that capacity, wait on his teaching. He that preaches, on his preaching; and he that exhorts, on his exhortation. This statement, however, is, at present, a work of supererogation. My constant readers understand these matters so fully, that we crave their indulgence for a few who are yet in their novitiate.

Preaching and exhortation—teaching and exhortation, are not only compatible with the same office, but the one without the other, expressed or implied, is generally inefficient, or inadequate to the wants of man.

But in reference to our present object, we would appropriate the occasion afforded by the extract from Dr. Chalmers, to say, with increased emphasis, that neither teaching nor exhorting, without *preaching*, express or implied, meets the wants of our nature, or fills up the work of the Christian ministry, in the special work of conversion.

The reason of this is not very recondite. Preaching the gospel is neither more nor less than announcing what God has said and done, with special reference to the remission of sins and to the impartation of his Spirit.

Preaching, when properly understood, is the fittest instrumentality to the present condition of human kind, that God in his infinite wisdom and benevolence could ordain. Preaching Christ, evangelically understood, is neither more nor less than presenting the Lord Jesus Christ in his proper personality—Emmanuel in all his official fulness, wealth, beauty, dignity, glory, majesty, as *the Christ*, the author of eternal salvation to all who receive him, submit to him, in his personal dignity and official pre-eminence.

No science, doctrine, art, can constitute a substitute for Emmanuel —his life, death, resurrection, ascension, glorification. To exhibit him in all his fulness of grace and truth—to assert his claims—to present him as the great Lord plenipotentiary of the Universe, "stooping to our vile abode," to instruct us, to atone for our guilt, to expiate our sins, to embody his Father's love, and to allure us to forsake our sins and miseries, and to rise with him to glory, honor and immortality, is the great converting work assigned to the evangelist proper, in saving or reforming men.

We can see why sinners may weep, and mourn, and rejoice, and be transformed under such a ministry. The means and the end harmonize. But to convert a sinner, and to subdue him into acquiescence

Digitized by Google

with the love of God, by any philosophy, or theory, or abstract teachings of doctrinal and speculative positions, is so destitute of authority, both in sound philosophy and in the Christian Scriptures, that we are made to wonder, on hearing Dr. Chalmers speak as he is made to speak by the Presbyterian of the West, the *Reverend N. L. Rice*, now of St. Louis, formerly the redoubtable champion of Papal baby sprinkling, and of infant regeneration without faith or knowledge.

The Scotch school is highly theological, philosophical, and logical. Their metaphysics are not always pure reason nor pure Christology. None of these denominations progress by regeneration. They grow and increase by generation and baby sprinkling. Methodism never made much headway amongst that reflecting and well catechised people. I had some hope in the Free Church, but that hope is languishing, and ready to die. The original gospel nor the Christian institutions, are not the popular themes of Presbyterianism, at home or abroad. They are more doctrinal than philosophical, more theoretic than practical, more secular than spiritual, and more Calvinistic than evangelical. They are, indeed, well organized, well educated in science, literature, and in their own ecclesiastic institutions; magnanimous and liberal in their contributions and endeavors to civilize and Christianize the world; and therefore, with all their faults, I love them still. A. C.

A PREACHER'S SOLILOQUY.

——————"'Tis good to talk
With our past hours, and ask them what report
They have borne to heaven."

MEDITATION is essential to a philosopher and to a Christian. There is no real progress in either philosophy or Christianity, without it. "Much speaking makes a fluent man, much reading makes a full man," or a knowing man, "but much thinking makes a great man." So said Bacon, or some other sage. But, more emphatically, much meditation by one's own self, and *upon* one's own self, is essential to a full developed, fruitful, and happy Christian. The world is full of noisy talkers and empty boasters, with here and there, at protracted intervals, a solitary thinker. And of these solitary thinkers, a fearful minority think much *upon* themselves, and, I sometimes fear, too highly of themselves.

There are three transcendently important questions, which every man ought to propose to himself, and endeavor to answer most satis-

Digitized by Google

factorily to himself. These are—*What am I? Whence came I?* and "Whither do I go?" The *what*, the *whence*, and the *whither*, of every individual man, are, to himself, the most transcendent themes of meditation, and most worthy of a satisfactory solution and response.

Let me, then, ponder upon them severally, that I may, if possible, comprehend myself. "*What am I?*" I answer to myself, I am a *man*. But what is a man? I ask the dictionaries. And what say they? *Man* is no word of any language! It is a sort of cosmopolite, found in Sanscrit, the oldest language of Hindoostan, whence all the dialects of India. It is in the language of the Bramins. We find it *mn*, or *min*, in Hebrew, Chaldee, and Syriac. We find it in some form—*mn*, *min*, *man*, *mana*—amongst Goths, Danes, Swedes, Saxons, Icelanders, Armenians, French, Welsh; having, in all the Shemitic dialects, a meaning tantamount to *Adam*. The French *mine*, and the English *mien*, indicative of form, aspect, attitude, are from the same rudimental conception—all indicative of *image*—the image of God.

In the philosophy of *man* will be found, by all profound thinkers, the grand idea of *image*—image of God, too! This is plainly intimated in the words of Moses, Genesis v. 2: "In the day that God created man, in the likeness of God he made him—a male and a female he created them, and blessed them, and called *their name* ADAM." Thus *mankind* is consummated in *two* persons from one, whence emanated a third person. This is the sum of Divinity and the sum of humanity—a sum most awfully mysterious and ineffably sublime.

Even in his ruins, man is the mystery of mysteries.

> "The flesh to worms and dust allied,
> The soul immortal and divine;
> Divine at first, inspired by the Almighty's breath,
> But stain'd by sin, it then became
> The throne of darkness and of death!

But the mystery is not in the *name*, nor in the *relations* of man. It is in his *nature*, his *constitution*. He can think upon himself. Man is the only being we ever saw that does think, or that can think, upon itself—the only creature we ever saw not wholly ruled by instinct. *Mind* is the differential attribute of man. This mind is not instinct, nor mere reason, nor imagination. It is not an animal soul—a mere life. It thinks, it reasons, it wills; it loves the beautiful, the amiable, the excellent; it wonders, it adores, it pants after the infinite, the eternal, the immutable. It is capable of eternal growth, of everlasting progress, of untiring ecstacy, of ceaseless rapture.

But it is now neither in a natural, nor in a supernatural, but in a *preternatural* condition. Man is now in himself a war of elements. His reason, his passions, his conscience, his sympathies, his antipa-

Digitized by Google

thies, are in chaotic confusion and disorder. He preternaturally loves his worst enemy and hates his best friend. His mind, his heart, are in chaotic confusion and ceaseless conflict.

There are, indeed, great varieties of character formed out of the raw materials of our fallen humanity. Some are too vain to be proud, and some are too proud to be vain. Between these there is a composite character, every thing by fits and spasms, but no one thing long. Chameleon like—one color in the shade, another in the sun; now a bluish gray, anon a grayish brown. Self-love how strong to urge! Reason how weak to restrain! Tossed as a feather in a whirlwind, our passions riot, and our reason reels like a drunken man.

Three passions generally distinguish men of much thinking power, in all cases where the *human* triumphs over the *Divine* in the human constitution. These are vanity, avarice, and ambition. Self-love is the *foodster*, or foster-mother of all. Under the fosterage of this usurper, one feasts on self-complacency; another digs the mines of earth; a third, with an eagle's eye, soars above the clouds of heaven.

It is not the warrior only who pants for the echoes of a nation's homage. The poet, with his imagination, the philosopher, with his wisdom or science, the painter, with his pencil, the sculptor, with his chisel, each having his hero or his idol in his eye, perseveringly toils for the admiration or the worship of his contemporaries and posterity, each equally devout to the idol of his heart and equally sincere and laborious in his efforts to gain the prize proposed by himself to himself.

Few, we fear, love any thing virtuous, noble, godlike, sincerely for its own sake. We often unwittingly transfer to the objects of our pursuits what is, in fact, inherent only in ourselves. Many fill, not the halls of legislation alone, or the forums of justice, but even the sacred desks of the synagogues in the land, not merely nor primarily for the sake of law, justice or religion, but for the self-gratulation, the emolument, or the honor that comes from an admiring and a grateful people.

Far be it from my heart to fall into a fit of evil surmizing. Charity hopeth all things; but only those that betoken moral purpose, a benevolent and a devout heart, will please ourselves forever.

From these premises, or preamble, it behooves myself and every man to institute frequent conversations with ourselves, and more especially on those themes that will give us character and standing forever in the presence, not of man only, but of spirits of every rank—of our Redeemer, and of our Father in heaven.

Do I *preach* the gospel; do I seek the conversion and salvation of my fellow-men from self-esteem, from ambition to excel, from the love

Digitized by Google

of filthy lucre, or from philanthropy and the approbation of my Redeemer? These are the questions which I myself, in common with all sincere and honest men, should not only propose to myself, but be prepared to give myself, a perfectly sincere, enlightened, honest, and satisfactory answer.

Again: Do I *study* the sacred oracles, that I may display superior intelligence, capacity, knowledge, eloquence, in my ministrations? Or that I may be able to convince gainsayers, refute errors, inculcate the truth, the whole truth, and nothing but the truth of God's own book, and to persuade sinners to flee from the wrath to come and to lay hold on eternal life?

Do I pray to God, in public assemblies, to be heard, admired, esteemed, or envied by my fellows in the ministry, or by my hearers or fellow-worshipers, in the display of the freedom and eloquence of my diction and delivery? Or do I earnestly, sincerely, and ardently endeavor to present my petitions, thanksgivings and praises, in harmony with the worshiping assembly, whose audible mouth I am, that I may utter before God their known and acknowledged desires, supplications and thanksgivings, with the full assurance of being heard, accepted and acknowledged, by him to whom I offer up these supplications, petitions and thanksgivings? Or am I endeavoring, by a superior diction, utterance, eloquence, to gain the admiration and esteem of the congregation of whom I profess and assume to be the oracle or mouth?

Penetrated with the solemnity and responsibility of my position as standing up for God, for Christ, for his cause and people, do I study my Bible, that I may have the Divine word dwelling in my heart, on my tongue, richly and eloquently, that I may bring all its moral, spiritual, and divine eloquence and power, to bear upon the understanding, the conscience, and the affections of those to whom I minister? Or do I merely seek the reputation of an orator, a critic, an able and eloquent expositor of God's book—a mere defender of the creed, the tenets, or the doctrines of a party; or to pull down, defeat, and expose the positions, arguments, and pleadings of rival parties or claims for orthodoxy, sound doctrine; to pull down their theories and substitute and build up mine upon the ruins of rival institutions? These are questions which every preacher and teacher of Christianity ought to propound most sincerely, most searchingly, to himself, and be prepared to answer as in the sight of Him who searches the hearts and tries the thoughts of all men; and who will, in a coming day, make manifest the thoughts, intents, and purposes of every man who assumes to minister in things divine and eternal, and who will reward forever every man according to his works.

Digitized by Google

We have sometimes heard men, called "*Christian Ministers*," stand in what they call "*the sacred desk*," and in the confidence and spirit of a warring sectary, from their theological batteries pour into or upon the auditory volumes of fire and smoke, as if in the belligerent spirit of a crusade, waging a war of extermination upon the forts and garrisons of hostile legions, to whom they would show no quarters, no mercy, and seem as elated at the sound of ther own cannon, and at the broken legions that fled before them, as a Wellington or a Napoleon, contending for the empire of the world.

I can yet remember how I felt under their tremendous vollies. One would have thought of the Crusades—of the Makmatan Califs—of the Roman Centurions—of the Agoonisterion—of Aristodeemos. They were militant sons of a church militant, according to the flesh, but not according to the Spirit. The minister of Christ is a minister of mercy, under a ministration of the spirit of holiness and love.

But that day has passed into eternity, and all the reports of it are on file in heaven. We have gained all we asked—a hearing. And now the call for ministers of the word are as broad as the continent and co-extensive with our vernacular. A thousand could no sooner be marshaled, than the camp and the tent can be found for them. But let every man hold occasional and long-protracted soliloquies with himself. The battle, and the victory, and the heroes, are the Lord's. To him, my soul, consecrate thyself, thy talents, thy acquisitions. Muse upon thine own aims, impulses and endeavors. Furnish thyself from the armory of heaven. Cover thyself with the Christian panoply, carrying in your left hand the shield of faith, and in your right hand the sword of the Spirit. Keep your armor bright, praying always with all prayer and supplication in the Spirit, and make supplication for all the saints; and thus enter the field of the world, fair as the morning, bright as the sun, "and terrible as an army with banners."

A. C.

THE TENNESSEE BAPTIST.

It requires no ordinary degree of Christian meekness and self-government, on the part of any one so misrepresented and slandered as I feel myself to be, by any one professing to be a man of Christian truth and candor, to notice the recklessness of truth, and the malignity of calumny and detraction, exhibited towards myself and brotherhood, from week to week, in the Tennessee Baptist. Scarce a number of it comes to our office that is not, in some column or paragraph,

Digitized by Google

surcharged with venom and falsehood touching my views and teachings, as if its editor were plenarily inspired with the spirit of slander and detraction. I am glad to see that no other editor in the staff of the Baptist brotherhood sympathises with him, so far as our large exchanges indicate. He so outrages truth and decorum, that I begin to apprehend that even the Tennessee Baptists themselves will not long relish his unsavory bills of fare. I am already apprised of the fact, that at least among the Bible Union friends his influence is nothing.

Long accustomed to opposition, the mere fact of opposition is to me quite a supportable affliction. But to bear misrepresentations and perversions so gross, so palpable, and so malicious as those exhibited in some of his weekly issues—such as that of 25th March, and antecedently to that date—requires no ordinary degree of patience and forbearance. Did he give to his readers my defences, as my manner has always been to give both sides to my readers, I could not feel so outraged as I now do. He is either the most stupid, or the most reckless of truth, of any sectarian editor known to me in the United States.

He has, indeed, a certain Mr. James M. Hart, who is furnishing a series of articles on "Campbellism in Trouble," now arrived at his No. 6, but which I have not read, except a few paragraphs of the last of them, now lying before me, which I presume to be a tissue of falsehoods from beginning to end.

The gospel faith never had such defenders. If they loved the truth, they would speak the truth; but such perversions, no man that ever loved the truth could wilfully utter. Satan quoted the Inspired Word when he was tempting Christ. But Mr. James M. Hart does not quite equal Satan, either in quoting my words or those of the Good Book. But there is a righteous Judge, who will set all these matters right, either in this life or before an assembled world.

I challenge investigation. I challenge Mr. Graves to give me a hearing in his papor. I will give him line for line, and word for word, on my pages. If my views are of so much importance to his readers, it will give them a fair and satisfactory opportunity of hearing both sides—what I have to say, as well as what he has to say. I exchange with the most respectable Baptist journals, all whose editors I regard as gentlemen, as well as good orthodox Baptists. I do not think that any one of them sympathizes with Mr. Graves or with his course. Indeed, I have private assurances from some of them that they do not. They condemn his course as alike ungentlemanly and unchristian. If Mr. Graves sincerely believes his own statements, methinks he would ardently desire my readers to hear his objections. As a philanthropist, he should cordially desire such an opportunity. He

Digitized by Google

would desire to convince and convert my readers from the error which he thinks so soul-ruinous. I tender him that opportunity. We shall thus test his sincerity, and his confidence in his own ability to sustain his positions. If he does not accept this proposal, it seems to me he will feel very like pronouncing judgment against himself. "He that doeth truth cometh to the light, but he that doeth not truth cometh not to the light, lest his deeds should be made manifest." I respect a sincere man, though he be in error; but I have no respect for a weak or wicked knave, though he should tell the truth.

Not one reader of the Harbinger, I presume to say, believes his allegata against me. He will then have an opportunity of being heard, and of saving some of them from the error of their way. We have readers of the Harbinger amongst the Baptists of Tennessee, as excellent men as in the denomination. Though none of them has said to me one word upon his allegata, I presume to say, that not one of them will endorse for Mr. Graves. They are increasing, too, and will increase, despite of his allegations. They *know* that he is misrepresenting my position, and they cannot respect him. As truthful and honorable men, they cannot but condemn his recklessness of truth. They mingle with our brethren in Tennessee, and they will sympathize with them, despite of all Mr. Graves can do to pervert their minds by his false statements and unwarrantable conduct.

Every one who knows any thing of my course as an editor, knows that I have never disguised my views of men or principles. Hundreds of the best preachers, most devoted and conscientious men, have heard me or read my writings, and know that he is, intentionally or otherwise, a slanderer and falsifier of our position, views and teachings. I fear my God. I honor my Saviour, and will not surrender a single truth of Christianity to any living man or set of men. I am equally assured that I can sustain every position that I have assumed against the assaults of as many Tennesse Baptists, of Mr. Graves' calibre and school, as he can find to endorse for him, in East or in West Tennessee. If he doubts it, and has confinence in himself or his positions, let him show his confidence on my pages and on his own, and let his readers and mine judge for themselves. If he dare not assume the defense of his own positions, let him confess it by his silence or by his public declaration, or henceforth hold his peace.

A. C.

ADVERTISEMENT.

Be it known to the Baptist brotherhood in Tennessee, that their Editor, J. R. Graves, most grossly perverts and misrepresents my views and teachings,

Digitized by Google

and that I have proposed to him to expose on my pages the errors which he affirms I hold, *on the condition that I be permitted to respond to them, and show his errors on his pages.* If Mr. Graves will not publish to his hearers the preceding remarks on his course, let him publish this *advertisement*, and send me his bill, and it shall be promptly paid. A. CAMPBELL.

NEWS FROM ARKANSAS.

FAYETTEVILLE, Ark., Dec. 27th, 1853.

BRETHREN—You will doubtless be pleased to hear that the cause of our blessed Redeemer is advancing steadily in this part of the country. During the months of July and August, I visited several points in Missouri and in this State, and, in company with others, held a few protracted meetings, at which, I trust, much good was accomplished.

At Springfield, Mo., we had quite a refreshing time. Bro. Carlton and the brethren had all in readiness—a good spirit seemed to pervade all minds, and, by the labors of Bros. Langdon, Wilks, and others, about thirty were added to the saved. At Crisp Prairie and Cassville, thirty more. At these points Bro. Carlton labored with much effect.

When we got through in Missouri, we commenced here, and truly we had a feast of fat things. Bro. C. preached thirteen discourses, rarely equaled in either matter or manner. The result was, that about twenty joined the host of our King, to swell his triumphs over our guilty race. These, with some gained at other points about the same time, make nearly one hundred who yielded obedience to our risen Lord, during the time above mentioned. "Bless the Lord, O my soul, and all within me bless his holy name."

In the spring we held our annual meeting with the congregation at Russelville. At this point resides Bro. Northum, who is doing good service in the cause of Christ. During the meeting several persons made the good confession, and were buried with the Lord in baptism. Bro. John Robertson was selected to labor for the brotherhood at large, and I am glad to report some two hundred additions to the faithful, by his labors, in eight months.

We stand much in need of help. There is no better field for evangelical labor than this. The harvest is even now yellow for the reapers. May God send us laborers, and put it into our hearts to sustain them! I am persuaded that but few abroad know the advantages this State presents. True, this is comparatively a new State, and we, as

Digitized by Google

a people, have much to contend with; but I can say, we have some exalted spirits, whole-souled men and women in the *Reformation* in Arkansas. Yes, and there are noble men and women here not yet in the church. Would to God they would do as did the Bereans—the result would be similar. There are a few evangelists here who labor night and day, at great sacrifice. These are laying broad and deep a good foundation. In other years a host will come and build this glorious structure; but the martyrs in Arkansas shall not be forgotten.

Sometimes I ride twenty or twenty-five miles from an appointment home, in the afternoon of Lord's day; and while my mind is filled with gratitude to God for his goodness, that we of the west see displayed, on so grand a scale, in the magnitude of every thing around us—our grand prairies, rivers, mountains, vallies, scenery—I think of the future, and the probable destiny of our cause. God will as surely make bare his arm in this land, and raise up good men to plead for the institutions of his Son, as he has been with his people in past time. We lack faith—we have not the living, abiding confidence in the justice of the cause we have espoused, its greatness, its importance; aye, its moral magnificence, that we should possess. Fidelity, fidelity, my brethren, to the great principles of Reformation. More of faith, of hope, of love; less of opinionism, of the desire to be the pa—I was going to say the daddy—of a new idea, less of self and selfishness. These will convince our cotemporaries, and give efficiency to our labors. I just as firmly believe, that the great principles developed by this plea for the restoration of original Christianity, will ultimately prevail, as that they were once effectual in the conversion of Jew and Gentile—the one from his prejudice, the other from his idolatry. The experience of every day confirms me in this belief. I see many daily who desire something more rational, more consistent, more vital than the effete systems of Rome, Geneva, or England. God alone can give to man a code of spiritual ethics suited to his nature, in all the relations he sustains to heaven and earth.

These feelings, with a hundred others that I cannot express here, compel me to look forward with assurance, to the time when men of piety, men of learning, men of God, will be raised up to carry on a work but just begun; whose beginning, however, is a fair index to what may be expected—the harbinger ray of a bright and glorious dawn.

May he who said, "Let there be light," and it was; who opens the eyelids of the morning, and pours increasing day upon myriads of his creatures, shine into our hearts, that we may, in turn, reflect his glory to others, that thus the world may be enlightened and converted to God!

ROBT. GRAHAM.

Digitized by Google

AMERICAN BIBLE UNION.

The following communications from Bro. Oncken, will be interesting to all who love a good man of great zeal, of great devotion to the cause of our great Redeemer, and of untiring assiduity and energy in the good work of enlightening and saving perishing humanity. Of course he is in favor of a correct and pure version of the Living Word in our own vernacular, as well as in all the living tongues of mankind. The communication from Bro. Wyckoff, Corresponding Secretary of the Bible Union, and its long devoted friend and advocate, informing us of three resolutions recently passed by the Bible Union Board, merits the attention and claims the cordial aid of all our brethren, having it in their power to assist, by their prayers and contributions, these grand enterprises.

Being cordially enlisted in the Bible cause, as we long have been, we cannot but rejoice in these grand efforts; and as we stand up for the truth, the whole truth, and nothing but the truth, it is alike our duty, our privilege, and our honor, to co-operate in every practicable measure and means of advancing these common interests of our common Redeemer, who has laid us under everlasting obligations to himself, and to the cause for which he was born of a woman; for which he labored, and suffered, and died. Shall we not, then, brethren, welcome the call of any of the agents in this great work at our respective churches, and contribute to these grand undertakings? We can afford to do this in all good conscience, inasmuch as whatever of Divine truth we hold and inculcate, cannot but be honored and aided in its career by these devoted and indefatigable coadjutors in the common faith and in the common salvation. We all believe that he who sows plentifully shall also reap plentifully. Let us, then, cast our bread on all waters, and we shall gain a rich harvest. A. C.

LETTER FROM REV. J. G. ONCKEN,

To Wm. H. Wyckoff, Corresponding Secretary of the Am. Bible Union.

BOSTON, 21st March, 1854.

MY DEAR BROTHER—The accompanying translation of the New Testament, by Carl vonder Heydt, I had intended to present to the Bible Union when I arrived in this country; but I have been so hurried from one engagement into another, that this has been postponed until now.

I enclose in the above book a donation of $1 75 for the objects of the Bible Uhion, from Bro. Waldemar E. Kobner, of Hamburg, with the motto—"*Who can measure the consequences of an unfaithful translation of a single sentence?*"

Digitized by Google

Though I hope to reach New York in about three weeks, where I shall remain till the Anniversaries of the various Societies call me to Philadelphia, I beg to ask your Board, if it comes at all within their scope to extend their labors to Germany?

It becomes very evident to me, that the aid which I need to carry out the work fully in Germany, will not be given us by the American and Foreign Bible Society. In fact, that Society has already placed me in great difficulties. I doubt not that the American Bible Society would aid us in circulating Luther's version of the Bible; but I should regret exceedingly to see the Pedobaptists enter into our labors; and I should judge that the Baptists of this country are powerful enough to render us all the aid we need. If your Board cannot aid us, I shall, in that event, apply to the American Bible Society.

The mission was never more prosperous than at present, and the circulation of the Scriptures has been carried out to an extent unprecedented in our history.

In anticipation of an early reply, and with affectionate regards to yourself and all the members of the Board,

Ever your affectionate brother, J. G. ONCKEN.

Brother Oncken's Plea to the American Bible Union.

BOSTON, March 27, 1854.

W. H. WYCKOFF, *Corresponding Secretary:*

MY DEAR BROTHER—After a quarter of a century's toil and labor, to have the Bible, without the vile Apocryphal books, introduced into our common schools, the Lord has in mercy given us our heart's desire; heard our prayers, and blessed our feeble endeavors. The way is now open, and if we had 100,000 copies, they might be brought into circulation in a few years. Whether this happy state of things will continue, I cannot say, as the ministers of the State Churches are mad at our present success, and will leave nothing untried to prevent the further introduction of these Bibles into the schools. I need not point out to you and the brethren how important it is that the favorable moment should be well employed by us, and I should rejoice if the Bible Union would supply us with funds to print an edition of 10,000 copies forthwith. (This will cost about $4,000.) If you cannot aid us to the above extent, we shall be glad if you will enable us to issue 5,000 copies. I need not add any thing, knowing that you will do what you can.

I enclose $2, as a small proof that my heart is with the cause in which your Society is engaged, viz:

To give the most faithful versions of God's holy word, that can be procured, to a world perishing for lack of knowledge.

Yours in the best of bonds, J. G. ONCKEN.

REV. J. G. ONCKEN'S APPEAL.

His views respecting the necessity of an Improved English Version of the Scriptures.

BOSTON, April 1st, 1854.

W. H. WYCKOFF, *Corresponding Secretary Am. Bible Union:*

MY DEAR BROTHER—Your favor of March 31st is to hand, and it

Digitized by Google

is encouraging to me to learn from its tenor, that your Society will most probably aid the cause in Germany. I am quite at ease as to the consequences of my having applied to your Board for aid. Nothing was more natural than this, as the American and Foreign Bible Society could not supply our wants.

My views on faithful versions I have no where concealed, whenever the subject has been brought up. You may probably remember, that long before the unhappy division took place, I hinted at the desirableness of having an improved English version of the Scriptures.

I have stated the fact here to several of the ministers and other brethren, friends of the American and Foreign Bible Society, that I have applied to your Board for aid; for in this there is nothing that needs to be concealed. God has assigned to me the duty, in the position which I occupy, to obtain every aid that the present favorable openings afford for circulating the Scriptures without the Apocrypha. These openings should be well improved.

With affectionate regard, yours in the Lord,

J. G. Oncken.

American Bible Union, New York,
April 6th, 1854.

My Dear Brother—Enclosed please find copies of three letters from Bro. Oncken. Our Board, at its regular meeting yesterday, passed the following resolutions:

Resolved, That so far as it can be done without jeoparding, or in any degree retarding, the revision of the Sacred Scriptures in the various languages in which the Bible Union is engaged, the Board agree to aid Bro. Oncken and the brethren in Germany, in circulating that version of the Bible now existing, which most faithfully represents to the ordinary German reader the mind of the Holy Spirit, as revealed in the divine originals.

Resolved, That our agents be authorized to solicit contributions for the circulation of the German Scriptures.

Resolved, That we appropriate four thousand dollars for the object, to be paid as rapidly as special contributions for the purpose are received, and that we agree to increase the amount to ten thousand dollars, if the Bible operations in Germany require it, as fast as we have the means specially contributed for them.

We earnestly and affectionately request your aid in this great and momentous undertaking, and your fervent supplicaaions that God may bless us in it.

W. H. Wyckoff, Cor, Sec'y.

Temper.—No trait of character is more valuable than the possession of a good temper. Home can never be made happy without it. It is like flowers that spring up in our pathway, reviving and cheering us. Kind words and looks are the outward demonstrations; patience and forbearance are the sentinels within. Study to acquire and retain a sweet temper. It is more valuable than gold—it captivates more than beauty, and to the close of life retains its freshness and power.

Digitized by Google

THE BOOK OF JOB.

"Skin for Skin."—Job ii. 4.

Luke.—What is your explanation, Bro. Paul, of the expression used by Satan, when petitioning for leave to afflict the patient Job—"*skin for skin; yea, all that a man hath will he give for his life.*"

Paul.—The Chaldee paraphrase of the Targum explains this expression to signify the fact, that men will even part with themselves in pieces—*joint by joint, limb by limb*, and linger on, maimed and crippled, rather than give up life altogether. They regard it as a strong figurative expression, to convey the idea of the greatest possible sacrifice, even to the parts and members of the body, rather than relinquish life itself.

John.—Spoken like one brought up at the feet of Gamaliel! But it takes more than learning to explain a poem. A poet alone can interpret the deep intuitions and eloquent symbols of the poet.

Luke.—I am but a *narrator* of acts—not even a historian. Will you favor us, Bro. John, with your views of this expression?

Paul.—I shall be gratified to hear how one, whose heart is *love*, looks upon this record of the afflictions of one whose patience under them all is, even to this remote day, a proverb.

John.—The book of Job is a sublime Arab poem; and for the significance of its sensuous imagery, we must recur to the customs and usages of the people, and the physical peculiarities of the country in which it had its birth. The interpreter must, by an act of imaginative self-position, stand upon the ground, and amid the circumstances of the poet. But the employment of imagery, in every true poem, is subordinate to the moral, which underlies the drapery in which it is adorned and rendered beautiful or terrible, according to its true character, or that aspect of it which it is the poet's purpose to paint to the imagination of the reader.

Paul.—Most true. In this way must the generations to come read Dr. Luke's narrative of the triumphal entrance of our blessed Lord into Jerusalem, if they would rejoice with the multitude who carpeted his way with their garments, and cried with a loud voice, "Blessed be the King who cometh in the name of the Lord; peace in the heavens and glory in the highest heavens."*

John.—So, also, when they read his account of that servant of the Lord and soldier of the cross, who stood up alone amidst the ranks of his enemies, and with chains upon his hands, made even the imperial

---

* Luke xix. 38. † Acts xxiv. 25.

Digitized by Google

purple tremble upon the proud breast of power, while "he reasoned of righteousness, temperance, and judgment to come."†

Luke.—We may readily believe that the narrators of the sublime and glorious transfiguration of our Lord upon the mount, felt the necessity of this imaginative conception, since none of them were permitted to be witnesses of this wondrous spectacle. But in this, they were more than aided by the beloved disciple who himself "beheld *this* glory, the glory of the only begotten of the Father."*

Paul.—It is pleasant, my brethren, to let the recollection linger about these bright spots, oases in the desolate desert of idolatry, in which the people perish for the want of knowledge; but we wander from our subject. We would hear Bro. John further on the passage from Job.

John.—As I remarked, the sensuous imagery is subordinate to the moral of a poem. In this most ancient and wonderful production, we have symbolically presented the utmost reach of the human mind, in attempting to grasp and fathom the mysteries of the fall and redemption. Satan is introduced as the source of evil—Job as a fallen creature, liable and subject to sin, though a *good man*, a "perfect and an upright man, one who feared God and refrained from evil,"—still, the subject of the most impoverishing reverses of fortune, the most terrible sufferings of the body, and the most distressing afflictions in his domestic personal affections; so that when his three friends came to mourn with him and to comfort him, they sat down upon the ground with him in silence seven days and seven nights, speaking never a word, appalled into dumb sympathy at the sight of his great and terrible affliction.

Paul.—O wretched man, who shall deliver him from this body of death?

Luke.—It appears that his friends could not.

Paul.—They proceeded upon the principle of human righteousness, and on this principle no flesh shall or can be justified in the sight of God. They could point Job to no source of comfort, but that of his own righteousness, and that this did not answer his necessities, was evident from his condition of overwhelming affliction. They, therefore, found him *guilty*, but brought him no relief.

Luke.—They seemed to have regarded his sufferings as a sort of compensation for his sins. But the suffering of the sinner can neither cleanse him of its pollution, nor deliver him from its power. Afflict him as we may, he is still but an afflicted *sinner*. Punishment does not precipitate corruption. What can?

---

* John i. 14.

Digitized by Google

Paul.—This is a mystery solved only by the gospel. It is the power of God unto every one that believes, to the Jew first, and also to the Greek.

John.—The universality as well as the power of sin, here ascribed to Satan, as its source, is beautifully symbolized in this poem, by its effects upon one of the best specimens of the fallen race of Adam. The utter inadequacy of all human sources of comfort, is exhibited in the exhaustive speeches of the three friends, and no deliverer is found. Their views of God's justice are high and awful, yet they failed to represent his true relations to man. They "did not speak of him the thing that is right, as Job did."

Luke.—

> "Canst thou by searching find out the secrets of God?
> Canst thou find out the designs of the Almighty?
> They are as high as the heavens; what canst thou do?
> Deeper than hell; what canst thou know?
> The measure thereof is longer than the earth
> And broader than the sea."*

Paul.—These were the words of Zophar, the Naamathite, and though true, this false comforter made an improper use of the sublime lesson of humility which they should teach us. They are introduced by him merely to set off the doctrine of the divine sovereignty, in a light utterly hopeless to his afflicted friend. The unsearchableness of the secrets of God and the mystery of his designs, are urged as an argument to reconcile Job to the dealings of the Almighty, though they should be arbitrary and cruel, and the inference is covertly implied that they may *rightfully* be so, purely upon the ground of absolute power; for he adds,

> "If he seize, and bind in chains, and bring to judgment,
> Then who can hinder him?"

John.—God is love; and he who dwelleth in love dwelleth in God, and God in him.†

Luke.—I perceive their great mistake to have come from the want of knowledge. They did not know that God is merciful, as well as just, "long suffering towards us, not willing that any should suffer, but that all should come to repentance."‡

Paul.—It is evident that Job had some deep, though dim intimation of his own immortality, for in his mighty afflictions, which brought him to the very jaws of death, he cries, "where is now my hope?"

John.—And how his struggling spirit beats about for some light, by which to confirm his fond desire.

---

* Job xi. 7-9. † 1 John iv. 16. ‡ 2 Pet. iii. 9.

Digitized by Google

Paul.—Yes; here is the first example in the learning of the world, of the argument from analogy. How beautifully it is stated:

> For there is hope of a tree,
> If it be cut down, that it will sprout again,
> And that the tender branch thereof will not cease,
> Though the root thereof wax old in the earth,
> And the stem thereof die in the ground;
> Yet, through the refreshing of water it will bud,
> And bring forth boughs like a plant.
> But man dieth, and is cut off:
> Yea, man giveth up the spirit, and then where is he?*

Luke.—Yet, this reasoning did not satisfy him, for in the drying up and disappearance of the waters of the rivers and the sea, he read another and a different lesson.

John.—True. Nature affords no sure proof. The intimations of the soul whisper the mighty thought, and lead us to feel after it, if haply we may find it; but it is the gospel, my brethren, only the gospel of our Lord and Saviour Jesus Christ, which has brought life and immortality to light! Blessed be his name!

Paul.—No doubt *one*, perhaps *the* great difficulty in the way of their clear apprehension of this comforting doctrine, was their inability to see how "God could be just and justify the sinner," so as ultimately to deliver him gloriously and eternally from death, which is the wages of sin.

John.—On this point the mind of Job seemed constantly to stumble, till at last, in one burst of desire, nourished by the dim faith of his soul in his own immortality, into the up-springing light of hope, he exclaims, half inferentially, half prophetically, by a deep intuition of an earnest, suffering, trusting heart:

> I know that my Redeemer liveth,
> And that he shall stand at the last day upon the earth;
> And though after my skin worms destroy this body,
> Yet in my flesh shall I see God:
> Whom I shall see for myself,
> And mine eyes shall behold, and not another's;
> The desires of my heart shall be accomplished.†

Luke.—I feel that my inquiry about the meaning of the expression, "skin for skin," was trifling, compared with the deep significance of the poem itself. I do not regret having made it, however, since it has lead to so pleasant a conference between us. "The sensuous imagery is subordinate to the moral of the poem."

John.—The allusion in this case, as I understand it, is both simple and appropriate. We should read it, "skin around skin," i. e., *rolls of skins*, or "skin after skin," as the allusion is to the habits of a

---

* Job xiv. 7. † Job xix. 27-27.

Digitized by Google

primitive pastoral people, among whom skins are not only an extensive article of commerce, but often the principal currency of exchange. So that the meaning of the expression is clearly that given by Bro. Paul, in the beginning of our conversation. It is equivalent to a great, an unlimited price.

Paul.—Beloved brethren, let us be thankful that God, in the fulness of time, has made more fully known to us the riches of his grace, and given us a hope, which is "an anchor to the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedek."* Grace, mercy and peace be with you. Farewell!

John and *Luke.*—The blessing of the Lord go with you!

W. K. P.

"ANCIENT ORDER."

MANY of our readers have, no doubt, read with interest the five Nos. by "Ancient Order," on Church Edification, the last of which is in this number of the Harbinger. The subject has been treated by the author of these communications in a good spirit, and with evident zeal for Apostolic custom in the churches,—still, we feel assured that there are many, who have thought upon this subject, who will agree with us, that all the truth has not been told with regard to the ancient order in church edification. We propose, the Lord willing, to say a few things on this important, and, just now, very interesting point in the practical development of the reformation, and are not without hope, that any apparent differences which may be growing up among us on this subject may be reconciled to the efficient and divine method of the Apostolic age. Nothing, on this subject, posterior to the Apostolic age, can be of any higher authority with us than that of expediency, and no demand of expediency can ever justify us in violating an eternal principle of the divine government, or disregarding an express and unconditional command, either of Christ or of those holy men who were commissioned to legislate for the Christian Kingdom, and who spake as they were moved by the Holy Spirit.

With this great and regulative principle of investigation always before us, we propose to look a little into this subject, and must beg the indulgence of our readers while we prolong its consideration yet a little further on our pages.

W. K. P.

* Heb. vi. 19-20.

Digitized by Google

ELDER JACOB CREATH.

Brother Pinkerton—Last night, just ten minutes before the clock struck ten, our venerable and beloved brother, Jacob Creath, Sr., bade adieu to this earth and its scenes for the spirit land, at Col. Wendover's, in our city, (who married his grand-daughter.) He was attacked with a chill seven days previous, whilst here on a visit to his many friends. He regarded it as a warrant from the King of saints for his departure. Yet he was calm and full of faith in a bleeding and merciful Saviour. I was with him during his last moments, and after closing that blissful old song,

"Jerusalem, my happy home,"

some five minutes before his last, he said to his family and friends who hung around him, "I am happy." Yes, happy in the contemplation of speedily seeing the God that made him and the Saviour who had redeemed him by his precious blood.

He was able to converse but little, but that little was full of faith and hope. He would occasionally repeat some favorite lines from a hymn, such as,

"Death is the gate of endless joys,
And yet we dread to enter there."

Bro. Creath was a remarkable man in some respects, for although his education and reading were quite limited, yet he was possessed of all the elements necessary to ensure, with proper culture, the development of a genius rarely to be found in men. He was born a subject of Great Britain, in the province of Nova Scotia, February 22d, 1777. At the age of ten, his parents emigrated with him to Virginia. At twelve he was added to the Baptist church, and at eighteen he commenced his ministerial history among them. At twenty-two he married the daughter of Job Carter, of Lancaster county, Northern Neck, Virginia, and in the year 1800 they emigrated to this State and county.

But few men possesssed more of the elements necessary to a popular orator than Bro. Creath. He possessed a fine face, a remarkably keen and interesting pair of eyes, which sparkled with animation and benevolence; a voice as loud, and yet as rich, as our best church organs, and with a commanding and controlling power over its intonations. As a pulpit orator he had but few, if any, equals in the State, or West. Bland and affectionate in his intercourse with all men, he very naturally exerted a very large and controlling influence among the Baptists. He possessed but little of that sectarian spirit that too commonly exists among the leaders of the various party dogmas of all sects, and was emphatically a man of peace and forgiveness. A malicious temperament or feeling towards those who opposed him, formed no part of his character, yet he had, during his early history in Kentucky, many strong and untiring adversaries among the Baptists; but he came off in all his contests with the spoils. I have often heard him detail his early conflicts whilst among the Baptists, and upon his dying couch heard him, with uplifted hands to heaven, say, "That he freely forgave every human being all their supposed injuries, as well as those which were real, for Christ's sake."

Digitized by Google

He remained with the Baptists till 1827, when, after much inward conflict between his early convictions and associations, which had greatly endeared him to very many of his brethren, he was compelled to change his religious associations and views, for a system which, in some respects, he regarded of a higher and purer origin, and which led him to connect himself with those brethren who were contending for a purer speech, and a more primitive order in faith and practice. Like his old companions in the former army, Elder John Smith, Wm. Morton, and others, when he moved, hundreds of others journeyed with him, and sometimes whole congregations would go in the mass. Always true to the cause, and the friends he allied with, so long as his convictions were in unison with them he continued not only with equal, but increased zeal, to plead the cause of truth and righteousness, and the freedom of speech and conscience. As a sermonizer he generally felt himself fortified with ample means when before a congregation, but when he had connected himself with the Christian brethren, and at a time when the great conflict of society was with facts and arguments, and when the entire system of preaching was necessarily changed, he often expressed himself as unable to leave off his old habits of declamation for arguments and close logical reasoning. As an exhorter, he possessed rare and valuable talent, and often produced powerful effects upon his audiences. But few men could discriminate in abstruse cases with more quickness than he could; and in all matters of church law, he was remarkably pointed and clear. Among his preaching brethren he was gentle and affectionate, assuming no arrogant superiority on account of his age, and the experience of over fifty years in the ministry.

For the last seven years he had been totally blind, by a sudden attack of jaundice, as he thought, at Memphis, Tennessee, when on his way to Mississippi, to see his daughters. Under this affliction, however sorely he felt it, he was submissive, and without a murmur. He received it as coming from the hand of God, and bore it with constant patience. By this sudden and unexpected stroke he felt that an end had been brought to his public ministry, and the unspeakably high privilege of reading the word of God. It was, indeed, an affliction irreparable in this life, but he knew how to turn it to the best account. He possessed, both by nature and association, unusual qualifications for the social circle; and being a common favorite among the brotherhood, he sought to spend much of his time in their society, which, in a great measure, destroyed the recollection of his blindness. He often spoke, either in word or exhortation, with the churches, and always received their kindest sympathies.

But he has gone, where God will restore those blind eyes, in order that he may gaze upon holier and richer objects and scenes, in a world more suitable to his tastes, feelings, and affections. "Blessed are the dead who die in the Lord." Yes, they shall "rest from their labors and their works shall follow them." But few men in the West have lived longer and to more effect than Bro. Creath. Since 1795 he has been almost exclusively engaged in preaching Christ—thirty-two years as a Baptist, and twenty-seven among the Christian brotherhood. Among the old pioneers of this State, there yet lives a few old men who were first among the Baptists, to wit: Bros. John Smith, Z. Carpenter, Thomas Smith, and William Morton, whose names I

Digitized by Google

now remember, and with whose history I am somewhat familiar. Elder Thomas Campbell, who lived to prove ninety-one years, and three separate orders of Protestantism, has gone, and there yet remains but few more who can claim their threescore and ten years in the trials and conflicts of this sin-polluted world.

"Our Fathers! where are they,
With all they call'd their own?
Their joys and griefs, their hopes and cares,
Their wealth and honor gone.

"A span is all that we can boast;
How short the fleeting time?
Man is but vanity and dust,
In all his flower and prime."

Bro. Creath leaves one daughter in Mississippi and one in Louisiana, and one in Kentucky, with an aged companion, and many relations and friends, to feel and realize his loss. During the past ten years it was my privilege to be much in his company, and to share largely in his conversation. I always esteemed it to be a high privilege, and a special blessing to listen to his words of instruction and general benevolence. His mind and taste were, to a very high degree, formed for the social circle, and he greatly loved his friends. But he has gone where

"There is a land of pure delight,
Where saints in glory reign."

In our passage to its honors and joys, there is but a very short interval between the pains of death and the joys of heaven.

"Death like a narrow sea divides,
This heavenly land from ours."

Lexington, Ky., March 14, 1854. GEO. W. ELLEY.

[We have received a communication from Joseph Ficklin, Esq., of Lexington, Ky., and one from Bro. Jacob Creath, Jr., of Missouri, touching the life and death of the venerated and beloved Jacob Creath, Sr., of Ky. The preceding, from Elder G. W. Elley, of Lexington, Ky., we judge the most full, particular, and satisfactory, and, therefore, copy it from the Christian Age. There is but one difference of any consequence between them—Elder Jacob Creath, Jr., says he left the Baptists in 1830.—A. C.]

DO NOTHING WRONG.—Do nothing against thy conscience, either for fear or love. In matters that are doubtful, have recourse to the Holy Scriptures, and to such as are set over thee by God for thy soul's good.

Digitized by Google

THE CAVE OF MACHPELAH.

THERE lies before me a chaste and beautiful volume, titled "The Cave of Machpelah, and other Poems, by James Challen, formerly of Cincinnati, now of Philadelphia—A. D. 1854."

Our amiable and highly estimable brother, Elder James Challen, has given to all Bible and Nature amateurs a chaste and edifying volume of miscellaneous poetry, on Bible themes, of thrilling interest to all who love the Oracles of God. The themes are very happily selected and conceived, as "pregnant with celestial fire," and highly suggestive of hallowed thought, awakening in the Christian heart sympathies and symphonies that purify and elevate his affections to scenes of beatific vision and cherished hope in the paradise of God.

We have occasionally thought that the Exodus of Israel from the land of Egypt, and their mystic traveling from that land of Ham, through the Red Sea, the wilderness of sin, and the veritable Jordan, to the long promised land of Canaan, and their triumphant wars with its pagan inhabitants, until the erection of the Throne of David and the Temple of Solomon, would furnish data for the finest epic in English poesy. And as often as we have thought of it, we have wondered that no favored bard, no son of Orpheus, no Vates Bistonis, had ever tuned his heaven-strung lyre to this mystic theme, so amply detailed, and more redolent of spicy breathings and rich perfumes to the soul, than ever was the happy Arabia to the outward sense, in fact or fable. But so it is that it has never yet been sung, except now and then in a sacred hymn, touching only a topic here and there.

Apart from the poetic merits of this book, of which all its readers will form their own judgment, its other merits enhance its value greatly in my esteem. Its author deserves the thanks of all true Christians, for having selected Bible themes as the subjects of his poetic musings, rather than the too popular themes which the bards of this our day furnish for the vitiated tastes of a large portion of the amateurs of mere rhyme, whether moral or immoral—

> Whether in season or out of season,
> Whether in reason or not in reason.

To popularize the Bible themes of true history, whether in prose or in verse, is a good work; and especially that much neglected history of the special providence which raised the most wonderful, sublime, and awful nation that ever lived, from a man and woman as good as dead in the course of nature. And to make that nation a font of type for things hid in the secrets of eternity, involving in them the eternal fortunes of the Universe.

For this and many other reasons, the Cave of Machpelah and its environs, bought for four hundred shekels of silver, and paid by Abraham to the lordly Ephron, one of nature's noblemen, will be of eternal fame, when all other monuments of human structure shall not only have mouldered down to dust, but their haughty princes and potentates shall have been buried with them in eternal oblivion. In Machpelah, of Canaan, yet lie the ashes of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah—the mother of six tribes of Israel. But Rachel's bones lie not there, nor any other of Messiah's earthly kin.

Machpelah itself is a poetic theme, prolific of ideas yet unborn, lodged in the

Digitized by Google

deep recesses of the Christian heart. But our bard of the Cave did not hang his harp on the willow trees around Leah's or Rachel's tomb, but hasted away to the victorious song of Moses and his poetic sister, Miriam, and the scenes of Israel's Exodus from Egypt to the promised land.

Then the manna from heaven and the stricken rock, Amalek and the cloud, Sinai and the Tabernacle, Balaam and his parable, and Balak, too, with the death of Moses, complete the associations of the Cave of Machpelah. Here are themes pregnant with ideas of moral grandeur that would overpower a Milton's prolific genius, and kindle a fire which the waters of a flood could not quench.

To lay these themes before the present living generation, in smoothly flowing numbers, and in the artistic beauty of a handsome volume, got up on neatly polished paper and handsomely bound, at the meridian of Philadelphia, is a contribution worthy of the taste and benevolence of Elder James Challen, distinguished alike for his good manners, his zeal for Bible truth, and his protracted and successful labors in the gospel field. To say nothing of his ninety-nine miscellaneous poems, only a few of which we have yet read, added to the Cave of Machpelah, retailed, too, at one dollar, is an offering to literature, the Bible and Christianity, which I need not say will be highly appreciated by all the amateurs of poetry and Bible literature, and especially by that large circle of Christian friends and brethren amongst whom Bro. Challen has so long labored and with eminent service to the cause of primitive Christianity, in the days which tried men's principles, if not their souls. To those who have young families, we especially commend this volume, as likely to attract and allure the children to the reading of that Book of books, which furnishes the rich and varied materials so happily selected as the themes of this and many another volume of beautiful thoughts, chaste style, and attractive imagery. A. C.

THE SOWER.

THE SOWER, devoted to the dissemination of the principles of Primitive Christianity, and every species of intelligence designed to purify and elevate humanity, edited by Elder W. W. Eaton, assisted by Elder Charles L. Loos, of Somerset, and Elder Wm. J. Pettigrew, of Allegheny City. The field is the world. The seed is the word of God. Published every Wednesday, in the city of Pittsburgh, Pa. Price, $1 50 per annum, payable on the receipt of the first number.

This weekly ally in the good work of Primitive Christianity, is cordially welcomed into our editorial corps. We know the men who constitute its editorship. They are all Christian teachers of high intellectual and moral respectability. Bro. Eaton was, for a time, a professor in Bethany College, in the English department. Bro. Loos is a graduate of the same institution, of high standing, and can preach the gospel in German, French and English, with about equal facility and felicity, having *three* mother tongues—his parents French and German, and, coming with them to the United States when a minor, he acquired our composite vernacular in his domestic and social intercourse. I presume he now *thinks* in English on all religious subjects, and

Digitized by Google

translates his thought into French and German. His Collegiate Institute, located at Somerset, Pa., is full of promise; and as the editor of the Disciple, he is well known to many in Western Pennsylvania, Virginia and Ohio. Bro. Pettigrew, ordained at Bethany as an Evangelist, some three years since, formerly a Baptist minister, of liberal education, and eminent powers as a preacher and teacher of Original Christianity, is wielding a classic pen, as well as a well disciplined mind in literature, science and religion. While Bro. Eaton is the editor, these brethren, engaged in other avocations, will constitute able assistants, in giving to the Sower an eminent position amongst our weekly and monthly issues.

The brethren in Pittsburgh are getting up an office for this publication with becoming zeal and earnestness; and will not only Western Pennsylvania, but also Western Virginia and Ohio, to say nothing of the New England and Canadian brethren, with portions of Eastern Pennsylvania and Maryland, read it in their families, give it wings to visit their neighbors, and thus be efficient helpers to the truth?

What cost two or three papers a year, in a family of parents and children? What five or ten dollars a year can be more profitably invested than in the heads, and hearts, and lives of Christian parents and children, by having one or two weekly and monthly visits from such men as I have named, associated with this Sower, now going out to sow. Brethren, you want the *Christian* Age and the *Harbinger* of better times, and do not you want a *Sower*, too, bearing precious seed? Permit him, then, to sow broadcast amongst your households the good seeds of Bible truth, and of an eternal harvest, and allure your too worldly, saving, parsimonious neighbors to read, and think, and live upon the bread of truth, which is the aliment of a new and better life. To the furtherance and progress of which, all our tongues, and pens, and presses co-operate. A. C.

CLUBS ARE YET IN SEASON.

We are still able to supply a large number of new subscribers from the beginning of this volume; and intending to make the Harbinger still more and more interesting to its readers, we intend to introduce some new topics, which the times and our special mission as a people call for. Will its friends and patrons still, as occasion offers, continue their heretofore successful efforts among the people? A. C.

APOLLOS FINNEY.

Appollos Finney has been imposing himself, at sundry places, upon our brotherhood, as a preacher. He is utterly unworthy of membership in any Christian Church. He is a bigamist, having years since deserted a virtuous wife, of well attested character, and married, under false pretences, a second wife, she not being privy to his former legal marriage. He is also adding to his sins by other dishonorable deeds, of which we have sufficient evidence, and, therefore, caution our friends against countenancing him in any way. We hold documents in our hands that would place him in another sort of school than that of a Christian Church. A. C.

Digitized by Google

NEWS FROM THE CHURCHES.

OHIO.—Bro. Isaac Errett, of Warren, under date of March 30th, reports the success of the evangelists employed by the State Mission Board. "Their labors since last September, have resulted in 475 additions to the brotherhood—the organization of six new churches, two of them at county seats, and the resuscitation of several congregations; some at important points, which have had only a name to live. In addition to this, there has been a great deal of pioneering performed, the result of which is not yet visible."

Bro. Dickey, of Woodsfield, Monroe county, April 10th, reports the result of a discussion of four days, which he held with the Rev. J. H. Williams, a Swedenborgian. The propositions of debate were:

1. Jesus Christ is the Eternal Jehovah, God, and not a distinct person from the Father.

2. The Christian dispensation has come to an end, and is superceded by another order of Divine things.

3. The (so called) New Jerusalem Church and her doctrines, are the only true Divine church and doctrines authorized by the Lord.

Mr. Williams, although the acknowledged champion of his church, was, in the judgment of those in attendance, (and they were fully capable of judging,) most signally defeated, or, in the forcible language of Bro. D., Mr. W.'s system was the worst "used up" of any and all systems the auditory had ever seen exposed. "Our whole investigations of the truth," adds our brother, "were terminated on Lord's day evening *at the water*," where three persons confessed the Lord Jesus, as the only Begotten of the Father.

MISSOURI.—Brother H. Henderson, of De Kalb, under date of January 28th, reports the growing interest taken by the brethren and others in the noble cause of Bible revision. And none has espoused this cause with more zeal and perseverance than Bro. Russell, of Lexington, and the brethren every where give him a hearty welcome. And many of our Baptist brethren are becoming enlisted in the same good cause. His calls upon the brethren are responded to with Christian liberality. "Our little church," says Bro. H., "though numbering but fifty, and most of us in very moderate circumstances, yet we gave Bro. Russell eleven life directorships and five life memberships, and donations amounting to about $1,450. I hope that the liberality of the brethren in the Irvine Valley will be a stimulus to all the congregations of the saints friendly to this, the great movement of the age."

[If the fulness of the Divine Philanthropy was manifested in giving to the world, dead in trespasses and sins, the word of Salvation and of Life, there certainly can be no work more humane and philanthropic, when that word has become obscured by designing men, or incompetent men, than to restore it in all its primitive purity and clearness, that it may still continue to prove itself the power of God for the salvation of our perishing race.—A. W. C.]

MISSISSIPPI.—Bro. J. M. Baird, of Crawfordsville, under date of January 9th, says: "We have an interesting little church here, some most excellent and worthy members, mostly females; but, unfortunately for us, we are at this time without a preacher, and without any one having the qualifications requisite for

Digitized by Google

an overseer or instructor of the little flock. We need some one who could present with force, and defend with ability, the great truths which we as a people are striving to promulge. We are, unfortunately, surrounded by as much talented opposition, and that, too, from those of whom we might have expected *better* things, as falls to the lot of any who are striving to restore the primitive gospel. Sanballat-like, they are doing all they can to obstruct us in building again the walls of Zion, because we will not mingle with them and speak half the language of Ashdod and half the language of Canaan." "Could you send us an able preacher, who could live on $700 or $800 per annum? This we could pay, or perhaps more, if necessary."

[Who, brethren, will respond effectively to the Macedonian cry?—A. C.]

INDIANA.—Bro. James M. Brown, of Jeffersonville, March 31st, communicates to us the pleasing intelligence, that the church edifice of that city, which has for sometime been unoccupied, and in a state of delapidation, has been recently repaired and fitted up for Christian worship, and that shortly they intend to hold a protracted meeting, for which they have engaged some of the ablest preachers of the State.

NEW YORK.—Bro. S. Shepard, of New York city, March 13th, reports 4 additions to the church in 17th street.

CALIFORNIA.—Bro. L. J. Correll, of Stockton, in his favor of the 24th of February, reports 8 additions to the church in that city. The gospel, he says, is heard with great interest, and thousands have assembled at the water to witness the public confession of the Faith and the burial with Christ, by baptism, into death, and the putting on of the new man, in order to walk in newness of life. The harvest truly would be great, were the laborers more numerous. While thousands of religious professors are there seeking for the treasures of earth, how few are there who esteem the merchandize of wisdom better than the merchandize of gold, and the gain thereof than winning souls to Christ!

PENNSYLVANIA.—Bro. J. K. Haffey, of Bradford, M'Kean county, under date of January 24th, reports the formation of a new church recently organized in that place, consistrng of 22 members, seven of whom were added by baptism, and fifteen who had previously been immersed, laid aside their human creeds to learn of the Bible alone, and now labor for the restoration of Primitive Christianity, in its form and power. The prospect is most encouraging for continued accessions.

TENNESSEE.—Bro. Jesse L. Sewell, of Jackson county, under date of January 28th, reports upwards of 80 accessions since he last wrote us from Meigsville, in the field of his labors. Many backsliders have been also reclaimed, and several were received from other denominations. "So clear and forcible appeared the system of gospel truth set forth," he adds, "that many immediately renounced the gloomy systems which they had been taught, and were baptized for the remission of sins."

☞ A LETTER from Bro. J. T. Johnson, of much interest, we are sorry to say, we cannot find room for. Not having heard from him for a long time, we regret this. It will appear in our next. A. C.

Digitized by Google

OBITUARY NOTICES.

DIED, at the residence of her father, in the village of Bethany, Va., on the 11th ult., Mrs. MARY JANE, wife of J. A. Kissinger, of Columbus, Ohio, and daughter of Jesse and Prudence Bonsall. The deceased was in the 26th year of her age, and had been married only a few months. Her constitution was naturally delicate, and during her last and fatal illness, of three weeks, she suffered greatly from the most intense pain, but she bore it with the most exemplary Christian patience, and met her earthly end without a fear or a doubt. She had been for years a sincere and consistent member of the Christian Church, and in her last heavy trial she exhibited, in the most striking and consoling manner, the surest evidence that she had not believed in vain. The earnest and affectionate zeal of her exhortations to those she left behind, we trust will not be soon forgotten by them, nor the lesson of her example fail to comfort and encourage the afflicted relatives, who mourn her loss. Her remains are interred in the church-yard of Bethany; her memory will be cherished in the affection of her husband, parents, relatives and friends; and her soul, we trust, is with the Lord. P.

Departed this life, on the 28th of January, 1854, in the 54th year of her age, Mrs. HARRIET ATWATER, wife of Elder D. Atwater, of Mantua, Portage county, Ohio. Impressed early in life with feelings of piety and reverence for the Divine Word, this amiable and excellent sister was one among the first who embraced the Primitive Gospel at its first proclamation on the shores of Lake Erie. Her Christian profession ever manifested itself a reality, being adorned with the fruits of the Spirit. Given to hospitality, she enjoyed the happiness of ministering often to the saints. Her labors of love will long be remembered by the many who have partaken of her Christian kindness. Her exit was peaceful and happy. This afflicting bereavement will long be lamented by an affectionate husband and four amiable children. "Say ye to the righteous it shall be well with them, for they shall receive the reward of their doings."

Died, at his residence in Martinsburg, Knox county, Ohio, on the 1st of March, Elder BENJAMIN SANDERS. Bro. S. was amongst the first preachers of the Apostolic Gospel in Central Ohio. More than a quarter of a century ago, when there were but few disciples and still fewer preachers of the true gospel, Bro. Sanders made many sacrifices for the truth's sake. He traveled and labored for years at a compensation less than $150 per annum, and having, too, a large family to support. Being more highly gifted by nature, than with opportunities of high mental cultivation, he was, indeed, a logical reasoner—a clear and pointed speaker. His last moments were peaceful and happy, as was his life. "Mark the way of the upright man; the end of that man is peace."

Died, in Warren county, Ky., December 23, 1853, in her 60th year, Sister LAVINIA, wife of Bro. Allen Taylor, leaving her husband and ten children to mourn their loss, but they sorrow not as those that have no hope. They were all present, to receive the last affectionate admonitions of a Christian mother, and witness the consolations which Christianity affords in a dying hour. Sister Taylor had been a zealous and worthy member of the Christian Church for twelve months before her death. "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." J. CALAHAN.

☞ "The Jews, No. 2," by Bro. Jacob Creath, Jr., is crowded out of the present number. It shall have a place in our next. A. C.

Digitized by Google

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. IV.] BETHANY, VA., *JUNE*, 1854. [No. VI.

THE CHRISTIAN MINISTRY.

The Apostolic Ministry: A Discourse delivered in Rochester, N. Y., before the New York Baptist Union for Ministerial Education, July 12, 1853, by Francis Wayland, President of Brown University. Rochester: Sage & Brother.

I HAVE just been reading an article on the Apostolic Ministry, in the April number of the Christian Repository, edited by Elders John L. Waller and S. H. Ford, Louisville, Ky. The article is not completed in said number. I have also on my table, "A Discourse by President Francis Wayland, of Brown University, delivered in Rochester, New York, before the New York Baptist Union for Ministerial Education, July 12, 1853." From the perusal of these documents I rise much refreshed and comforted, and for this I thank God and take courage. As literary and evangelical documents, I assign to them a high place in my library, and commend them to Bible students as luminous and useful auxiliaries to their inquiries concerning the ancient and apostolic order of things. In doing this, I would not be understood as endorsing every period and every allusion to, or application of, the Inspired Oracles contained in them. Not predisposed to assent to, or dissent from, any position assumed or propounded in these documents, because of my positions long since published and debated, I read them with perfect candor, and now commend them to my readers, to be read and considered on their own intrinsic merits and evidence, as though they had never before cherished an opinion or formed a judgment on the subjects of which they treat. We rarely find an author whose every sentiment and position

Digitized by Google

commands our perfect and entire consent. We ought, therefore, to think and let think, and "respect in each other's case the gifts of nature and of grace." We will, therefore, favor our readers with a few liberal extracts from the Christian Repository for April last:

"What emotions would naturally fill the mind of the accomplished Apostle to the Gentiles, as he stood for the first time amid the beauties of the Athenian glory. Its consecrated groves, where poetry had tuned her harp, or philosophy held converse with her children; its breathing statuary and monumental columns, whose silent eloquence awoke thrilling echoes in the soul—beauties which even now call up in many minds a strange yet pleasing idolatry—were then all clad in the autumnal charms of their vicious loveliness.

"Yet they filled not the great Apostle's mind. By him they were unheeded. A theme more glorious filled his soul; and the inspired penman passes over in silence all that distinguished or adorned that proud city, except this one fact, 'There they preached the gospel.' And well he might. When the beauty, the poetry, the patriotism, the victories of Greece are buried in oblivion, shall this fact be remembered amid the raptures of heaven or the agonies of hell, 'There they preached the gospel.' For this was the communication of mercy to man. The light of life. The glad tidings to a perishing world. The glorious gospel of the blessed God. It is the gospel of the kingdom, proclaiming the Redeemer's reign. It is the gospel of the grace of God publishing to the world his attainable favor. It is the 'everlasting gospel,' replete with blessings boundless and unending. One word, yet millions of ideas. Uttered in a moment, yet perpetuating light and blessing, which shall fling an ever brightening radiance over spirits that shall never die."

This epithet belongs not to the gospel of Christ proper. It is never called "the everlasting gospel" in Holy Scripture. *Aioonion Euangelion*, an everlasting joyful message, to be announced to all the inhabitants of the earth, is found in the Apocalypse once, and only once in the whole New Testament; and it is quite a different message from the gospel of Christ. For its exposition is annexed to it. It is an annunciation that the time of the judgment and desolation of Babylon the great had arrived. Read the context, Rev. xiv. 6–11.

William Tyndale, the martyr, and the first translator into our vernacular of the Apocalypse, for the common people, is a better or more truthful version of it, than that of King James. In the Andover print of it, (1837,) lying before me, it reads: "And I sawe an angell flye in the myddes off heven, havynge an everlastynge gospell to preache vnto them that sytt and dwell on the erthe, and to all nacions, kindredds, and tonges and people, sayinge with a loud voyce: Feere God and geve honour to hym, for the houre off his judgment is come; and another angell followed after, sayinge, Babilon is fallen, is fallen, thatt grete cite; for she made all nacions drynke of the wyne of hyr fornicacion." We corrected this misconception of many minds some

Digitized by Google

years since. A punctilious regard to the inspired original, is greatly desirable, because greatly wanting in this sectarian age. I do not care how *everlasting* and glorious the gospel of Christ be imagined and asserted by our Doctors, while I sympathize with their generous hearts and lofty conceptions of its ineffable glory and grandeur, I must stand erect on every misconstruction of the true intent and meaning of the Inspired Writings. I am sorry to see our best and greatest men, even those I admire and revere, so often lead by prescription and human authority, even against their better judgment and reason.

"Such is the gospel. Meeting man in the darkness with the clearness of its discoveries. Meeting him in weakness with its transforming power. Meeting him in wretchedness and ruin with consolation and refuge. What glad, what glorious tidings does it bring!

"Now the question appears a very plain one, What is it to preach this gospel? It must be to announce it, to illustrate it, to enforce it, with urgency, with energy, with tears. Yet how wilfully and wickedly has this been misunderstood. Dr. Wayland, in his discourse, after briefly stating what the gospel is, defines with truthfulness and force what it is to preach the gospel:

" 'The word preach, in the New Testament, has a meaning different from that which commonly attaches to it. We understand it the delivery of an oration, or discourse, on a particular theme, connected more or less closely with religion. No such general idea was intended by the word, as it is used by the writers of the New Testament. The words translated *preach*, in our version are two. The one signifies simply the herald, to announce, to proclaim, to publish; the other, with this general idea, combines the notion of good tidings, and means to publish, or be the messenger of good news.' "

This is a truthful and most important distinction.

" 'Hence, we see that we may deliver discourses on subjects associated with religion, without preaching the gospel. A discourse is not preaching because it is delivered by a minister, or spoken from the pulpit, or appended to a text. Nothing is, I think, properly preaching, except the explaining the teachings, or enforcing the commands of Christ and his Apostles. To hold forth our own inferences, or the inferences of other men, drawn from the gospel; to construct intellectual discourses which effect not the conscience; to show the importance of religion to the temporal well-being of men, or the tendency of the religion of Christ to uphold republican institutions, and a hundred topics of a similar character, may or may not be well; but to do either or all of them, certainly falls short of the idea of the Apostle, when he 'determined to know nothing among men but Christ and him crucified.' "

I regret to see our distinguished author so soon forget his own very correct definition of the word *preach*. "Nothing," says he, "is, I think, preaching, except explaining the teaching, or enforcing the commands of Christ and his Apostles." He seems to have forgotten, in this case, that Luke, distinguishing these two works, says of the

Digitized by Google

Apostles, that "daily in the temple, and from house to house, they ceased not to *teach* and to *preach* Jesus the Christ."

There is no Inspired writer that makes a distinction without a difference. Preaching Christ in his gospel, is neither more nor less than announcing the glad tidings concerning Christ, or declaring his person, mission and work, in the form of glad tidings of great joy to all people.

But *teaching* the Christ, is developing his institutions, or the meaning of his precepts, and the duties incumbent on those converted to him as the Lord Messiah. There is an evangelical difference between announcing salvation through Christ, and the developing of the duties incumbent on those who place themselves under his guidance. Paul declares that he was ordained to be both a *preacher* and a *teacher* of the Gentiles. He also affirms, that when Jesus ascended to heaven, he bestowed gifts on men. He bestowed "evangelists, pastors and teachers." These were diverse works. Though the same person might, on diverse occasions, be as Paul was, a *preacher* and a *teacher*. Some were said "to heap to themselves teachers;" but it is never said they heaped to themselves preachers. The *keerux* and the *didaskalos* are as different in sense as in sound. To confound things that are different, and to distinguish things that are similar, are the Seylla and the Charybdis of modern speculative theology.

It may be added, that in giving a synopsis of the work of a bishop or elder of a church, Paul does not include the idea of a preacher in the bishop's duties. He is, indeed, very particular in his details. "He must be apt to teach." And by sound doctrine, or sound teaching, "to convince the gainsayers." 1 Tim. iii. 1–7. But Timothy, who was not a bishop, but an evangelist, and he who was commanded to do the work of an evangelist, was commanded to "preach the word," to "be instant in season and out of season," &c. Notwithstanding this inadvertance in the sermon before me, at other times its author very scripturally defines the bourn of the preacher's duties, and says: "It is the proclamation of the love of God to man. It may be in public or in private, to one or to many, from the pulpit or at the fireside. Whenever we set before men the message of mercy, and urge them to obey the commands of Christ, then we preach the gospel in obedience to the precept in the text." This is excellent.

"The deplorable fact that the gospel is but seldom preached by its professed ministers, is the greatest, the most withering curse that rests on the churches of Christ. The refining effects of religion on society, its value as a conservative element in our wide extending empire, its elevation of national and individual character, modifying avarice, or passion, or pride—these are the common themes of the pulpit. An

Digitized by Google

intellectual effort, in which from an obscure text, some topic is logically developed, bearing on some debatable point in theology, or morals, or metaphysics, will pass for a fine sermon, correctly pronounced by a very intellectual preacher.

"Nor is this confined to the fashionable preacher, who reads his lesson to fastidious audiences. The evil is wide spread. The desire to preach fine sermons—to dive deep into matters—to have a topic and discuss it logically, is witnessed in the log meeting-house as well as in the 'sealed temple.'

"But what a burlesque is all this on the gospel—the glorious, the powerful gospel of Christ—full, free, and mighty through God to the pulling down of the strong holds. Where do we see the intensity of feeling which the spirit of the gospel would impart? Where do we find the zeal which the spirit of the gospel would enkindle? Where do we witness the results which the power of the gospel would effect? Instead of constant awakenings, and conversions, and revivals, all is dearth and listlessness, until the arrival of some periodical excitement, or some extraordinary *revivalist*, when men's passions are to be suddenly aroused, and all again settle down into motionless stagnation.

"The fact is, there is a lack of confidence in the power of gospel truth. Ministers rely on something else for their success. They may hardly be conscious of it, yet it is a lamentable fact. They enter the pulpit and preach their well arranged discourse without the least expectation that a soul will be converted under that sermon. They retire, anxious, perhaps, to learn the general effect of the sermon, but with no anxiety—for the thing seems impossible, to learn whether a soul has been awakened.

"If Dr. Wayland's sermon will arrest the attention of ministers, and effect the radical change in the pulpit, that the gospel and the gospel alone shall be the subject of its ministrations, the salvation of souls the object of its desire, and the glory of Christ the object of its ambition, then will he have done a work on which God will smile, and which will do much to usher in the latter day glory.

"The third part of the discourse discusses the question—'Who is thus to preach the gospel?' The views of Dr. Wayland have caused no little discussion, especially among the advocates of a thorough theological course before entering on the responsibilities. The doctrine that the ministry is a class, a profession, set apart and distinct from the great body of Christians, has been held by all the great ecclesiastical establishments which have disgraced the name of Christian churches. It has ramified all the multitudinous sects to which the reformation gave birth. Even among Baptists, whose simple church organization, in its very nature, stands opposed to the classification of lay and clerical. It has, nevertheless, insinuated its anti-Christian presence. We speak of our clergy and laity—a distinction which even Dr. Wayland has made in his very argument against it, by speaking of lay preachers. The unscriptural appellation, *reverend*, with its Popish origin and associations, is used to designate a Baptist preacher. Not to invite a minister to a seat in the pulpit, whether he is to take any part in the services or not, is looked upon as an insult, while a similar invitation to a member of the church would appear ridiculous.

Digitized by Google

"Now, for all this, we believe there is no warrant in the word of God, or in the practice of the primitive churches. We are aware that in making this statement we have to differ with men in whose learning and correct judgment we have great confidence. Professor B. Sears, in his address before the same society to which the discourse of Dr. Wayland was delivered, says:

"'It may by some be deemed necessary, first of all, to inquire whether there be, in any just and proper sense of the term, a divinely appointed order of men, set apart to the ministry as a peculiar work. We must not plunge pellmell into the Scriptures to institute such an inquiry. The whole course of divine revelation, as it was historical, was regularly progressive. It began with our first parents, and steadily advanced, though with unequal intervals, till the close of the New Testament canon. We are not allowed to go to the books of Moses for Christian laws, nor to the days of John the Baptist for the full light of Christian doctrines, nor to the gospel for church organization. The church was not organized in the days of Christ's personal ministry, nor were its teachers set apart to the work of pastoral care. Even the Apostles did not introduce a complete and permanent organization of the church, at an early period. Every thing of the kind with them was slowly progressive, corresponding with the origin and growth of the churches.

"'If we observe this obvious distinction, and resort to the closing period of the apostolic age for examples of permanent church offices, though many things may still be obscure, one thing will be perfectly clear, that there was a distinct order of men admitted to the office of bishop, and that no others might meddle with that office. On no other principle can we satisfactorily explain the minute specifications given by Paul in his epistles to Timothy and Titus, of the qualifications which one must possess in order to justify them in appointing him to this office. If a bishop must not be a 'novice,' then a novice must not be a bishop. If a bishop must be 'able to teach,' 'apt to teach,' then one who is neither, ought not to be a bishop. If he ought not to be a bishop because he is not qualified for the office, then he ought not to undertake those duties of oversight, guidance, and public religious instruction in the church, which belong to the office, and lie out of his province and beyond the reach of his ability. Even if he possesses some of the requisite qualifications, and is yet destitute of the rest, he is not allowed to exercise the functions of a bishop. He must recognize another or others as over him in the Lord, and not assume to exchange places with them. Without this distinctive character of the office, as specifically different from that of ordinary church members, there can be no intelligible meaning attached to the idea of a divine call to the ministry. If the difference between the office of bishop and that of a private member of the church, be only in degree and not in kind, then it would follow that there is no peculiar ministerial call, for all Christians are called to the same work, according to the measure of their ability, and this much vaunted call dissolves itself into an empty sound. The distinction, then, between the church and its pastors, is not an arbitrary one, nor the result of modern views of expediency, but is of apostolical authority, of divine origin, and as permanent and indistructible as the church itself. The office of bishop

Digitized by Google

is positive and definite, and made so by divine inspiration; and there let it stand.' "

"The reasoning of Professor Sears is very conclusive. Yet what *does* it prove? Simply this: 'That the difference between the office of a pastor and that of a private member, is not only in degree but also in kind.' But what does this language mean? That the pastoral is a different position from any other position, and one which has its peculiar qualifications. And who doubts this? or what has it to do with the question whether there be an *order* of men set apart for this office. Suppose the man, through circumstances, is so situated as to have no pastorate; what is he then? If he be neither bishop nor evangelist, but like Dr. Sears, presides over educational interests, to what order does he belong? If he said he is still a preacher, we answer, so is every disciple, according to the measure of his ability. The bishopric, or pastorship, is an office, not an 'order,' as Professor S. terms it. It is an office of divine appointment, and for which certain specified qualifications are necessary. This and that of deacons, are, moreover, the only offices in the Christian church. But if the man actually fill neither the one office nor the other, can any thing connected with that office, in the way of privilege, responsibility or honor, pertain in any way to him? No, the man is a pastor, or he is not; and if not, he is (unless a deacon) a private member, belonging to no divinely appointed order of men.

"We shall here introduce the language of Dr. Wayland, which bears upon this subject:

" 'If this be so, you see that in the Church of Christ there is no ministerial cast; no class elevated in rank above their brethren, on whom devolves the discharge of the more dignified or more honorable portions of Christian labor, while the rest of the disciples are to do nothing but raise the funds necessary for their support. The minister does the same work that is to be done by every other member of the body of Christ; but, since he does it exclusively, he may be expected to do it more to edification. Is it his business to labor for the conversion of sinners and the sanctification of the body of Christ, so is it theirs. In every thing which they do as disciples, he is to be their example. I know that we now restrict to the ministry the administration of the ordinances, and to this rule I think there can be no objection. *But we all know that for this restriction we have no example in the New Testament.* In other respects it is difficult to discover, in principle, the difference between the labors of a minister and those of any other disciple, in conversation, or in Sabbath school, or a Bible class, or in any conference room. All are laboring to produce the same result, the conversion of men, and by the same means the inculcation of the teachings of Christ and his Apostles. The ministry is made for the church, and not the church for the ministry. We are not Boodhist priests, or Mohammedan dervishes, or members of a papal or any other hierarchy, or a class above or aside from our brethren, but simply *ambassadors* of Christ, your servant for Jesus' sake. The chiefest of the Apostles desired no higher rank, and with it we are abundantly satisfied.' "

"Ambassadors of Christ." I may be too sensitive on the proprieties of a pure speech. But when I contemplate the fearful conse-

Digitized by Google

quences of an impure diction—what darkness, and debates, and schisms it has originated and consummated; and when I remember the promise of better times, and, as connected with it, the restoration of a "pure speech," I cannot but remonstrate against it; and therefore a cherished purpose, it long has been with me, in all these great points of controverted truth, to call Bible things and Bible themes by their proper names—that is, as far as possible by Bible names. None were regarded, in the apostolic age, as "Ambassadors of Christ," but those specially called and sent, and documented with Divine credentials, or spiritual gifts of an extraordinary or miraculous character. I would bow in perfect deference to an "*Ambassador* of Christ," but they all had the sign manual of the Almighty hand to their commission. Apostles and Prophets only, are, in Bible language and in the proprieties of speech, "Ambassadors of Christ." We have many consuls and officers of State, but few ministers plenipotentiary or ambassadors to foreign courts and nations. The embassy of Heaven is fallen inexpressibly below par, if every little or big preacher, sermonizer, lecturer, and noisy declaimer, is an Ambassador of God, or a Minister Plenipotentiary of Jesus, the Lord of the Universe. I am sorry to see President Wayland giving countenance to such a bold and unscriptural assumption.

"The elevation of a consecrated class, invested by superstition with sacredness of person and mysterious power—a priesthood claiming special reverence for man and special intercourse with God, has ever been the curse of Christianity and the mark of Anti-Christ. 'History,' says Neander, 'teaches us to estimate aright the deep significance of this Christian truth ['the mediation of Christ,'] here developed from the words of the Apostle. The entire dependence of all Christians alike upon this one advocacy, to the exclusion of every other, being based upon this truth, we accordingly see that whenever it became obscured in the Christian consciousness, that dependence was again, as in the anti-Christian period, transferred to a human priesthood and to a multiplicity of mediation, and again the distinction between priests and laity, between spiritual and secular, found admission. And thus will it ever be, when this reference of the religious consciousness in all believers, to the one mediation through Christ, is cast in the back ground; is obscured or misunderstood.' "

This paragraph is a lucid refutation of his own claim of being simply an "Ambassador of Christ." I would gladly go to Brown University, even on foot, to see an "Ambassador of Christ," in Paul's use of the term. But in the import of this paragraph of his admirable discourse, (for he adopts Neander as the exponent of his views,) I would only find in Dr. Wayland an uninspired, modest, humble Christian man, without one extraordinary spiritual gift.

"We do not wish, however, to be understood as opposing a regular

Digitized by Google

ministry, devoted entirely to the preaching of the word. Nor is there any such opposition intended in the discourse of Dr. Wayland. There have and ever will be in the churches, brethren whose natural endowments, and whose connections are such that it becomes with them an essential duty to consecrate all their time and all their talents to the great work of preaching the gospel.

"'Such men are called elders, presbyters, bishops, ministers of the word, or stewards of the mysteries of God. If it be asked, under what circumstances may a believer undertake this service; I answer, the New Testament, as it seems to me, always refers to it as a calling to which a man is moved by the Holy Ghost. No one may, therefore, enter the ministry, except from the motive of solemn, conscientious duty. If he choose it as a profession, for the sake of worldly advantage, or that he may enjoy a life of leisure, or be enabled the better to pursue some favorite studies, he has mistaken his calling. No man will ever succeed in any undertaking, who pursues it as a means to the attainment of something else; least of all, when he makes a convenience of the service of God in the ministry of reconciliation."

If "elders, presbyters, bishops, ministers of the word, or stewards of the mysteries of God," are always moved by the Holy Ghost, as he affirms the New Testament indicates, I should be most thankful to him for this exposition of this "moving by the Holy Ghost."

I cheerfully admit, that every true minister, deacon, evangelist, or officer of the Christian Church, must feel it a duty and privilege to enter upon such services by the teachings of the Holy Spirit in the Sacred Writings; but there is a special impulsion, call, or operation of the Holy Spirit, which all the apostolic or ambassador class felt, that no man on the earth now feels or has felt. These impressions of duty or privilege, which many, indeed all good preachers, or teachers, or exhorters, now feel, never rose so high in any man's bosom as to equal a "moving by the Holy Spirit," in the scriptural sense of these words. 2 Peter i. 21: "For prophesy came not at any time by the will of man, but holy men of God spoke as they were moved by the Holy Spirit." This is the only moving by the Holy Spirit found in the whole Bible, and I know that President Wayland, on reflection, will not say that he ever spoke one sentence in his whole life so moved by the Holy Spirit, as Peter indicates in this passage. He may have heard, and I know that I have heard many Methodists and some Quakers, very benevolent men, pouring out oracles of any thing but reason or truth, under the "sincere impression that they were uttering oracles of truth moved by the Holy Spirit."

But Dr. Wayland, in the next sentence, seems to indicate a peculiar conception of being "moved by the Holy Spirit;" for he adds, with all the illative force of *therefore:* "No one may, therefore, enter the ministry, except from the motive of solemn conscientious duty."

Digitized by Google

Is this motive-power of "solemn conscientious duty," equipollent or equivalent to a being "moved by the Holy Spirit?" And if so, wherein differs this being "moved by the Holy Spirit" from the simple feeling of a "solemn conscientious duty" to obey any precept in the law or in the gospel, in all or any of our relations to God or man? And was this all that influenced the holy Apostles on the day of Pentecost!!

The Doctor's remarks in the next paragraph, apply with equal truth and relevancy to all the common duties of Christian life. And in the next paragraph, concerning the qualifications of one called or moved by the Holy Spirit, he adds, that while he must be judge of his own *feelings*, of his *qualifications*, the brethren or the ministry must be *the judges*. But how does this present the special moving of the Spirit? Does the Holy Spirit move an unqualified man to preach the gospel? Or does he intimate simply that the candidate for mission or commission, is mistaken in his alleged call? And does not this condition of things throw a cloud over the whole premises of this special motion? No such cloud fell upon those who spake as they were moved by the Holy Spirit. That Spirit proves and approves his own work. I wonder not a little, that so eminent, so enlightened, and so distinguished a minister as Dr. Wayland, could indicate such a conception of the phrase, being "moved by the Holy Spirit;" which, after all its power is spent, the subject is to await the deliberation of his brethren, before "he may conclude that he is called of God to the ministerial office."

" 'If it be asked how a man may know that he is called of God to this work, I answer, the evidence seems to me to be two-fold. In the first place, he must be conscious of a love for the work itself, not for what in other respects he may gain by it; and also, there must be impressed on his soul an abiding conviction, that unless he devote himself to this service, he can in no wise answer a good conscience towards God. With the Apostle, he must be conscious that a necessity is laid upon him, yea, that a woe rests upon him, if he preach not the gospel. He who is impressed by no such conviction, had, I think, better pursue some other vocation.

" 'This is the first indication of the man's duty. In the next place, he must exhibit such evidences of his call to this work as shall secure for him the approbation of his brethren. Of his own feelings *he* must be the judge; of his qualifications *they* must be the judges. When both he and they, after prayerful deliberation, unite in the same opinion, then he may conclude that he is called of God to the ministerial office.'

But though these circumstances make it the duty of some to give themselves wholly to the ministry of the gospel, it does not release any from the solemn obligation of publishing the glad tidings—actually preaching the gospel. That the command of Christ to preach

Digitized by Google

the gospel to every creature, is to continue obligatory on every disciple, is evident from the way in which the Apostles themselves understood it. A practical comment on the great commission is given in the Acts of the Apostles.

" 'But let us see how the Apostles themselves understood the precept. Their own narrative shall inform us. 'At that time there was a great persecution against the church that was at Jerusalem, and they were scattered abroad throughout all the regions of Judea and Samaria, except the Apostles.' 'Therefore, they that were scattered abroad went every where preaching the word.' 'Then they that were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake also to the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord.' These men were not Apostles, nor even original disciples of Christ, for they were men of Cyprus and Cyrene. Yet they went every where preaching the word, and in so doing they pleased the Master, for the Holy Spirit accompanied their labors with the blessing from on high. The ascendant Saviour thus approved of their conduct, and testified that their understanding of his last command was correct.'

"This was the way in which the primitive disciples understood and fulfilled the commission of Christ. And thus must every one understand it, who properly considers what it is to preach the gospel. It is not to reconcile the discoveries of science with revealed truth. It is not to display logical skill or ingenuity in exposing metaphysical absurdities or removing philosophical objections. It is the solemn and earnest proclamation of glad tidings to the lost. Infidels may sneer at it. To the Greek, in the pride of his intellect, this may be counted foolishness, but still it ever has been, and it ever will be, the power of God unto salvation. A power which, when every other appliance shall have failed, will be found mighty through God in the renovation of a ruined world.

"The remarks of Prof. Sears on this subject, sharpened as they are with pointed irony, show the cause of religious decay and deadness, great preachers and little gospel that characterize most of our churches and actually hinder the spread of the gospel.

" 'The work of the ministry is materially different in a Christian community from what it is in a heathen country. In the one the glad tidings of salvation have been so long and so generally published, that the mere proclamation of the fact that Christ has come into the world to save sinners, would convey no new intelligence, and would ordinarily produce little or no effect. With the heathen, who are ignorant of this fact, the announcement of it brings to their minds a new truth of a fundamental character. All men, in order to be persuaded, must be approached according to their intellectual condition, and the measure of their knowledge of the subject to be presented. With us, the majority of the people have heard, read, and thought much on the subject of the Christian religion. They know its leading facts and its moral teachings. Many of them are familiar with the doctrinal views of different persuasions of Christians, and have definite opinions of their own, founded upon what they have been taught, or what

Digitized by Google

they have observed of Christianity. It would be absurd to approach them just as you would an ignorant heathen population. They must be addressed from an intellectual point of view as elevated as their own. The plain and simple gospel may be preached to them, but not in a simple and foolish way.'

"'The mere proclamation of the fact that Christ came into the world to save sinners.' Is not this strange talk from one whose calling is to train up 'Heralds of the Cross?' How different is the language and painful experience of the great and good Chalmers? In his farewell address to a people to whom he had ministered for twelve years, he says: 'For the greatest part of that time I could expatiate on the meanness of dishonesty, and the villany of falsehood, on the despicable arts of calumny; in a word, upon all those diversities of character which awaken the natural indignation of the human heart against the pests and disturbers of society. Even at that time, I certainly did press the reformation of honor and truth among my people, but I never once heard of any such reformation having been perfected amongst them. I am now sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had not the weight of a feather on the moral habits of my parishioners, and it was not until I got impressed with the thorough alienation of the heart in all its desires and affections from God—it was not until reconciliation with him became the distinct object of my ministerial exertions—it was not until I took the scriptural mode of laying the method of reconciliation before them—it was not till the free offer of forgiveness through the blood of Jesus, urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship withal, set before them as the unceasing object of their hope—it was not, in one word, until the contemplation of my people was turned to those great essential elements in the business of the law providing for its interests with God and the concerns of eternity, that I ever heard of those subordinate reformations which I aforetime made my earnest, zealous, but, at the same time, I am afraid, the ultimate object of my earlier ministrations.'

"Here is testimony as striking as was ever borne by mortal tongue or mortal pen. If vice could be charmed by the splendor of language —if error could be exposed and driven from its citadels by the light and power of human reasoning—if profligacy could be arrested and obduracy melted beneath the magic of genius and the pathos of eloquence, then would such achievements have been witnessed beneath that man's voice. Yet he bears witness to the world that Christ set before them as the unceasing object of their hope, that any thing, even of a subordinate character, was accomplished.

"Here, then, is the conclusive evidence that publishing with prayerfulness, and earnestness, and constancy, the glad tidings of redemption, will effect wonders; and that as every man can, so every man ought to engage in this glorious work. It may be done in private, in connection with our business associations, according to a man's opportunities and natural endowments.

"'These gifts,' says Dr. Wayland, 'to which I have referred, are bestowed upon Christians for the general service of the church of Christ. There are but few men who are not endowed with some of them, which it is their duty faithfully to improve. I must, however,

Digitized by Google

turn to those gifts which have special reference to the ministry of the word.

"'It frequently happens, that a brother engaged in secular business is endowed with a talent for public speaking. On matters of general interest he is heard by his fellow-citizens with pleasure and profit. This talent is more largely bestowed than we commonly suppose; and it would be more frequently observed if we desired to cultivate and develop it. Now, a disciple who is able successfully to address men on secular subjects, is surely competent to address them on the subject in which he takes an immeasurably greater interest. This talent should specially be offered up in sacrifice to Christ. The voice of such brethren should be heard in the conference room, and in the prayer meeting. They have no right to lay up this talent, more than any other, in a napkin. And still more is it incumbent on the churches to foster and improve gifts of this kind. Thus we arrive at the order of lay preachers, formerly a most efficient aid in the work of spreading the gospel. I believe that there are but few churches among us, in the ordinary enjoyment of religion, who have not much of this talent undiscovered and unemployed. Let them search out and improve it. Every church would thus be able to maintain out-stations, where small congregations might be gathered, which would shortly grow up into churches, able themselves to become lights to the surrounding neighborhood. I know but few means by which the efficiency of our denomination could be so much increased as by a return to our former practice in this respect.'

"This is the only way in which the present destitutions of our churches can be supplied. Many of them in the South-Western States, cannot, under present circumstances, have preaching more than once a month. The other Sabbaths, in many places, pass away without any services at all. There is no minister, and there can be no meeting."

We reserve the remainder of this essay on the Apostolic Ministry, till we have got the sequel of the article copied from the "Christian Repository." With the exceptions noted, we are much pleased with both the letter and the spirit of Dr. Wayland's sermon, and with the notice of it in the Christian Repository.

Dr. Wayland stands in the front rank of American "moral philosophers." His work on "*Moral Science*," is our text-book in Bethany College.

Dr. J. L. Waller is as eminent amongst our Western theologians as Dr. Fuller, of Baltimore, is amongst the Eastern ministry, Baptist and Pedobaptist. While I thus express myself of these distinguished men (I wish they would allow me to call them *brethren;* but alas, what a heretic I am!) I would not be understood as speaking of their mere intellectual stature, or acquired literature and science, but of their moral force and evangelical influence in the cause of Bible Christianity. I sincerely respect and admire them all. I blame none of them for regarding or treating me as a heretic. I only regret the

Digitized by Google

colored spectacles—green, yellow, or blue—through which they gaze on such an humble object. But great is the truth, and mighty above all things, and it is prevailing and must prevail. The day dawns and the day star shines in many hearts, and men will yet see that it is quite possible for a man to possess a stern, uncompromising attitude in defence of every item of Divine truth, and, along with it, not merely a broad philanthropy, but a much broader charity and a more enlarged sympathy with truth, virtue and humanity, than some who tythe mint, anise and dill, in furtherance of a piebald orthodoxy, in honor of the reputed wisdom and supreme sanctity of a venerated synod, that sat in some solemn sanctuary or in some Westminster Abbey, two or three hundred years ago.

The critique on Professor Sears, from his brethren of the Christian Repository, is as just as it is eloquent and searching. We commend it most emphatically to our brethren. Many of them will remember how these matters were urged upon our brotherhood in the days of the Christian Baptist.

We have heard some strange echoes of "church pastors" and "pastoral letters," from some quarters, from some very youthful elders and yet inexperienced "pastors," to whom we especially recommend the profound remarks of one of our most eminent Doctors and Theologians in the East. If their talents, erudition, and great moral and religious influence, can weigh any thing with them, we fondly hope they will be edified, and modified somewhat in their utterances, until they have thought some ten or twenty years more on the premises.

A. C.

THE BIBLE AND PHRENOLOGY.

We have had the following essay, as we have had some others, on file for sometime. We desired more space on our pages, and more leisure to accompany it with a few remarks. That leisure we have not yet obtained, but still hope for it, and will submit the following communication to the candid consideration of our readers.

Phrenology is yet in debate as a *science*. And some of the publications of the Messrs. Fowlers, of New York, have prejudiced many Christians against its claims and pretensions. Still, their judgment and taste may be at fault, and their applications of "the science," as it is already called, may be exceptionable, and yet the claims of Phrenology may be such as to warrant an assent to it, or, at least, a determination to examine it fully. One thing is, with me, morally cer-

Digitized by Google

tain—viz: That the Bible exhibits the true, and the only true science or philosophy of man. To this all nature, in my ear and in my eye, bears unequivocal attestation.

Again: the Bible needs no adjunct to teach what man was, is, and must be. It needs no extraneous authority to sanction its demands or to enforce its enactments. It speaks as did Jesus of Nazareth—as one that has authority, and not as did many of the most reputable philosophers in times past, and as yet do some of the living age. All truth is with me homogeneus, whether natural or supernatural. The lovers of truth are all brave men, and fear nothing in the name of science that conflicts, in fact or in appearance, with the Bible. We therefore submit, without farther preface, the following communication from a much respected and beloved correspondent. A. C.

THE BIBLE AND PHRENOLOGY.

BY F. W. E.

All truth is truth, whether revealed by Nature or Scripture; and, consequently, is consistent with itself. In other words, no truth can contradict another truth; and Nature reveals to man, as well as Scripture. Nature reveals by the finger of God direct; Scripture, by the fingers of man, divinely inspired. And both revelations are addressed alike to the understanding of man. Nothing is to be assumed or taken upon trust.

The man who believes any thing on Scripture authority, without knowing why he believes that Scripture to be from God—or can give no better reason for his faith than that his father so believed, or his minister or his neighbor so believes—will find contradictions in Scripture, and contradictions of Scripture to other truth, which he cannot reconcile; and the best he can do, will be to follow, as he has begun to follow, the lead of others, thinking and reasoning as little as he may, consistently with his own animal wants; for an intellectual being he cannot be. But he who believes on the authority of Scripture, because he has examined the evidences of Scripture authority—who can give a good reason, or reasons for his faith,—reasons which should and would convince alike the Pagan and the Mussel-man,—will see consistency, beauty, and harmony, not only in the word, but in the works and the providence of God. When any thing new is presented to such a one, his inquiry will be, Is it true or false? *How* and *why?* He will not hastily decide, but wait for the evidence. He cannot be an enthusiast or a bigot.

It is, doubtless, for the interest and happiness of all to believe the

Digitized by Google

truth in every thing; and better to believe truth, without being able always to give a good reason for it, than to believe falsehood or error, for which no good reason can be given. But he who so believes, is easily imposed upon—is apt to be in the wrong, as apt to be in the wrong as in the right; and, whether right or wrong, is entitled to little praise for the right, however much of blame he may be for the wrong. A new truth, with him, finds no favor; or none, till it is established to the satisfaction of those on whom he leans to think for him—not until it becomes popular.

But Phrenology, now, is not new—by most men, in the civilized and enlightened parts of the earth, it has been heard of, and, to the minds of reflecting myriads of the generation past and passing away, established, as well as to the myriads of myriads of those now living and coming upon the stage. Aud yet, from many it encounters opposition; and, perhaps, from none greater than from certain religionists, who suppose, in its teachings, it conflicts with the teachings of the Bible. With their understanding of it and the Bible, no doubt it does conflict; but their understanding may be wrong; and this may be owing to their ignorance either of one or the other, or of both, and still both be true.

That the Bible is, or contains, the word of God—is a divine revelation, to teach man his origin, his present state and future destiny—his relations to time and to eternity—what God has done for him, and what he requires of him;—and that Phrenology is the science of the human mind, or of the mind of all terrestrial beings possessed of an organized brain and animal life; are two very distinct and different propositions, and proved, and to be proved, if true, by very different processes and kinds of evidence.

That they are, and have been so proved, is my conviction. The teachings of one, therefore, to me, do not conflict with or contradict the teachings of the other; but, rightly understood, testify, as all other truths testify, each to the other's truth.

Let us note and consider some of this testimony.

I remark, *First*, That the Bible and Phrenology agree in classifying all the mental faculties and powers of man under three great divisions —The animal, mind of the flesh or body; the soul, or intellect; and the spirit, or moral faculties. Phrenology says that every man possesses these three; and it tells us where they are located—in the brain—by what lines separated, and by what united. It locates and separates in these, also, other divisions—organs, and teaches that man thinks and feels by or through them, as he sees by the eye, hears by the ear, tastes by the palate, and smells by his nasal organ: and, consequently, that we cannot have any thoughts or feelings without

Digitized by Google

brain—specific thoughts or feelings, without their specific organs; and so teaches how and why some persons think and feel more and better than others:—for the same reason that some see, and hear, and taste, and smell better.

I remark, *Secondly*, That the Bible and Phrenology agree in declaring of religion the same great truths—that there is a God, and he is to be worshiped—that there is right and wrong; and this, existing in the very nature and fitness of things, as necessary and eternal as the Divine existence. The Bible declares the first in its first sentence: "In the beginning God created the heavens and the earth." Phrenology declares it by the organ of Veneration. The Bible declares that right and wrong exist, by commanding one thing and forbidding another. Phrenology says the same, by the organ of Conscientiousness. And so of other truths.

I have now before me one of the first essays—if not the very first, and the best that I have seen—written to show, that the teachings of the Bible and Phrenology perfectly accord. It was first published in Edinburgh, in the year 1827, titled: "Internal Evidences of Christianity, deduced from Phrenology, by Medicus, a member of the Edinburgh Phrenological Society." It was republished in London, in 1836; in which edition, for "Medicus," we have "John Epps, M. D., member of the Anthro-pological Society: Lecturer on Chemistry, Materia Medica, and Botany, at the Westminster Dispensary; President of the Finsbury Discussion Society; Honorary Member of the Liverpool Mechanic's Institution, &c., &c." From this second edition it has, I am informed, been republished in this country, and is for sale by Messrs. Fowler and Wells, New York, and by others in other places.

To show further this agreement—perfect agreement, between the teachings of the Bible and Phrenology, I shall now avail myself of this pioneer essay, so far as to give some extracts from it.

"All religions," says Dr. E., "are similar in the three following respects:" in having *some superior being or beings for their object; the favor of the same as their end; and the means of obtainment as their subject.* These remarks apply to Christianity; and, in "illustrating them in the following dissertation, it will be proved that this religion alone can boast a divine original, from the following circumstances: THAT NO GOD BUT THAT OF CHRISTIANITY CAN BE APPROVED BY MAN ON ACCOUNT OF HIS MENTAL CONSTITUTION: but man having, in every case, approved of others beside the true God, SOME CHANGE HAS HAPPENED IN HUMAN NATURE: That this change is EVIL, and that man is necessarily evil: That the MEANS for obtaining God's favor ARE SUITED to man in SUCH and in NO OTHER condition: That the obtaining of this favor is connected with certain CHANGES, which the MEANS are EFFICACIOUS IN PRODUCING: That the means for PRESERVING the favor

Digitized by Google

of God are such as, according to the present condition of human nature, are EFFICIENTLY SUITED for effecting that great object: Finally, concluding that Christianity corresponds thus, in every respect, with the fixed constitution of our natures, it must be the work of the Author of our being. Such are the principal matters discussed in the present work; and it now remains to pursue them." p. 17.

Again:—

"RELIGION, THEN, IS A SYSTEM OF MOTIVES, AND THESE ARE, AND MUST BE, SUCH AS WILL AFFECT THE HUMAN MIND. If, then, we possess a correct knowledge of this mind; if we know its principles, its constituent parts, on which the motives act, we shall be enabled to deduce thence a series of tests probatory of the position, that *the Bible is the word of God.* How we are enabled to do this, depends upon the following indisputable conclusion. If the Bible comes from God, the Author of our being, and if religion is a collection of motives acting in a certain way upon the mind, connected with this being, it is evident that these motives must be suited thereto. If we find that they, and no others, are suited to produce the effects which Christianity recognizes, we have a right, indeed it is our imperative duty, to infer, that the system containing these is from the Author of our being. If not suited thereto, the contrary inference must be the one arrived at. These conclusions admit of no dispute, for we may reasonably inquire, 'He that planteth the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, shall he not know?' Psalm xciv. 9."—Pref. p. 15.

The argument illustrated, and ably illustrated, under "PART I." of this admirable essay, is:

"THAT THE GENERAL CHARACTER OF GOD, AS REVEALED BY CHRISTIANITY, IS CONFORMABLE TO THE PRINCIPLES OF OUR NATURE, AS DEMONSTRATED BY PHRENOLOGY. In establishing this, four propositions will be offered for consideration—*first*, that man is so constituted as to be constrained to worship some being; *second*, that he is endowed with certain faculties, enabling him to decide on what ought to be the object worshiped; *third*, that this object must be such as these faculties, unbiassed, approve of; and *fourth*, that the God of Christianity is the only such object." p. 19.

The *fifth* proposition examined is, "That man naturally can do nothing good in the sight of God, and that Christianity recognizes this inability." The *sixth* and last, "That the means employed to obtain and preserve God's favor, are in conformity to the character of man, as necessarily evil." Under this head our author writes and reasons as follows:

"Nothing is required of man but what the most degraded is capable of: man is commanded to BELIEVE THE TESTIMONY OF GOD. This is all in all: this is the first step to favor, indeed it is the only step. The testimony of God is this: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' Such is the nature of this testi-

Digitized by Google

mony, that whosoever accounts it as a faithful saying, and worthy of all acceptation, is so changed, that he is said to be born again. The carnal mind, or animal nature, is made to fall under the dominion of the spiritual, or human nature; and the man thus renewed, from being a hater, becomes a lover of God. Being thus brought under the sway of the moral sentiments and intellectual faculties, actions now spring from these sources; Benevolence, Veneration, and Conscientiousness, conjoined with the Intellect, being busily engaged in exciting to pursuits, *having the love of God and the love of man for their source, and the glory of the Creator and the happiness of the creature for their end.*" p. 66.

"Christianity, then, produces its effects by enlightening the mind, and gives such a powerful impulse to Benevolence, Veneration, and Conscientiousness, as to enable them to overcome the power of the animal propensities, *which, when predominently active, not only weaken, but blind the former.* This change being produced, man is enabled to do good in the sight of God; that is, as long as he acts from his human faculties. But as the animal propensities still remain, and are ever inclined to wander in the old direction, to assume their original sway, it is necessary that the objects presented by Christianity should ever be kept in view; because it is only by attending to this, that the power necessary to the human faculties to resist the attempt of conquest over them can be prevented. In conformity to this view, the Christian is commanded 'to live by faith;' that is, he is continually to *bear in mind the glorious truths forming the foundation of the Christian system*, which are so many motives exciting to generous activity his moral sentiments. It thus appears that faith is the beginning of every thing good in the sight of God; and Christianity testifies, that 'whatsoever is not of faith is sin.' Rom. xiv. 23. And Christians are further commanded to *add* to their faith virtue. Indeed, so necessary is this faith, that it must be the principle of life; for a person cannot be said to live by it, unless it acts in him as the source of his actions." pp. 72, 73.

From the above it will be seen, that Dr. Epps, as a religionist, belongs to the "*Total Depravity*" order, and may be put down as one of the most orthodox of the orthodox. And yet, taught by Phrenology, and reason, and common sense; and with these, possessed of a deep and abiding love of truth, he differs not from others, who have looked at, and written and spoken of the Bible and Phrenology as both true, of a more "Liberal" creed.

Appropos: To conclude, I give now the following extract from "Phrenology and the Scriptures, by Rev. John Pierpont:"

"Let us observe the steps and various *media* in this work of regeneration. First, the benevolence or grace of God, his kindness in regard to man, a creature whom, in creating him, he endowed with a moral nature, and, in so doing, created him in his own image—the grace of God, I say, moved *him* to set a future, immortal, and happy state of existence before man, the heir here of infirmity and death, as his inheritance and final destination, subject to a certain condition, viz: conformity to the laws of his moral nature. And thus the Crea-

Digitized by Google

tor's benevolence appeals to and excites man's hope. By Jesus Christ, as a teacher, the intellect of man is enlightened in respect to the means by which this great boon of immortal life and bliss may be attained; and hope, guided by the intellect thus enlightened, prompts the man to action, or to a course of life, according to the condition stated, viz: conformity to the laws of his moral nature. But as Phrenology teaches that man's moral is superior to his animal nature—that the spiritual is paramount to the carnal—it follows that, in living according to the laws of his moral, he subjects to them the impulses of his animal nature. *In the degree* in which he does this, after his hope is thus excited, and his intellect enlightened by the gospel, in that degree is he regenerate; for in that degree he comes under his moral, whereas, he was before under the dominion of his animal nature; 'not that was first which is spiritual, but that which is animal.' Or, in still other Scriptural language, 'Whereas, he had before had his conversation in the lusts of the flesh, fulfilling the desires of the flesh, and its affections,' he now 'crucifies the flesh with its affections and lusts, and walks in the Spirit,' i. e., in newness of life. 'Being made free from sin, he has become the servant of righteousness.' How perfectly does this harmonize with such language as this: 'They that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. To be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be.' And the metaphysics of Phrenology show us plainly why. Because the moment that the mind that was once carnal, in that the animal, the flesh, predominated in it, does become subject to the law of God, and is no longer at enmity against him, but is reconciled with him, from that moment that mind is no longer carnal—no longer prevalently sensual, but spiritual; no longer does the animal predominate, but he is a new, a moral, a spiritual man, a child of God. And inasmuch as this change in his character has been effected by means of the light and the hopes of the gospel of Jesus Christ, which was given to the world by the grace of God, we may say, with equal truth, either that he is 'renewed by the grace of God,' or that 'he is created anew in Christ Jesus,' or 'begotten again by the word of truth.'" pp. 37, 40.

Other extracts, equally interesting and appropos, might here be given, not only to show the agreement of the Bible and Phrenology; but of these authors, and indeed of all, of all creeds, who having come to these two fountains of divine knowledge—the book of Nature and of Grace,—have drunk alike freely of both: but this article, for the place intended, is already sufficiently long. We may resume the subject, and give more, at another time.

INFIDELITY is the effusion of weak minds, and the resource of guilty ones. Like the desolating simoon of the desert, it withers every thing within its reach; and as soon as it has prostrated the morality of the individual, it invades the civil rights of society.

Digitized by Google

THE INFANT BAPTIZED.

The infant baptized. It was an interesting spectacle. Dedicated to the Father, Son, and Holy Spirit. The name of the Triune God called upon it, and the emblem of purification applied. Why should not this dedication take place? The parents have dedicated themselves to God. The child is, as it were, a part of themselves. It is reasonable to dedicate it to him. If we may dedicate our property, and ourselves to him who gave himself for us, surely our children may not be left out. The professors of Jehovah's religion did so for two thousand years before the coming of Christ in flesh, and we know no change in the leading principles of our holy religion. Our Redeemer, when on earth, sanctioned the continuance of the practice. He said, "suffer little children to come unto me, for of such is the kingdom of heaven." If by "the kingdom of heaven" he meant the kingdom of glory, then infants are proper subjects for church membership; but if he meant the visible church, then he makes it clear that they may be admitted to the church. Those who teach the contrary doctrine will have to answer to our Divine Master for opposing the interests of his kingdom.

It is said that infant baptism is being neglected in the New England churches, and in some other portions of Pedobaptist churches, and it is claimed by anti-Pedobaptists that this is evidence of a growing conviction that infant baptism is anti-scriptural. But to our mind, it is one of the many evidences we now have of a decline of vital piety. If a practice of the church, in a state of coldness and worldly-mindedness, is to be taken as evidence of the spreading of truth, those who are pleased with such evidence are most cordially welcome to it. It is a fact, that when God revives his work in our churches, the members return to the performance of neglected duties, and to this among the rest, the dedicating of their children to God in baptism. Family worship and infant baptism go together. Where one is neglected the other usually is. Let religion be revived, and the family altar is repaired, and the children are presented for baptism. May the Lord pour out his Spirit on the churches.—*Presbyterian of the West.*

On reading the preceding article, I was impressed more than ever before with the anti-protestant, anti-catholic, and anti-christian practice of infant baptism, infant church membership, and infant communion. Since the absolute nakedness and destitution of infant rantism and infant baptism of scriptural precept, authority or precedent, has been exposed in oral and written and published discussions, in the present century, to go no farther back, transubstantiation, auricular confession, or purgatory itself, is not more destitute of Patriarchal, Jewish, or Christian authority, than is this custom—this reproach of the 19th century. That grace is hereditary; that repentance and faith are transferable; that an unconscious babe can, in body, soul or spirit, be morally, religiously, or spiritually changed, disposed, re-

Digitized by Google

generated or sanctified, by the will, the word, or the deed of a natural father, mother, god-father or sponsor, caps the climax of papistical pretension, assumption and dictation, and seals the carnality, secularity, and worldly prudence of all hierarchies, Grecian, Roman, or Anglican, and of all sects and schisms, whether Lutheran, Calvinian, Arminian, or Methodistic, that patronize it.

In what philosophy or doctrine of Christianity has it been made probable, or plausible, that a few drops of water, or an ocean of it, (however the element is applied to the body, or the body to the element,) can change the moral character or spiritual relation of an ignorant, unbelieving, unconscious babe? If there now be, or if there ever was, such a philosophy or such a doctrine, it has never been my good fortune to find it, or to know any one that had it, or any one that did or could explain and justify it.

Must we propound the question to our contemporaries, How is it that any spiritual grace can be communicated to an infant as yet dead and unquickened by the Spirit of God? Do not Presbyterians teach that we are all "born under a broken covenant," and "dead in trespasses and in sins?" Can they explain, (for if they have ever done it, none of their living men whom I have met in debate, or in the private walks of life, could either do it or show that it ever had been done,)—I say, can they explain, or show how the spirit of a child can be changed by the formula of infant rantism or infant baptism? Is there an impact or impression, physical or intellectual, spiritual or moral, of the Divine Spirit, upon the infant spirit of an unconscious babe, during the affusion, or accompanying the effusion of a few drops of water upon its face, thoughtless, emotionless, and unconscious as it must be, at the moment of this mysterious water and ceremonial regeneration? Of all the advocates of infant regeneration, by infant rantism, these Presbyterians of the West are the most inconsistent, the most defenceless, and the sorest pressed to find a veil for their ecclesiastic deformity.

The Romanist, or the Anglican Puseyite, may affirm it on the authority of Rome or Canterbury; but how a Presbyterian of the East or of the West can do it, with his English Protestant Bible in hand, I cannot conceive. They assume the necessity of a spiritual regeneration without faith, without baptism, antecedent to faith and to baptism, in order to any spiritual interest in the true church of the true Messiah. But have they any proof that their infant candidate has been the subject of this spiritual birth before they offer to, or "dedicate it to the Lord?" And if not, why in the name of reason and the holy Bible, presume to offer the lame and the blind, spiritual, to the Lord, or dedicate them to his service?

Digitized by Google

But they endeavor to escape in the mist that Jacob and Esau were alike circumcised in the flesh! But what of that? The covenant of which circumcision was a seal, was a covenant of, and for the sake of, flesh—not upon the body, or upon the head, nor upon the face, but upon the foreskin, and because of the flesh of the Messiah which was in the antecedent generations of that people, and was thus to pass through all generations till THE SEED should come out of it. But when Jesus, the seed of Abraham, Isaac and Jacob, came out of the nations, that circumcision of the flesh of the foreskin ceased, *as a Divine institution;* and, consequently, was not perpetuated in or by all the myriads of the Jews who believed. The Jews that then believed are now amalgamated with the Christian people, and any family of us Christians may, for aught we know or the whole world knows, be participants alike of the faith and of the flesh of Abraham. And even the Gentiles now may, by faith, become the spiritual seed of Abraham; for as Paul says, "we are all the children of God by faith in Jesus Christ; and since you are Christ's, you are Abraham's seed, and heirs according to the promise."*

But the marrow of this doctrine of "The Infant Baptized," as presented by the Presbyterian of the West, has not yet been noticed. "It was," says the editor, "an interesting spectacle. Dedicated to the Father, Son, and Holy Spirit." This, in my ear, has not the sterling ring of the mint of heaven. "Dedicated to the Father, Son, and Holy Spirit." What a papistical notion! There is no such dedication within the lids of the Bible. Oh for a second Luther, to lash the papacy of demi Protestants! This is rank Romanism! In the Presbyterian of the West, too! A house, silver, gold, chattels, or property of all sorts, images and documents of sundry kinds, have been dedicated to God by Patriarchs and Jews, but there is not one man, woman or child, dedicated to Father, Son, or Holy Spirit, from the Alpha to the Omega of the Oracles of God, if Crudens Concordance gives the use of this word in Holy Writ. I could not conceive, at my stand-point of vision, how it could be so. And am justified in this view by opening the record of its use. Hannah de-

* It is long since I have seen a recommendation of the Rice Debate in any Presbyterian newspaper. Indeed, I have learned that it has not been an advantage to any Presbyterian community. I would recommend it to all the Presbyterians of the West as pre-eminently worthy of their patronage and reading; and I can do this with the more freedom, because I never had any pecuniary interest in the sale of it, having donated my interest in it to an individual. I have learned, moreover, that some 15,000 or 16,000 copies of it have been sold, but, I regret to say, that, as I am informed, it has been much more bought, and circulated, and read by our brethren, than by the Presbyterians.

Digitized by Google

voted a son that she had *asked* from the Lord, and, consequently, carried him to the sanctuary and left him there.

I would request the "Presbyterian of the West," if I knew him, to send this dedication home to the patentee. It is feloniously taken from the trinkets and traditions of Popery.

An untraditionized Christian could not adopt such a terminology or theology. No person, place or thing, was ever dedicated to Father, Son, and Holy Spirit, from Moses down to the birth of Popery. If any thing should be now dedicated to any person of the Godhead, it would not, it could not, be to the Father nor to the Holy Spirit; but to Jesus, who of the Godhead is now alone Lord proprietor of the earth, the world, and all the wealth that it contains. He is Lord of all. The Father has given all power, authority—legislative, judiciary and executive, to him, and retains it not in his own glorious personality and right. Jesus is "Head of all things." "Lord of lords, and King of kings." He will restore all things, and reign Lord of the ascendent till he has subdued all things to the Father, and then he will give up the kingdom to God, even the Father, that "God may be over all things in all places." So teaches Paul. And so we believe and teach.

But whence the authority for thus dedicating infants in Christian baptism? The will and the vow of the parent! Then give them to the Lord as Hannah did! She fulfilled her vow, and called her son by the name, "*Asked of God*," or, in Hebrew, *Sam-u-el*.

If Pedobaptists claim this precedent, they must send these dedicated ones to the temple, or to the pulpit. Every such dedicated child is no longer the parent's child, nor does he own himself. He cannot, *without a breach of vow*, be placed by his parents, who have thus devoted him, to any business or to any service of this world. On the Bible premises, every devoted, dedicated, baptized child, should, on this principle, be sent to the sanctuary by his parents, who have thus devoted him, and made, Samuel like, an official servant of the Lord in his church.

What an important custom or right, thus represented, is infant baptism! The church would be well supplied with pastors, if all who dedicated their children to the Lord would not recant their dedication, and give their sons to themselves and to the world. I am, in deed, obliged, and many of our friends will be obliged, to the editors of the Presbyterian of the West, for this clear enunciation of their views of the virtue and value of infant baptism, not to the subjec only, in making him a Christian, but also to the church, in making so many ministers of the sanctuary after the order of Samuel.

But the other half of the question is laid on the table. What of the

Digitized by Google

female infants! They were not dedicated to the Lord in the days of the Prophets, nor in the days of the Apostles. Why baptize them on this dedicatory basis?

Mothers ought all to become Hannahs, raise sons, and send them to the sanctuary.

This infant baptism, even infant sprinkling, is an everlasting trouble to the Pedobaptist ministry; for no sooner do they erect a new covert from the storm, than some new whirlwind carries it away!

This Papal relic has carnalized, secularized, distracted, and divided what is called "the Church of Christ"—rather Christendom; for it would require a capital of charity and ignorance rarely vested in the same hands, to call this phalanx of Greek Church, Roman Church, and Pedobaptist Protestant Churches, en masse, the Church and Bride of Christ! That there is an elect few Christians in all of them, I incline to think; and a good many in some of them, my sympathies and hopes would induce me to think; but to say that they, in the aggregate, or in their respective communions, are Christ's mystical body, the church, would require a much larger sum of charity and of ignorance than we are willing to admit or to assume.

The ordinances of Christ are wells of salvation, which faith and evangelical repentance open to the heart and to the soul of every one who believes that Jesus is the Christ, the Anointed Prophet, the High Priest, and the King of Jehovah. These ordinances are not mere faith and repentance, but the faith, *Christian*, not *infant* baptism, the Lord's day, the sacrifice of Christ commemorated in the eucharist, or the Lord's supper, social prayer and social praise. The fearful charge yet lies against the great mass of modern and ancient Christendom, which Isaiah uttered against Israel according to the flesh:

> "You have transgressed the law;
> You have changed the ordinance;
> You have broken the everlasting covenant." [Is. xxiv. 5.

So speaks, also, Malachi, the last of the Jewish Prophets—"Even from the days of your fathers ye have turned away from my ordinances, and have not kept them"—"teaching for doctrines the commandments of men," as saith the great Prophet. A. C.

At a recent meeting of the Managers of the American Bible Society in New York, some forty gentlemen, clergymen and laymen, of various religious denominations, united affectionately in prayer, forgetting distinctions of sect, and presenting the gratifying spectacle of a union of Christians in a Christian work.

Digitized by Google

THE JEWS—*No. II.*

BRO. CAMPBELL—*Dear Sir:* In your response to my interrogatories, in the March number of the Harbinger, you say that "*the present race of Jews are neither under Moses nor under Christ.*" I ask, then, How are they to be judged at the last day? Will they be judged neither by the Old nor the New Testament? I mean the Jews who have lived since Christ's and the Apostles' day, to the final judgment. By what law will they be judged and condemned? By a law that they were never under? Did not our Lord say to the Jews standing before him, "the words that I speak to you, they shall judge you at the last day?"* John xii. 48.

I believe it is supposed that the number of the Jews is now the same that it was in our Saviour's time, which is 9,000,000, and that it has never varied materially from that number in any century since his day.

I believe that the great body of learned Protestant commentators—such as Mede, Sir Isaac Newton, Bishop Newton, John Newton, Halifax, Hurd, Bishop Horseley, Scott, Faber, and others—allow that we are approaching rapidly to three great leading events, marked upon the map of prophesy, to wit: the destruction of the Mohammedan imposture in the East; and the present war in Europe may either accomplish that great event, or may be preparatory thereto. The second event is the downfall and overthrow of the Papacy; and the present war may break the Pope's power, and wrest the sceptre from his hand in Italy, Austria, and other countries in Europe.

The third event is the restoration of the Jews to Palestine and their conversion to Christianity; and the present stupendous movement in Europe, and the illustrious personages engaged in making the *checks* upon the *chess-board* of God's providence, may be necessary to the accomplishment of that desirable end. But whether they are or not, his council will stand, and he will do all his pleasure. What God

---

* The Jews, as a nation, did not only break the Sinaitic covenant, and went off into idolatry, for which they went into captivity and were carried away to Babylon. They were as a nation placed under the Prophets, superadded to the Law during and after their captivity. Their attention was then specially called to the coming Messiah, even from the days of Daniel to John the Baptist. *They were now under the Law and the Prophets;* not merely hanging upon the lips or oracles of Moses. Elijah the Prophet was sent to them in the person of John. Yet they, as a nation, repudiated this Elijah, and the Christ, and his Apostles, and this will be the ground of their final condemnation. They, *as a nation,* crucified the Lord of Glory, and the present Jews approbate this repudiation of Christ on the part of their fathers, and on this special count will they be ultimately condemned and finally punished.—A. C.

Digitized by Google

has done for six thousand years, is an earnest and a pledge, that all unfulfilled prophesy shall be duly accomplished. There is an All-Wise and an All-Powerful Pilot steering this great vessel of ours—this earth, with all its mighty contents; and heaven and earth will sooner come together, than one iota or word which he has spoken, will fail of its accomplishment. All the inhabitants of the earth are as nothing—the nations are as a drop in a bucket to him: he does according to his will in the armies of heaven and among the inhabitants of earth, and none can stay his hand or dare say to him, What doest thou? He rides upon the whirlwind and manages the storm. Permit me to run a short parallel between apostate Judah and apostate Christendom.

The distinguishing privilege of the Jewish nation was, that to them were committed the Oracles of God. It was the damning sin of the bulk of their professed teachers, that they made void those oracles through their traditions. Their oral (or mouth law) withdrew their attention from God's written law. For this our Lord condemns them, as may be seen from his sermons, (Matthew xv., Mark vii.;) and in consequence of this, their nation and religion were destroyed.

They began by despising the written word of the Most High God; then followed, as a matter of course, disobedience to its precepts; then idolatry; their lies, their idols, caused them to err. Their fathers, for many generations, had thus gone astray; but antiquity is no excuse for idolatry. Mark the language of the Prophet Amos—Thus saith the Lord, For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after which their fathers walked. But what follows? But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem. In the time of our Lord, the sinful nations had neglected both the Law and the Prophets, and were ignorant of the Divine judgments just ready to burst upon their heads. In the midst of this general defection, however, there was a faithful remnant attending to the word of the Lord, and waiting for the consolation of Israel. These were preserved. For what if some did not believe, would their infidelity make God's veracity of none effect? Surely not.

2. Paul says these things were types, (1 Cor. 10.) It is the distinguishing privilege of Christendom, that to her is committed now the Oracles of God. It is the damning sin of the bulk of her professed teachers, that they have made void those oracles through their traditions. This is the condition of both Catholics and Protestants. Their oral gospel has withdrawn their attention from God's word.

Digitized by Google

Apostate Christendom began by neglecting God's holy word; then followed *disobedience*, then idolatry, then her ruin will follow.

Let every reader notice the steps in their progress to ruin—1. Neglect of God's word. 2. Disobedience to God. 3. Idolatry, of opinions, speculations, creeds, traditions. John says all nations are drunk. 4. The ruin of Jews and apostate Christians. The nations of Europe, for corrupting and neglecting God's word, now tremble like a volcano before the flames are emitted. Their idolatry is now of long standing—1500 years. True, antiquity is no justification, else Hindoos, Pagans and Mohammedans, would be justified.

There are as clear and as distinct prophecies in the Scriptures against apostate Christendom, as there were against apostate Judah of old. They neglect the word of God, and are ignorant of the Divine judgments now bursting upon them. Popery and Protestantism are infatuated. The Lord is taking the cup out of the hand of Judah, and putting it into the hands of Catholic and Protestant Christendom. They still say, Behold, we sit as queens—there is none else besides us. We shall not sit as widows, neither shall we know the loss of children. Therefore, thus saith the Lord God, These two things shall come in a moment, in one day, the loss of children and widowhood; they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments. Is. xlvii., Jer. l. li., Rev. xvii. xviii.

3. In the midst of this general defection of apostate Christendom, there is a faithful remnant, as there was in Judah, in the days of her calamity, and they shall escape. They have escaped from the idolatry which is inseparably connected with human traditions, opinions, and creeds. They read and refer many things to the word of God.

"Compelled to wear, exteriorly, the badges of their abject state, they were everywhere exposed to the insults of the vilest populace. When, from his solitary retreat, an enthusiastic hermit had preached the Crusades to the nations of Europe, and when a part of its inhabitants left their country to moisten with their blood the plains of Palestine, the knell of promiscuous massacre tolled before the alarm-bell of war. Millions of Jews were then murdered, to glut the pious rage of the Crusaders. It was by tearing the entrails of their brethren, that these warriors sought to deserve the protection of heaven. Skulls of men and bleeding hearts, were offered as holocausts on the altars of that God who has no pleasure in the blood of the innocent lamb; and ministers of peace were thrown into a holy enthusiasm by these bloody sacrifices. It is thus that Basil, Treves, Cabbenty and Colonge, became human shambles. It is thus that upwards of 40,000 victims, of all ages and of both sexes, lost their lives at Cesarea and

Digitized by Google

Alexandria. And is it after they have experienced such treatment, that they are reproached with their vices? Is it after being, for 1800 years, the sport of contempt, that they are reproached for being no longer alive to it? Is it after having so often glutted, with their blood, the thirst of their persecutors, that they are held out as enemies to other nations? Is it when they have been bereft of all means to mollify the hearts of their tyrants, that indignation is raised, if now and then they cast a mournful look towards the ruins of their temple—towards their country—where, formerly, happiness crowned their peaceful days, free from the cares of ambition and of riches?" They say:

"Since the light of philosophy began to dawn over Europe, our enemies have ceased to satisfy their revenge with the sacrifices of our lives. Jews are no longer seen, who, generously refusing to bend under the yoke of intolerance, were led with solemn pomp to the fatal pile. But although the times of these barbarous executions are past long ago; although the hearts of sovereigns are strangers to this cruelty, yet slavery itself and prejudices are still the same.

"By what crimes, then, have descended this furious intolerance? What is our guilt? Is it that generous constancy which we have manifested in defending the laws of our fathers? But this constancy ought to have entitled us to the admiration of all nations, and it has only sharpened against us the daggers of persecution. Braving all kinds of torments, the pangs of death, the still more terrible pangs of life, we long have withstood the impetuous launch of time, sweeping indiscriminately, in its course, nations, religions, and countries. What is become of these celebrated empires, whose very name still excites our admiration, by the ideas of splendid greatness attached to them, and whose power embraced the surface of the known globe? They are only remembered as the monuments of the vanity of human greatness.

"Rome and Greece are no more: their descendants, mixed with other nations, have lost even the traces of their origin; while a population of a few millions of men, so often subjugated, stands the test of thirty revolving centuries, and the fiery ordeal of thirteen centuries of persecution, we still preserve laws which were given us in the first ages of the world, in the infancy of nature! The last followers of a religion which had embraced the universe, have disappeared these fifteen centuries, and our temples are still standing. We alone have been spared by the indiscriminating hand of time, like a column left standing amidst the wreck of worlds and the ruins of nature! The history of this people connects present times with the first ages of the world, by the testimony which it bears of the existence of these early periods: it begins at the cradle of mankind, and its remnants are likely to be

Digitized by Google

preserved to the day of universal destruction. All men, whatever may be their opinions and the party which they have adopted, whether they suppose that the will of God is to maintain the people which he has chosen; whether they considered that constancy which characterized the Jews as a reprehensible obstinacy; or lastly, if they believe in a God, who, regarding all religions with equal complacency, needs no other wonders to exemplify his greatness but the incessant and magnificent display of the beauties of nature—all, if their minds are susceptible of appreciating virtue and tried fairness, will not refuse that just admiration to unshaken constancy, unparalleled in the annals of any nation."

Their preservation for so long a time, and under such accumulated and multiplied sufferings, is among the greatest prodigies the world ever saw. The bush that Moses saw on fire has been burning a long time without being consumed. May God hasten the time when he will accomplish all that he has promised to his ancient people!

I remain yours, in hope of a better and brighter day than the present. JACOB CREATH, JR.

GOD IS LOVE.

THE most lovely and interesting characters that have ever figured upon the theatre of human life, have been those who have most cordially reciprocated the interest and love which have been shown to them, or of which they have been the objects.

To be insensible of the interest and love which another has shown for our welfare and happiness, or to perceive it and yet be ungrateful, and disregard it, is oftentimes to forfeit, not only our present advantages and enjoyments, but also those that are future and eternal.

The attempt to isolate ourselves, in our childhood, from the interest and love of those who have given us being, would be a folly not less egregious and ruinous, than it would be for those of mature age, who perceive the interest and love which the Heavenly Father has taken in their happiness, and who live regardless of it.

But we are not of those who think so dishonorably of our species. We do not expect, however, to see any one exercise faith and love in God our heavenly Father, who has not first perceived faithfulness and love manifested in deed on His part towards the sinner.

It were the height of unreasonableness, for one to demand the regard and love of a fellow-creature, without having afforded him such evidence of regard and love for him, as would show his demand both

Digitized by Google

reasonable and dutiful. His faith becomes confidence in his friend and is the test of his love—and the love reciprocated, is also a test of his faith.

Nor does our Father in heaven call upon us to endure as seeing him who is invisible, until he has demonstrated his claims upon our hearts. In teaching us thus to love, he has given us occasion to trust, that our faith and love growing together, may find that fulness of bliss to be enjoyed in His favor.

There is the most abundant evidence, from the word and providence of God, that he loves us; and if we misconstrue the evidence of his love, so as to make us doubt his sincerity and faithfulness, because men have deceived us, and proved themselves insincere and unfaithful, we do violence to our own understanding, and most manifest injustice to the character of our heavenly Father. Men often make professions of love, without one fact to prove it genuine. They love in word only. But herein is the love of God, "that he sent his Son to redeem us." This is love in *deed* and in *truth*. And every one to whom the gospel comes, has therein the reason of his love plainly declared. And although men have often lied to us and deceived us, we have often received their testimony as true. Ought we not, therefore, receive the testimony of God, whose word challenges all the world to show that He has ever deceived, or lied to, the children of men? All that has been written, was written to set forth to us the love of God—to destroy in us an evil heart of unbelief, that we might receive, in good and honest hearts, the love of God, and enjoy it.

Herein Heaven proceeds towards us as a wise parent trains his child. Above all things, he has him to believe him, because he has reason to love him. The child must be made to feel, and hear, and fear the parent's authority, because the parent obeys, and is bound to obey, God. The child is to know who holds the absolute right to rule without being doubted; and that as He has commanded the parent to train the child for Him, he does so, because the source of power is the source of good. A child needs but little reasoning to convince him of that which is intuitively evident. Let him feel that you *have* rights, by feeling that you *are* right. And should the parent be asked, at any time, "Why!" is it not evident, that in the weakness of its reason it is seeking a further exercise of its faith and love? It is, therefore, to find an answer in the language given the parent by God; for if its mind be not thus met with such nurture and admonition, and instruction, it will speedily obtain delusive answers for itself, so as to desire and believe what is hurtful and false.

When it is asserted by the Apostle that "God is love," it is to be regarded as the unavoidable conclusion to which his mind came, by

Digitized by Google

what is sometimes called an induction of particulars, as drawn from the ancient Scriptures, and from what he himself saw, and heard, and handled of the Word of Life. This great truth, that "God is love," we learn in the same manner as we learn that God is power, wisdom, goodness. In the creation of matter, as seen in the planetary system, and in giving motion to the same, we have the proof of his power.

In the newly organized, living kingdom of nature, when first it came into existence, was seen a wisdom to us unlimited. And in the introduction of animal life, we behold a being constructed for enjoyment; each of its movements yielding it gratification; each of its senses an inlet to pleasure; and the whole preparing a way for greater enjoyment still, and finding happiness in the occupation. This fact of the Creator, displays that He, "The Happy God," is good, or delights to impart happiness.

But as there was a higher happiness to be enjoyed than could be had from the mere movements of an organized body, or from that inlet of pleasure formed by the five senses—a happiness to be enjoyed from a knowledge of the Divine Creator, in a survey of His works. This would require an organization so peculiar, that it will constitute a new race of creatures, which shall display, besides the power, wisdom and goodness, in common with the pre-existing creations, an attribute of intelligence which shall enable them to understand the display, and appreciate the Divine perfections, and themselves to constitute a part, also, of the manifestation; who should be capable of consciously and voluntarily promoting the objects of the great system, and should be held responsible for understanding, appreciating, and intentionally promoting it to the utmost extent of their means. Now, this is only saying that man, besides having a physical, organic, and animal nature, will be also an intelligent, moral, and accountable being, and this will bring to light the moral perfection of the Deity—that holiness of nature by which He has complacency in all moral goodness, and that justice by which he exhibits his holiness in retributive acts. This very meagre outline of the Divine manifestations, as developed in the works of creation, will give us some correct idea how the earth became the scene of moral government.

In the creation of man, gifted, as he was, with the high and noble endowments of an intellectual and moral quality, we perceive a being capable of moral government; and with reference to his moral nature, made holy and fit for communion with his adorable Creator. While he stood in his primeval innocence and purity, he was happy in the plenitude of the Divine goodness. And the happiness that he enjoyed was to continue his as long as he continued a loyal subject of His moral government. God's goodness was, therefore, to man in

Digitized by Google

his primeval state, his darling attribute. What would have been the developments of the goodness of God to the generations of holy and happy men, no one can tell.

Indeed, as it has been justly observed by a late writer:* The great principle laid down in the moral government of God, is holiness in order to happiness. Holiness constitutes the loveliness of the Divine character. "We cannot love Him without loving holiness and hating evil. But we know neither what is evil nor what is holy, until taught of God to estimate the loveliness of his own character. We must see the beauty of holiness before we can desire to be holy; and this we learn from the fact, that every doctrine that is divine, begins and ends in love. If God were not Love, how should we have thought that was His name? An evil spirit never suggests that word. God must have revealed Himself ere we could have believed it. There is no Almighty Love among the worshipers of evil spirits—they tremble in their idolatries, and know nothing of a power to cast out fear. Nor should we have found a way out of torment, had not God himself come to dwell in humanity among us. To know the true God and eternal life, is to know Him whom God has sent. If, then, we would govern rightly either the passions of others or our own, we must evince the divine life as a power utterly opposed to all evil, and bound to resist it even unto death, and make ourselves a sacrifice rather than resign that which is really life.

The law of love is the law of liberty. Supposing we were at liberty to choose our own pleasures, should we decide on self-denial as the beginning of bliss? If the care of one's self is virtue, as we are taught by some who treat largely of our moral constitution on philosophical principles, then, of course, self-denial is foolishness. But mere self is not the main motive any where in nature. Love is stronger than death; and love is the law of Heaven, written in the hearts of all creatures. From the lowest impulse of natural instinct up to that of the highest angel, the sense of others absorbs that of self; and all happiness is found in that intensity of feeling that blends self-consciousness so completely with the sense of some beloved being, as to render them but one. Even among the lower animals, the love of offspring is mightier than that of self-preservation. Often has it been seen that sheep, after thy had become so much wasted and lean from disease, as to be no longer able to walk about, nor lift their heads from the ground, would yet hold up the leg, to invite the starving lamb to the miserable pittance that the udder could still supply.

How many a human parent endures the bitterness of this world

* Dr. George Moore.

Digitized by Google

with heroic front, for the sake of her little ones, but for whom she would prefer to hide herself and die! Thus, by love, our Maker provides for our spiritual progress amidst the trials of our afflictions; and if we know Him, enables us, in their very agony, to approach more nearly to Himself, in the apprehension of his charity who heads the army of faithful sufferers, and will ultimately lead them triumphant over self, to that home of rest where excellence shall no more need denial, but where intelligence, effort, and experience, shall completely and forever harmonize with love. "Endure as seeing him who is invisible."

Tribulation is the channel of blessing. Love mingles its virtue with the troubled waters, and a weak man, who enters them with faith, grows strong in soul as he struggles with the wave that would otherwise overwhelm him. He breasts it, and rises above it, and returns to the work of life no more impotent. But it is He who asked the man if he would be healed, and who touched him, and said, "Go, sin no more," that must still be the healer. It is from a consciousness of what He is to us as the Saviour, that we can fulfill the duty of bearing trouble, and walk in the dignity of a citizen of heaven. "*Endure as seeing Him who is invisible.*" Where is the man who would call that woman unhappy, who should lose her own life in rescuing her children from the flames? or who is there among men, who would love him who could never do a good action without calculating how it might be accomplished without hurting himself? The infidel system of morals knows nothing of love in its Divine forms, and its abettors would have scoffed, as did the Jews, at the Man of Sorrows, who bowed His head as He hung upon the cross; they could not have seen what faith learns from love—that the Son of God suffered Himself to be immolated merely to demonstrate what love can do to win hearts, and to teach men to understand the nature of the mercy they would trust. We cannot, if we would, live wholly to ourselves; heaven and our hearts forbid; the eternal future of weal or woe, the revelation of God in providence and grace, forbid it; and Christianity is, in its spirit and its deeds, a total denial of this self. But the law of Heaven is not incongruous; it enjoins love, and so orders causes and consequences, that the obedience of love enlarges the power of loving, and with it the capacity of obeying and enjoying. And there is no substitute for love; when this is wanting its opposite is present—those who obey not love, submit to fear, and fear is the most cruel passion in the world, since it will commit any crime to calm itself, if only for a moment, although the more wickedness it commits the more is its torment. Now, this must be the government of infidelity; and what are its modes of action and rewards, the out-

Digitized by Google

ages of the Reign of Terror may, without comment, suffice to show. Where a righteous God is not acknowledged, there the very love that is divine *must* form a hell, and rule in fire. It is possible to make ourselves so completely our own objects, as really to look at nothing else with any degree of love, and then to render it the business of life to be adulated and admired. The passion for human approbation scruples at nothing that may serve to win applause; and men can imitate demons from a desire to be idolized. But the true hero is not ambitious for distinction. He wishes, indeed, to rise to the highest excellence, but he aims not at being alone in heaven; he loves others as himself, and, believing in God as the source of blessings to the innumerable company that walk alike in light, desires all the families of mankind to be as the children of one Father. His idea of love is the love of Him who would have all men to be saved, and to come to the acknowledgment of the truth; of Him who laid down his life for his friends, that they might *be made perfect in love*, and be with Him in glory.

Love is, therefore, due to none, if not to all—and if to all, it is not because we have any especial right to it, but as the common gift of God, like the sunshine, that falls equally upon the just and upon the unjust, although none rightly enjoy it but those that feel that light is love, for without faith in the giver, we find no spirit of goodness in the gift." A. W. C.

REV. HOSEA BALLOU.

[From the "Sketch Book" of a Baptist Minister, April 18, 1852.]

BY F. W. E.

I HAD read his Treatise on the Atonement, when I was a youth. I then formed a high opinion of Mr. B. as a man of talents. For a while I was quite unsettled by it in my religious sentiments; but at length, by further reading and reflection, I became fixed again as before.

[See my examination of his Notion of Sin, &c., in my "Letters to A Friend, A Deist," MS. copy in my library, written when I was about 17 years of age.]

The copy I have of this work, (Mr. B.'s Treatise on the Atonement,) formerly belonged to my uncle, Asa Foster, I think. He was a Universalist, so was uncle George, the eldest—so are my cousins, Timothy, George, and John, and so were my grandfather Whitfield, and his father, my great grandfather Benjamin, and my grandmother

Digitized by Google

Lucy, who died at Herkimer, N. Y., some half a dozen years ago, nearly one hundred years old.

I had heard this grandmother speak of Mr. Ballou, and understood from her that he preached my grandfather's funeral sermon, in Clarendon, Vt., nearly fifty years ago.

I had once seen him and heard him preach in the Baptist meeting-house at Hamilton, N. Y., while I was a student of the Baptist Theo. Institute there, in 1823–4. I remember well his text. It was James i. 17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

I remember much of his sermon—what he said of a *gift*, what was necessary to make it *good*, and *perfect*, &c., &c.

"In order for a gift to be good," said Mr. B., "it must be something that we could not get by our own exertion. We must need it—it must be suited to our wants, and be bestowed with good intent. If we did not need it, or needing, could procure it by our own efforts, it would not be good to bestow it as a gift; for this would foster idleness. And the intention of the giver must be good—that is, to do us a favor, promote our happiness, and benefit us, or the gift would lack one of its essential attributes. But, a gift might be good and not perfect. To be perfect, it must have all the attributes of a good gift, and this superadded: *It must answer the end for which it is bestowed.*" Mr. B. illustrated these definitions thus:

'A poor man is thrown into prison for debt. He has a wife and children depending upon his daily toil for bread. The debt is ten or twenty dollars. He has no way to raise this sum, and unless it is raised for him, or the debt remitted, he cannot get out. This man, therefore, being needy, in these circumstances, is a proper subject for a gift. A friend appears, and pays to his creditor half or three-fourths the amount. This payment is a gift, and being applied to liquidate the debt, and with the good intent to get the poor man out of prison, is a good gift; but it is not *perfect*. Why? Because there is not enough of it—it is not large enough—it does not pay the debt; and, therefore, the poor man is not relieved by it—he is still held a prisoner. As much more, or half as much, added, makes it a perfect gift.'

Mr. Ballou then spoke of all as the creatures of God—poor, needy, helpless—as having nothing but as they received it from Him. Our existence, all our faculties and all the circumstances of our being, are gifts.

"Who gave you those eyes, my friends, with which you look at me—look on others, and on all the works of nature, with which you are surrounded? Who gave you those ears, with which you hear

Digitized by Google

me? Are not these *gifts, good gifts?* Are they not *perfect?* Sure you could not have them, were they not given. Do they not answer a good purpose? Were they not bestowed with a good intent? In fine, are they not *perfect?* Is not the same true of your life and being, and all pertaining to you?

"Yes, all are gifts—good gifts, perfect gifts; and they are from above, coming down from the Father of lights. *Father of lights!* Our kind, gracious Heavenly Father. In Him is no darkness at all. God is love. In him is no variableness nor shadow of turning. He is good unto all, and his tender mercies are over all the works of his hands. He is good, and immutably so—omniscient and omnipotent. All his gifts are good, all are perfect. They are bestowed with good intentions, and they will answer the end for which they were given."

Such was the doctrine of his discourse; and so far, very good. But all that followed was not so good. Sundry passages of Scripture were quoted, and misinterpreted and misapplied. No line was drawn between the righteous and the wicked. No account was made of moral agency—of sin, its guilt, its deserved and threatened punishment. Sin, I remember well, was *finite*, and Christ a creature—a mere man; and in his atonement no merit. And yet he was competent to save all mankind! because, all that is necessary for conversion—the conversion of all, is to disabuse them of their false notions of God and themselves—to convince them that they are machines, acting in all they do from necessity, &c., &c.

Being in Boston last week, and having the time to spare, I called on Mr. B., on Wednesday, the 14th ult. I introduced myself as a Baptist minister—told him of my grandmother, grandfather, and great grandfather F., and other Universalist connections, and had some talk with him on the Universalism he believed and preached. He informed me that his views of Christ, his atonement, &c., had undergone no change for about 60 years, and he is now in the 81st year of his age.

The preceding sketch from our Bro. F. W. Emmons, came up today from a file of documents some months old. On reading it again, I presume it may be useful to some of our readers, in evidence of the facility with which a man of imagination or genius and a superficial view of Holy Scripture, can varnish up a very homely conception or vagary of his own day and night dreams. Many, too, there are, that, on hearing or reading such an amusing speculation, will give to it the authority of Holy Writ. They first wish it to be so; then endeavor to make it appear so; and finally affirm, with confidence, that it is so, and act as if it were a fully established oracle of God. A. C.

Digitized by Google

THE CHRISTIAN PUBLICATION SOCIETY.

MANY of our readers have, no doubt, seen the leading article on the Cincinnati side of the Christian Age for May 4th, inst., and written by the Editor, Bro. B. Franklin, on what he is pleased to style my "Extraordinary Position." The position he refers to is the one I took in a recent number of the Harbinger, on the question, "Shall we have a Publication Society?" and to which, up to this present writing, I adhere without rebate of one jot or tittle of the whole. I beg the attention of the reader now, then, not to make any apology or explanation, but to add a few more considerations, to what I have already said, in further corroboration of my afore-pronounced "extraordinary position."

The object of this leader on the Cincinnati side of the Age, is, as the writer says, Not to discuss the question which I raised, and to which my article addresses itself closely from beginning to end; but the object is, as the writer does *not* say, In the first place, to censure me for raising the question now, and not sooner; in the second place, to prejudice the argument, which neither he nor "*the Board*" have thought fit, in a manly and candid manner, to respond to; and in the third place, and mainly, to make a little capital for the future fortunes of the "Publication Society," out of what he concludes, about the middle of the second column, to call my "attack." In the development of these motives, various statements, general and personal, are made; sundry misrepresentations of my position are worked in; with the exception ot a few sentences which he quotes, but in such a way as even in this to produce a false impression,—my entire article is suppressed from his columns; brethren *every where* are solicited to write to Bro. Franklin "in regard to the whole premises;" "all who are favorable to" the Age and S. S. Journal, are invoked "to make a special effort, now that this opposition effort has been made, to sustain them;" some inuendoes about *motives*, and last, and perhaps least, a spicy sprinkling of *ad captandum* flings at me personally. These are, I would hope, introduced very good naturedly, though some of them are a little unworthy of as respectable a scribe as Bro. Franklin. It seems, however, to have become a fashion, almost a *law* of disputative rhetoric, to consider the like as essential elements of a finished work in this line of art, just as the exordium and peroration were deemed indispensible to an oration, in the judgment of Aristotle, and such of the moderns as have followed him. This is probably one reason why these otherwise ugly things are here, for I think it will appear that Bro. Franklin and myself *think too nearly alike* about the

Digitized by Google

"Publication Society," for him to get seriously out with me for what I have said about it; besides, he has, in the article which I am now noticing, very kindly assured us that he "shall not detract aught from my usefulness and opportunities for doing good." Need I assure Bro. Franklin that my sole motive in what I have said, and am now saying on this subject, is to *do good?* I have *no other*. *To do good by preventing harm.* If I err, it is an error of the judgment, and he should have addressed himself candidly, and like a strong debater, as he is, to the argument. Why has he not done so? We shall see.

Having thus thrown before the reader the prominent points in this article of the Age, which we will publish entire, so soon as he does us the common justice to lay the articles of the Harbinger before his readers, I shall proceed to make a few observations upon them, that will serve still further to throw light on this question.

Why did I not raise this question sooner? Bro. Franklin spends about the one-half of his article ringing the changes on this question, but of course he does not find a single reason in justification of this delay, because his only object was to find reasons to condemn it. I do not know that it makes much difference whether he ever finds out why I did not do this SOONER. My argument against this scheme has nothing to do with the question of *sooner* or *later*. It is on the essential merits of the question *now*, or at *any* time, that I discuss it, and if I have not done this *sooner*, it would be altogether sufficient to say that it did not seem to me fit to do so. I might have noticed the matter sooner, perhaps, but Bro. Franklin knows very well, for he reads the Harbinger, that I have contributed but very little for the last two years, on any subject. Down to October, 1851, according to his own statement, the Society was only the "Christian Tract and Sunday School Society," and the object confined to the "Publication and circulation of religious tracts and Sunday School books." This I knew, and to this, as it was practically working, I had no objection sufficient to trouble myself about it.* At the Anniversary of 1851, the title of this Society was changed into "American Christian Pub-

* The Secretary of the "American Christian Publication Society," in his report made at the Anniversary Meeting of 1853, says: "In the year 1849, that Convention, which of all others claims the title of *general*, recognizing its [*i. e.*, the Cincinnati Tract Society] ability for a widely increased usefulness, gave to it its present national title, and called it to a higher sphere of activity and duty." (p. 50.) This is a misstatement. I was present at this Convention, and no such thing as this was done. The facts were these—There was then (1849) a "Cincinnati Tract Society" in existence. Some prominent and benevolent brethren in the Western Reserve, had also commenced a scheme for getting up a Sunday School Library, and raised some money for that purpose. This effort of these brethren to get up a Sunday School Library was brought before the Convention by Bro. J. J. Moss, and the whole matter was referred to a

Digitized by Google

lication Society," adding to its previous object that of publishing and circulating "other religious works." Before the Report of this Anniversary reached me, I was prostrated by sickness, and could attend to nothing for long—long months into the following year. I never saw the Report of this Anniversary, and I have no recollection that I ever heard the change in the name and objects of the Society spoken of; for so far as I knew, the brethren took little or no interest in the concern, and it only had a *name to live*, but was, in fact, *dead*.

Again: Bro. Franklin makes no allusion to what was done with respect to this Society at the Anniversary in 1852. Why is this? Is it because the facts in this case would have shown a broken link in the argument of succession? That they would, in fact, have proved, that this Society, which Bro. Franklin would trace back to some kind of legitimate birth in 1850, actually expired of neglect, and that by common consent, and was formally acknowledged as dead by its godfathers, in 1852? Let us see. The winter of 1852–3 I spent in the South, still seeking to restore my health and constitution. I was, therefore, out of the line of direct intelligence with the proceedings in Cincinnati; and the first I knew of the fortunes of this scheme, was from the Christian Age, which was put into my hands by a brother in New Orleans. It contained a scheme for a Publishing Concern, on the plan of a joint stock company, under the title of the Bible Union, with $40,000 capital, with the condition that the profits should go—first, 10 *per cent. to the stockholders*, and then 20 per cent. of the remainder to something else, and 20 per cent. to something else, and 20 per cent. to some third benevolent end, and the remaining 40 per cent. to the general welfare. I read the article hastily, and a brother, who said he had "taken $200 worth of stock," asked me what I thought of it. I replied that it was like some pleas in law, which sound high in damages for effect, and that I was sorry that the brethren should be

committee. This committee suggested the amalgamation of the Cincinnati Tract Society and this effort for a Sunday School Library, and that the funds raised for the Library should be handed over to the Tract Society, but "held sacred to the publication of a Sunday School Library;" at the same time, that the whole "should become one Society of the brotherhood at large." This suggestion was subsequently agreed to by the Cincinnati Tract Society; and in 1850, at the next anniversary meeting, it was resolved that "the Cincinnati Christian Tract Society become the Society of the brotherhood at large," and that its constitution be remodled to suit its new relations. This was done, and the first article of said constitution says: "This Society shall be denominated the *Christian Tract and Sunday School Society*," and its objects confined to Tracts and Sunday School books. Here we see another year rolls by and no "*national title*" yet. In 1851 this first article was amended, and, for the first time, the Society called the "*American* Christian Publication Society," and the objects extended to "*other religious works.*" Officers should be more particular in stating facts, especially when they are designed to fix upon others the imputation of *inconsistency*.

Digitized by Google

invited to tithe their own benevolence, and that at a rate that would certainly leave a scanty remainder for charity! I said, moreover, that it looked like an appeal to avarice in the name of benevolence, to offer men *ten* per cent. for their contributions, when, in many of the States, it was usury by law to take more than 6 per cent. on loans. These things I repeated when I came home, about the first of May a year ago, but then I soon learned that the whole plan had been abandoned, and some sort of private copartnery, under the auspices of Bro. Jackson and some others, was the new phase of these spasmodic throes of a Publication Society,—then, in a week or two, that this was abandoned; and I presumed that little or nothing was doing, or likely to be done, in the premises, till the active measures resorted to last fall to raise money, brought the subject up with such a show of reality, that it was deemed proper to canvas it fully. From that time till now, the position of the Harbinger with respect to the matter has been known, and if more has not been said, it has been out of a decent respect to private requests, from brethren committed to the movement, and esteemed and honored by us, as useful and efficient co-laborers in the great and general cause of Reformation.

I am sorry to be compelled to speak thus about my own personal course with respect to this Society, but it is forced upon me by the purely personal character of three-fourths of Bro. Franklin's article. The whole drift of his article is to blame me for *what* I have done, or the *way* in which I have done it, or the *time* at which I have done it. Certainly I never proposed *myself* as the subject of discussion, and it is only by constraint that I turn aside thus to notice the insinuations as to my motives, by the ado that is made, in order to fix upon me, if not a bad motive, at least "most objectionable" conduct, and thus to prejudice the minds of his readers against the force of my arguments, which he should have first presented to them and then answered, for the apology which he makes for not doing this, is by no means an adequate one for such injustice.

I hope I have now given a sufficient reason for my course—both for keeping silent when the constantly shifting character of this Society and its practical nothingness scarcely gave it a *name to live*; and also for speaking now, that by management it is beginning to make renewed and extraordinary efforts to get upon its feet, for it does not yet, and cannot, yet *stand alone*.

Bro. F. would have his readers believe that I am making a false issue, &c., by discussing now the question, "Shall we have a Publication Society?" but he does not convince me. Because a few brethren about Cincinnati choose to push into nominal being a Book Concern, and have it named and sanctioned at an anniversary meeting, at

Digitized by Google

which there is never a representative tithe of a tithe of the brotherhood, it does not follow that it is the concern of the brotherhood generally. By no means. The action at Cincinnati can only be deemed, in its highest claim, as a sort of respectable proposition to the churches and brethren, subject to their ratification; and in this view of the case, which must be conceded the just and true one, this Society has never been ratified by them. Therefore, it has changed its name, or its objects, or its policy, at almost every Anniversary since its commencement. It never has had the sanction of the brethren in the way of pecuniary support, which, of course, is a mortal rejection of its claims. Let me be understood, then, on this and kindred subjects. I do not take the action of these Anniversaries as any expression of the will of our brethren, till it has been sanctioned by them in their subsequent responses to its appeal. It is a little like a legislature commending a law to the people, which transcends their constitutional power to enact, and waiting for their ratification or rejection. Under this view of the matter, I claim that it is no false issue to discuss any decision of these Anniversaries, at any time, while they may be presenting their claims to the acceptance of the brethren. These decisions are only binding so far as they can base themselves upon our sense of obligation as Christians. Their appeal is to the judgment and conscience of the members of the church, and their sanction is not *law*, but *reason* and *divine precept*. Will the brethren at Cincinnati consider this constitutional peculiarity of the Christian Church—the *freedom* of the *gospel*, not the *bondage* of the *law;* and have a little patience with me, if I show my determination to defend and enjoy it? I am sorry that they should consider, and so sensitively cherish as personal to themselves, what they set forth in their appeals as *general*, and, only and peculiarly, the concern of the brethren at large.

But Bro. Franklin certainly does seem to endeavor to make the impression that this Publication Society has the sanction of the brethren, and is in a very successful sort of way. I fear he has done himself injustice, in the haste or excitement, or associational influence under which he has written this article, and has made an exhibit to meet the necessities of the case, which will not bear the sanction of his own candid review. He says in the commencement of his article that, "The Board has taken no action in the matter; we have had no expression from it, and know not whether it will approve or disapprove what we are about to say." Now, this is very singular. Bro. Franklin is the organ of this very Board, the Editor of their paper, employed by them, and whilst it is, of course, *literally* true, that the Board had no formal meeting, did not the prominent members of the

Digitized by Google

Business Concern hold consultations with him, examine and approve his article, not *before*, but *after* it was written, and agree that it should appear, in preference to one furnished by the President of the Board? - Again: Concerning my course, he says, "Why did he wait till the Society had a weekly paper patronized and supported by thousands of our brethren." "Why did he keep back his reasons till the Society had 8,000 subscribers patronizing the S. S. Journal?" Now, did not Bro. Franklin know, when he pointed these questions so censoriously at me, that it was the *individual enterprise* of Bro. Jackson, of whom the Society bought it, that raised the number of the subscribers to the "Age to several thousand," and that its list has decreased since the Publication Society has owned it; and that while, as the Secretary states in October, 1853, its list then numbered 6,200, at this time it only numbers about 4,000 subscribers, instead of 10,000, which the hopes of the Secretary then promised;—and that 1,500 of these 4,000 belong to Bro. Pinkerton, and are no part of the subscription list of the Publication Society? Did he not know at the time he was attempting, by anticipation, to fix the failure of the S. S. Journal upon the influence of my article, that it had already virtually failed—that at the very moment he was speaking of this Journal as "patronized by 8,000 subscribers," there were only 300 who had renewed their subscription, although the first No. of the new volume was then ready for delivery? Had not Bro. Franklin, before my article appeared, and before he had written his, and has he not since my article appeared, and since he has written his, said to brethren, in substance, "that he looked upon the failure of the S. S. Journal to renew its list of subscribers, as the most probable means of opening the eyes of the Board with respect to the opinion of the brethren on another subject connected with the Society?" Yet, see how he attempts to lay the blame of all these things on me!!

The reader will observe, too, that Bro. Franklin's main plea is for the Papers—of one of which he is an Editor. Now, as he did not give my article to his readers, his course of remark will produce the impression that I am unfavorable to these papers. But this is not so. I have never opposed them in word or deed. I am in favor of them, but not of getting up a great Publication Society, to help them down the road of their decline. Both of these papers are *paid* for by their subscribers like any other papers—and why not let them stand upon their own merits, like any other paper among us? Especially, too, since experience has proved that they can stand better this way than under such patronage as this Society has been able to afford them. Has not Bro. Franklin said himself, that he considered the Society an incubus upon the Age, and expressed his conviction that the So-

Digitized by Google

ciety would soon get "right sick" of it; and that he could, if it were free from this *incubus*, greatly increase its subscription? And yet see how he writes on this subject, when pointing his censures at me!! Now, I submit to the brethren, if a paper or papers, which are paid for by the subscribers who get them, like any other paper among us, have any just claim upon the private donations of the brotherhood generally, not one in five hundred of whom ever gets them at all; and if these papers succeeded better without the Society than with it, do I not prove myself a friend of the papers by opposing the Society?* Bro. Franklin suggests to me a course which "would be straight forward, and by which I can be understood." I am obliged to him, but I have not generally found much difficulty in making myself understood, as his readers would have seen, if he had allowed me to be heard, and I have no doubt that he will find me, when he has allowed himself time to look calmly at my course, quite as "straight forward" as he could wish. So far from being censurable for the want of "straight forwardness," I believe I have been thought to err a little on the other side. I know not how I may have succeeded, but I wish always to place honesty before prudence—the immutable and the eternal before the accidental and the contingent.

But to proceed with this inquisitorial catechism:—He asks, "Why did he wait till the Society had stereotype plates," &c.? This would seem to imply that I am pushing rather desperately at vested rights. Well, let me state my information on this subject, by asking Bro. Franklin if the Society has any *valuable* plates, except those of the "Owen and Campbell Debate," and *one-half* of those of the Christian Baptist? Is not the other half of the plates of the Christian Baptist still in the hands of Bro. Burnet, to whom the work was originally presented by Mr. Campbell? Was not the half of the Christian Baptist which the Society now owns, purchased by it from the Messrs. James for $400, to whom it had been previously sold by Bro. Burnet, in his own personal right, for $500? Has the Society ever paid for either of these sets of plates? Is it not now in debt for them both? That I may keep back nothing that misgives me, nor leave myself open to the imputation of a want of "straight forwardness," let me disclose my information still farther, by asking a few more questions on the vested interests of this *public* concern of the brethren! *As such*, it is surely *right* to do so. If it were a *private* matter in profession, I should say nothing about it.

---

* Bro. H. Dunham, of Cincinnati, is publishing a good Sunday School paper on his private enterprize, with more success than is promised to the S. S. Journal for the future.

Digitized by Google

Has not the "Publication Society" used nearly a *thousand* dollars of the funds of the Missionary Society? and if so, what authority have they thus to pervert the use of funds entrusted to them by brethren for a cause that they have *adopted*, to one which they have, in the most practically efficient way, repeatedly *rejected?* Have not the funds, which have been sent into the Bible Society, in the shape of donations for Bible revision and Life Membership to the Bible Union, been used, either in part or in whole, in the same way? Has not the money which has been sent in for getting out the new Library, been spent, without having been appropriated in that way? Is not the Society in debt for the expenses incurred so far in getting out this Library? and has she the funds on hand to replace these perversions of sacred trust committed by the brethren abroad to various committees in Cincinnati? Let these questions be answered in a financial and straight forward way, and we shall take pleasure in circulating the information, and also in correcting our judgment and amending our course, if we discover we have been mistaken. Knowing, as I do, the rumors and consequent distrust abroad on these points, it is due to the Society to state them candidly, that they may justify themselves before the brethren publicly. I have read the report of this Society as published in the proceedings of the last Anniversary, (October, 1853,) and it is altogether unsatisfactory. The committee to whom the financial report was referred, simply state that "the amount received during the year was $2,437 96, and the amount paid out $1,948, leaving a balance of $448 96."

It appears to me, that so far from this Society strengthening its claims by establishing its antiquity, it would be rather an argument against them. If it has been in successful operation so long, what substantial aid has it rendered to our literature? Has it been the patron saint to any one author among us? Bro. Scott, Bro. Richardson, Bro. Young, Bro. Challen, Bro. Baxter, and others among us, have written and published, but did this Society foster their labors or direct their works? What has it done that was not as well done without it?—but I will not press this point further at present.

Bro. Franklin tells us that he is "not favorable to these evil predictions, which are fuller revelations of the *will* of the prophet than of any event that shall come to pass in the future." Now, if he had said "*predictions of evil*," as I hope he meant, and not "evil predictions," as he has written, this remark would have been at least more in harmony with his reputation for good nature, but I have seen this retort used several times by several defenders of this Society, and it appears to be a stereotype cut of theirs, and I shall not now stop to dispute the right of property; but let me tell Bro. Franklin, that be

Digitized by Google

my *will* what it may, it is based upon no selfish or unworthy motive, as he would insinuate. Of course I have a *will*, but it is founded in my sense of right and duty to the brethren who confer with us on these subjects. I have no *interest to subserve other than that of a common cause.* I never received one farthing for, or from the publication or sale of a book in my life. My pecuniary emoluments or prospects, growing out of my labors in the cause of Christianity, I am not ashamed to have known and read of all men.

So far as the press at Bethany is concerned, it is but common justice for me to say, having heard, as I have, of the unworthy insinuations that have been thrown out against the motives of its proprietor, that it does not propose to be a general publishing establishment. To my own knowledge, frequent and urgent propositions have been made to it to publish books, &c., for others, and they have been uniformly declined, as out of the objects and design of the concern. This I know, although I have no pecuniary interest in it whatever. Will brethren think of this, when attempting to surmise motives against our position, rather than to invent arguments in favor of their own?

Bro. Franklin represents me as saying "that we have no brethren who can write any thing more than a strong newspaper paragraph, and that we have no literature to publish." But I never *said* so—never *thought* so. I think, and have often said, the very reverse of this, and did say so in the very article he was prejudicing!! His appeal, in the concluding paragraph of his article, to as "many as are willing to enter the list, at the low estimate at which Prof. Pendleton puts us down, as writers, authors, and publishers," I might have expected of a demagogue, but certainly not of Bro. Franklin. But such things excite in me no other feeling than regret, at finding them so out of place. They cannot drive me to prostrate my judgment or my pen into the truckling pander of conceited scribes. They do not frighten me into the recantation of a word I have said about books and authorship. They may excite against me some pique or prejudice, but I shall suffer it, in the consciousness that I have spoken words true and wholesome, and in the conviction, that there is not a brother among us, capable of writing a readable book, that will not, in his calm and better judgment, fully agree with me in every statement I have uttered; and for the rest, I of course did not expect to please them.

In conclusion, I am bold to say that no press among us has shown a more hearty and willing countenance to the literary efforts of our author brethren than has the Harbinger, and I have no doubt that it will be all the more appreciated by the brethren, when they discover that we have not only erected a higher standard of measurement, in

Digitized by Google

our own private judgment, but that we are also not afraid to apply it. In this way we shall both quiet our consciences and make our apprcbation of a book worthy of the respect of those to whom it is declared, and thus profitable to those in whose favor it is rendered.

W. K. P.

A VOICE FROM THE SOUTH.

JACKSON, La., April 4, 1854.

BROTHER CAMPBELL—At the urgent appeal of our highly respected and beloved brethren, Wm. Baxter and Dr. D. L. Phares, of Newtonia, acting for the benefit of the co-operation in this district of country, I consented to labor some four or five weeks, at such places as might be considered best calculated to promote and advance the grand Reformation in which we are engaged. Much of the time I had the presence and assistance of Elder Wm. Baxter, Kirkland Baxter, the young but gifted evangelist of the co-operation, and Geo. W. Woodruff, a most amiable and pious Disciple, who is qualifying himself for one of the evangelical corps.

My labors, for the first fifteen days, were confined to the chapel near Sister Ogden's, whose hospitality I enjoyed, and Woodville, Mi. Although the meeting was considerably interrupted by rain and the inclemency of the weather, we have reason to believe that great good was accomplished. Sectarian opposition was rife in Woodville. Not a preacher *poked his head* out of his den, so far as I could learn; but I was treated politely by many of the citizens, especially by Mr. West and his lady, of the Chinn family of Kentucky; and toward the close of the meeting, the people began to turn out in crowds to hear, although it was in the court-house. There were 20 additions in all, and 6 of these were made at the last effort, on Lord's day afternoon, at the Magee Factory, near Woodville, where we had repaired to immerse some of the converts. That same evening, after having spoken twice and immersed about a dozen, I repaired to Newtonia, the residence of Dr. Phares, and the location of a College and Female Institute, and preached at night to a very fine audience.

At this place and Consolation, some seven miles off, I continued to labor day and night, and within fifteen days gained 23 additions. We had a most delightful time; and we were assured that much more good was accomplished than was manifested by the additions made. Here I enjoyed the hospitality of Sister Criswell and her brother-in-law, Mr. Criswell, a most amiable man, and who would make a most

Digitized by Google

valuable member of the church, if he would submit to the Saviour. It is hard for such men to be lost; but I fear and tremble for them. They seem to be insensible of their danger; and they do not appreciate the great privilege they have of entering the church, in order to bless others, who are on the road to ruin.

The third effort was at Concord and Jackson, La. We were favored with the Baptist house at Jackson, where I spoke at night for nine days, and enjoyed the hospitality of Bro. and Sister Elfrath. During the same period, I spoke in the day, part of the time at Concord and at a new meeting-house of the brethren near Bro. Perry's, five miles from the town. In this country I find the people indisposed to go to meeting except on Lord's day. Then they turn out most cheerfully and in mass. And I find them very religiously disposed.

We have no congregation in Jackson. Here, likewise, the Methodists have charge of a College, which formerly belonged to the State. And here is an Episcopalian female school. It appeared, at first, almost impossible to create an interest in these great truths for which we are pleading and wearing out our lives. But an interest was gotten up, and increased till the last. Although we had no additions, the leaven was working well and powerfully upon many minds. All that is wanting to build up the cause in this place, is a faithful, fearless, and affectionate presentation of the truth, by some one who is able to do justice to it, and who will never faint by the way. The more I see of sectarianism—its utter hollow-heartedness—its wretched skeleton appearance—its cadeverous countenance—its tomahawk and scalping-knife spirit—I am more and more disgusted. Yet a false charity can cover it up, and console its patrons with the panacea they are doing a wondeful work for the Lord.

This is the plain, unvarnished truth, that in my efforts to convert the people and to do good, I am more opposed by *professors* of religion than any other class of community. Beware how any man gives countenance to sectarianism! Most affectionately,

J. T. Johnson.

Cherish your heart's best affections. Indulge in the warm and gushing emotions of filial love. Think it not a weakness. God is love. Love God. Love every body and every thing that is lovely. Teach your children to love their parents—to love their God. Let it be the studied object of their domestic culture, to give them warm hearts and ardent affections. Bind your whole family by these strong cords. You cannot make them too numerous. You cannot make them too strong. Religion is love—love to God—love to man.

Digitized by Google

THE PROTESTANT CLERGY OF NEW ENGLAND AND CHICAGO VERSUS THE NEBRASKA BILL.

We say *Protestant* clergy, not as protesting against Roman or Grecian clergy, but as protesting against an American Congress—against the Senate and House of Representatives of the United States, touching a pending political enactment. They protest against the Nebraska Bill as being heterodox and of schismatic tendency. And they caution and remonstrate, *in virtue of their office*, against such action on that measure as would make it a law of the land. We say in virtue of their office, for the laity are not a party in their special movement. They appear *as clergymen*—a cast politically unknown to our constitutions, State and Federal, as well as to our laws. It is in this attitude, port and bearing, that we now contemplate them.

As unofficial citizens of the United States, they have, in common with all the casts of society—with professors of languages and sciences—with doctors of medicine, lawyers, magistrates, farmers and mechanics, a common citizen right to sign any petition or remonstrance against any law, statute, or ordinance whatsoever, deemed by them injurious to any of the national or vested rights of American citizens. But against them, as a cast or a profession ecclesiastic, to concoct, concert, or propound political measures, commanded, backed, or enforced by any inherent or assumed authority, derived from heaven, and in them vested or to them committed, to be held *in terrorem* over our political councils, to be brandished as a spiritual sword over the heads of the representatives of the sovereign people of this Union, we must, and do most solemnly, remonstrate. We regret, profoundly regret, to see the orthodox and heterodox clergymen of New England *officially* addressing Congress, and, more especially, the *Protestant* clergy of Chicago following their example; so forgetful of their duties to their respective flocks, so reckless of the example of the King and Lawgiver of the Kingdom of Heaven, who would not for a moment turn aside, *ex officio*, to decide a family quarrel about a patrimonial inheritance, which he could have decided by one sentence. What a monumental fact! But alas, how forgotten or disparaged by his professed friends and followers in this case!

I must presume, in the want of any information, that these thousands of clergymen in the East and in the West, who have profaned their cowls and their vestments, by such an assumption and presumption, were not Baptist, but Pedobaptist clergymen. Baptists, indeed, could not consistently with their principles, maintaining, as they do,

Digitized by Google

that Christ's reign and kingdom are not of this world, take any part in such a politico-ecclesiastic movement. And as for the Episcopal and Presbyterian orders, we have an apology, found on file in the archives of their monarchical and aristocratical proceedings in their respective courts, favorable or unfavorable to certain princes and potentates, who had flattered them, or aided them with a *Regium Donum*, or some political enfranchisement. I say we have for them an apology. Gratitude, a noble and a generous impulse, has led many good men to regard Kings and Queens as "*nursing fathers and mothers to the church;*" and, as dutiful children, they must pray specially for them, and teach their parishes subordination and homage to their Kings, as being the Lord's anointed. But why New England Congregationalists, whether residents of New England or of Illinois, should hold class meetings, or cast meetings, on such an occasion, and for such a purpose, I cannot satisfactorily divine.

But the wise men of Washington, at least a great majority of them, felt the impropriety, if not the indignity, of such appeals to them, and did not, because they could not, recognize such a clerical document as entitled to a place on the files of petitions. And for this, every enlightened Christian will award them his commendation.

Precedents of this sort are as impolitic as they are unscriptural and anti-evangelical. Our country is now being inundated with a flood of European Romanists, each one having a full grown pope in his stomach and a spiritual sword in each hand. We ought, then, as *Protestants*—democratic Protestants—whether Whig or Tory Democrats, (for all true Americans are democrats,)—I say we ought to rebuke all such clerical gatherings, assumptions and presumptions, as would officially present instructions, or advice unasked for, to a State or a National assembly of legislators, to influence them in any direction, on any question involving Christian faith, Christian institutions, or Christian society, farther than our *Magna Charta* guaranties to every man the right, and protection in that right, to think, believe, vote, and act in perfect harmony with the last and the best dictate of his own reason and conscience. This is all that sound political prudence can ask or award, and it is all that any true patriot, philanthropist or Christian, can ask for himself, his family, and the human race. I feel thus and speak thus, without forming or expressing any opinion on the merits or the demerits of the letter, or the spirit of said bill. It comes not within the province of my thoughts or my studies. It has a strong argument on both sides—one is to give a perpetual quietus to the public mind on one of the most excitable and ominous subjects in our horizon; and the other is, "whether the extension or limitation of slave territory will exacerbate or mitigate the alleged or confessed

Digitized by Google

evils of slavery, whether physically, politically, and morally considered." These are questions on which the greatest, the wisest, and the most philanthropic minds have differed, do differ, and will likely differ, for one or two generations more. But time, that great revolutionist; and worldly interest, that special pleader; and philanthropy, that eloquent orator; and Divine Providence, that Sovereign Arbiter, will one day decide this question and disperse this dark cloud, whether by its own lightnings and thunders, or by the bright shining of the Sun of Righteousness and Mercy on our fallen and bewildered world. A. C.

THE SANCTIFICATION OF THE LORD'S DAY PROTECTED AND DEFENDED IN PENNSYLVANIA.

In the Supreme Court of Pennsylvania, in the case of "the Commonwealth vs. Johnson," we find in the American Law Register for March, 1854, Vol. 2, No. 5, a very important decision pronounced by Judge Black, on the driving of an omnibus through the streets of the city of Pittsburgh on Sunday, as interfering with the proper sanctification of the Lord's day. From the perusal of this most lucid, forcible, and eloquent opinion, as reported in the aforesaid Register, we have risen with more than ordinary satisfaction, and with still clearer and stronger convictions of the necessity of the provisions of the law for securing the inalienable right of every citizen, to be protected in the free and full exercise of his own judgment and piety, in attending upon the public worship of the Lord's day.

The following points in this case were clearly and irrefragibly argued and affirmed, in the judgment given by the Court;—that,

I. Driving an omnibus as a public conveyance daily, and every day, is a worldly employment, and not a work of charity or necessity, within the meaning of the act of '94, and, therefore, not lawful on Sunday.

II. A contract of hiring by the month, does not, in general, bind the hiring to work on Sundays; and if this work be such as the statute forbids, an express agreement to perform it on Sunday will not protect him, for such a contract is void.

III. Though traveling does not, in a legal sense, fall within the description of worldly employment intended to be prohibited, yet the running of public conveyances on Sunday, is forbidden by the statute.

Alderman M'Masters, of the city of Pittsburgh, before whom the case had been brought, decided that W. Johnson, omnibus driver, had

Digitized by Google

done and performed worldly employment or business, not being a work of necessity or charity, on the Lord's day, commonly called Sunday, the 4th September, 1853, in driving certain horses, to which was attached an omnibus, in which certain persons were carried over the streets of Pittsburgh, and from the said city over and along certain roads within the county of Allegheny, contrary to the Act of Assembly in such case made and provided; and adjudged him to suffer the penalty of $4. An appeal from this decision was carried up to the Supreme Court, and the judgment given by the aforesaid Alderman was affirmed. We should like to lay before our readers the whole argument of Judge Black, as one of the finest specimens of lucid and forcible logic that we have ever read from any tribunal, but for the reason that we have not now room for it. But we must give the concluding paragraph, as indicative of the character of this important document:

"Our fathers, who planted in our fundamental law the assertion of those immortal truths, that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can be compelled to attend, erect, or support any place of public worship; and that no human authority can, in any case whatever, control or interfere with the rights of conscience; enacted, also, the statutes of 1705, 1786 and 1794, for the suppression of worldly employments on Sunday. So far from *conflicting* with those invaluable rights of conscience, they regarded such statutes as indispensable to *secure* them. It would be a small boon to the people of Pennsylvania to declare their indefeasible right to worship God according to the dictates of their consciences, amid the din and confusion of secular employments, and with desecrations on every hand of what they conscientiously believe to be hallowed time. These statutes were not designed to compel men to go to church, or to worship God in any manner inconsistent with personal preferences; but to compel a cessation of those employments which are calculated to interfere with the rights of those who choose to assemble for public worship. The day was set apart for a purpose, and the penal enactments guard it, but they leave every man free to use it for that purpose or not. If he wish to use it for the purpose designed, the law protects him from the annoyance of others—if he do not, it restrains him from annoying those who do so use it. Thus the law, without *oppressing* any body, becomes auxiliary to the rights of conscience. And there are other rights, intimately associated with the rights of conscience, which are worth preserving. The right to rear a family with a becoming regard to the institutions of Christianity, and without compelling them to witness hourly infractions of one of its fundamental laws—the right to enjoy the peace and good order of society, and the increased securities of life and property which result from a decent observance of Sunday—the right of the poor to rest from labor, without diminution of wages or loss of employment—the right of beasts of burthen to repose one-seventh of their time from their unrequited toil—these are real and substantial interests which the legisla-

Digitized by Google

ture sought to secure by this enactment; and when has religion aimed at higher objects? If we doubted the policy of the statute, it would nevertheless be our sworn duty to administer it faithfully; but with a profound conviction of its wisdom and value, we are resolutely opposed to a course of judicial construction, that would cheapen its demands and impair its power for good.

"The judgment is affirmed."

Judging, as I do, that the pulse in the human wrist is not more infallibly indicative of the action of the heart and the whole arterial system, than is the respect paid to the observance and sanctification of the Lord's day, according to the benevolent intentions of the Author and Founder of the Christian institution, indicative of the moral and religious character and prospects of any people; we cannot but most cordially acquiesce in said decision, and regret that such a provision is not in all our cities, as to allow a peaceful and undisturbed attention upon the duties, privileges and honors of Christian worship, in every Christian sanctuary in the land. A. C.

THE MILLENNIAL REIGN.

ELDER CAMPBELL—With respect to the question of the nature of the events which are to begin the Millennial Reign of Christ, the following points are so clear and positive, that but few will deny any of them:

1. Said reign is to begin by a resurrection of some kind, of the righteous dead. (Rev. xx.)

2. By a coming of Christ of some kind. (Rev. xvi.)

3. By some kind of a destruction of the great mass of mankind, as individuals. (Rev. xiv. 9–11.)

4. By some kind of a termination of the fourth universal monarchy. (Rev. xix., Daniel vii.)

5. By a reward of some kind to all the righteous, as individuals. (Rev. xvi. and xi.)

6. By a reward of some kind to all the saints, as a people or nation. (Heb. xi., Daniel vii.)

The important question now presents itself: If the above texts do not prove that all the above events are to have a real and literal fulfillment, can it be proved from the Bible that like events will have a literal fulfillment at the end of the millennium? In other words, Do the Scriptures more plainly prove the above, or like events, to be literal, than the texts above referred to?

This inquiry brings before us another important question: If there are no plainer Scriptures to prove that said events are more literal at the end than the beginning of the millennium, does not the popular doctrine of the spiritual millennial reign involve or comprise a denial of Christ's personal reign, as taught in the Scriptures; or that he no longer exists personally as the Son of Man? And is not this a denial of an important part of the faith in Christ,

Digitized by Google

which we are required to exercise in connection with repentance and baptism, in order to obtain salvation? Is not his future literal and personal reign, as the Son of Man, so important an office resulting from his obedience here on earth, as that a denial of it amounts to a serious apostacy from the doctrine of Jesus Christ and him crucified? A FRIEND OF TRUTH.

We have read, with attention, the preceding queries, and had we the name of the writer, might have attempted an immediate answer. But our rule is, and propriety demands it, as our own experience proves, to have the name of those who desire for their communications a place on our pages, and a response to them. The subject of the Millennium is one of growing importance and of thrilling interest to the Christian community. We have had it often before our minds, and are glad to see that it is eliciting more attention than formerly, both in our own country and in the Old World.

As preparatory to these questions, there are certain preliminary matters, which seem to command the attention of the student of prophecy. Such as—

I. The restoration of Israel to their own land.
II. The rise and fall of Babylon the great.
III. The one thousand two hundred and sixty days.
IV. The coming of the Lord.
V. The first resurrection.
VI. The thousand years reign of the saints.
VII. The descent of the New Jerusalem.
VIII. The scenes following.

These are to be our themes, the Lord willing, so soon as our readers are increased to 10,000. We have had this subject often before our mind, and more recently has it become more engrossing. We design to give to this great theme much attention, and to spare no pains to assist our readers in the investigation of the prophetic oracles; for the time has come "when many shall run to and fro, and knowledge shall be increased." We are evidently approaching a new crisis in the ecclesiastic and political affairs of the world. If every four readers of the Harbinger would add one, the seats would be full for such a discussion. And while this is in progress, we shall be preparing our materials and placing things in order for such a development as the progress of the age and our means and facilities may furnish.

We have been, and still are, hearing both sides, and collecting documents in aid and furtherance of such an object. It will unquestionably soon be, if it is not already, one of the most engrossing topics of our generation. A. C.

Digitized by Google

QUERIES.

DEAR BROTHER PENDLETON.—1. As long as a Christian Church holds sacred the principle, that the sanction of a decided majority of its members is necessary to the validity of its acts, has any other church the right to dictate *how such sanction shall be ascertained?*

2. If such church, in excluding a member, does not choose to ascertain the sanction of her majority by a popular vote, but in the way which to her seems best, how should the church be treated who presumes to declare that act unscriptural, and to fellowship the members so excluded?

3. If a preacher of the gospel, who may know the facts if he will, shall preach with, and endorse the members thus excluded, and seek to force him on other churches, in what light should such preacher and his conduct be viewed?

With kindest regards, yours, AMERICUS.

Reply.—1. In answer to the first of the foregoing queries, we would state, that no church has the right, from any thing expressed or implied in the Word of God, to dictate to a sister church how she shall determine the will of her majority. In this respect, the authority of a church shall not be intermeddled with by an impertinent neighbor. The church, moreover, presuming so to dictate or intermeddle, converts herself into an engine of tyranny, and is to be henceforth, till she reform, disregarded.

2. To the second we respond, that the church presuming to declare such act unscriptural, either formally, or by receiving into her fellowship such excluded member, or by suffering him to preach for her, if he have been a preacher, should be treated by all other churches just as the excluded member should be treated whom she endorses—that is, she should be non-fellowshiped.

3. We conclude by stating, that such preacher should be treated as a factionist of the worst cast, by all Churches of Christ, and by them be repudiated as a schismatic, until he reform and make confession for his sins. W. K. P.

What is the germinating power or part of man that enters the grave, spoken of by Paul in Cor. xv. 42d to 44th verses, inclusive?

Answer.—No such power or part, as our brother supposes, is spoken of by the Apostle, either here or elsewhere, in his writings to the churches. The power that raises the body from the dead is not inherent, or interred with the body, but extrinsic to it. The Spirit that now dwells in us as the members of Christ's mystical body, and which reanimated the mortal body of Christ, is that power which is to revive our mortal bodies at the last day. Our bodies are consigned to the tomb in corruption—in dishonor—in weakness, without having

Digitized by Google

inherent, or interred with them, any principle as a germ, or power, by which they are to be resuscitated. "If the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you." A. W. C.

PULPIT AND PLATFORM.

ELDER JOHN YOUNG, formerly of Kentucky, our readers may not all know, is now located in Baltimore city. He there occupies a very eligible position for extended usefulness, and, no doubt, from his known ability and industry, will occupy it well, and with much satisfaction to the church and the inquisitive community of that intelligent and beautiful city. His valuable treatise, styled the "Pulpit and Platform," is now in the hands of a portion of the brotherhood, and for sale and for orders at this office. The brethren will do themselves, Bro. John Young, as well as Elder John G. Tompkins, of Ky., good service, by purchasing this book and reading it and circulating it through the community. I state the fact as communicated to me, and call the attention of our brotherhood to this work as a means of receiving and doing good.

A. C.

NEWS FROM THE CHURCHES.

CALIFORNIA.—Bro. M'Corkle, of Napa county, March 15th, writes, that "On the first Lord's day of this month Bro. Thompson and myself held a meeting in Santa Rosa, and gained 4 additions—one of whom was a Methodist preacher, a person of much promise to the cause which he has now espoused. On the second Lord's day in Napa, 6 additions by letter. Opposition is strong here, but the truth is mighty and will prevail, even to the ends of the earth. If we could prevail upon some of our able teaching brethren to come here, a plenteous harvest could be reaped."

MISSISSIPPI.—Bro. W. H. Hooker, of Palo Alto, April 9th, writes: I held a meeting in Columbus a few days since, at which we had 5 accessions to the good cause."

ILLINOIS.—Bro. J. Creath, of Missouri, on a late visit to this State, held a meeting in Bloomington, in conjunction with Bro. Henderson, which resulted in 16 additions. Of Chicago, the point from which Bro. Creath writes, he says: "This city has over 60,000 inhabitants. We have but few brethren here, and no house of public worship." To these facts he wishes to call the attention of the brotherhood at this time. He hopes that the brethren of the State will soon make it their special object to solicit aid from the churches, that a house of worship may be speedily built, and an able preacher sustained to minister therein. This suggestion will doubtless be a matter of grave consideration at their next State Meeting.

Digitized by Google

Bro. B. W. Henry, of Sullivan, April 17th, writes as follows: "We had a very interesting meeting on the first Lord's day of the month, which continued eight days, and had 18 additions—4 from the Baptists, 1 from the Methodist E. Church, and 1 from the Mormons. The church here is in good order, and living in the fear of the Lord, and doing all it can for the good of men and the glory of God."

Bro. G. M'Manis, from Princeton, writes April 3d, "On the first Lord's day in March, I immersed 4 noble souls at Boyd's Grove, Bureau county."

Bro. E. Davidson, of Monmouth, February 16th, reports 22 additions, most of them by immersion. Meeting was held at New Lancaster—Bros. Alex. Davidson and J. M. Dodge were the proclaimers on the occasion.

MISSOURI.—Bro. H. B. Todd, Principal of the Camden Point Female Seminary, under date of April 8th, reports 10 additions, recently made by confession and baptism, to the congregation at that place—making, in all, some 60 additions within the last nine months.

From the great pains which is taken in the religious training of the young ladies of that institutisn, may we not regard it in the light of a nursery of the Christian Church?

ARKANSAS.—Bro. E. M. Northum, of Russellville, under date of April 25th, reports the labors of their State Evangelist for the last year, ending April 23d, 1854. They are given as follows: Number of congregations visited, 20; number of miles traveled, 3,000; number of accessions, 200; amount received as remuneration, nearly $400. Next State Meeting will be held at Point Prairie, Franklin county, commencing the Friday before the second Lord's day in October, 1854. Brethren wishing information as to the progress of the good cause in Arkansas, can address J. L. Shinn, J. T. Walker, or E. M. Northum, Russellville, Ark.—these being appointed a corresponding committee for brethren in or out of the State.

IOWA.—Bro. C. Levan, writtng from Bridgeport, Jackson county, reports the success of the good cause in the field of his labors. "Just closed a meeting at Georgetown, Grant county, Wis., with 10 additions. This church, though but six weeks since organized, now numbers 60 members." Also, at Sand Prairie, Jackson county, 5 additions, and the church much revived. Brethren from a distance traveling through the vicinity of these churches, are requested to visit them.

VIRGINIA.—Bro. C. Curtis, of Raleigh C. H., January 23d, reports 11 additions since the 1st of November. "The prospects are as flattering as at any previous period. The Bible is triumphing over the world and the isms."

MAINE.—Bro. Geo. Garraty, of Gardiner, under date of April 20th, says, We commenced operations here about thirteen months ago, and gathered a church of 4 members. We now number between 60 and 70, and are in a prosperous condition. The people appear to be anxious to hear, learn, and obey the truth.

KENTUCKY.—Bro. James Henshall, of Richmond, under date of January 26th, reports over 200 additions during last summer, in Madison county, it being the field of his evangelical labors. Being one of our most successful and efficient evangelists, Bro. H. has been warmly solicited to leave his present field of labor and to locate in New Orleans. But neither to that city nor to Mis-

Digitized by Google

souri, from which he has also received several pressing calls, has he consented to remove. We hope, however, that he may feel it his duty and interest to continue still to bless with his labors the same section of the vineyard which has, in the past year, yielded so large a vintage.

OHIO.—Bro. J. J. M. Dickey, of Woodsfield, under date of March 28th. reports 6 additions recently made in the region of his labors—2 at New Castle, by immersion, 1 to the Dover congregation, and 3 united who had been immersed, to Mount Zion congregation. His discourses also resulted in much edification and comfort of the brethren.

DEATH OF OUR MISSIONARY TO LIBERIA.

PHILADELPHIA, Pa., May 12, 1854.

Brother Campbell—It is a painful task which falls to my lot. I have to inform you of the death of our worthy missionary to Liberia, Bro. ALEXANDER CROSS. He died at Monrovia, in February last. The information came to the Secretary in Washington, from his Physician. I saw the letter as I was returning from Virginia to Baltimore. I furnish you with a copy of his report:

"Alexander Cross, aged 43, from Kentucky. This man imprudently pulled up to Kentucky—about 12 or 14 miles—a large canoe, with another man, in a hot day: was immediately taken sick and brought down ill."

His little son, James M. Cross, aged 7 years, appears on the list of those who have died. A few more died on the voyage, and in two months after arriving.

Bro. Cross truly was imprudent. I furnished him with a good new umbrella, and charged him not to exert or expose himself until he had become acclimated. He had plenty of means to engage men. I know he wished to be economical. But he has lost his life, and we have been deprived of our missionary to that benighted land. We ought to send a young man next. I have learned much which I trust can be turned to good account in the future. The Captain and Steward of the Banshee, whom I have seen since their return—but before we had heard of these deaths—bore a most favorable report of our lamented brother and his truly Christian wife.

I sincerely sympathize with our sister in her sore afflictions in a strange land. I trust she will not be forgotten by us.

I fear many brethren will become dispirited in this good work. They should not. The Lord may design to try our faith. Let us pray to Him more. The work is His. He will carry it on through us if we are faithful. The Lord be with us all in every good work!

The reports for Liberia, in the main, are favorable. I learn that the colored delegate and agent for Indiana, has returned and made a very favorable report, urging all who can to go to that goodly land. In the good hope,

E. A. SMITH.

OBITUARY NOTICES.

IN the city of Allegheny, Pa., February 3d, 1854, after a short illness, borne with a Christian resignation seldom equaled, if ever surpassed, departed this life, the amiable and much beloved sister, LIZZIE N. PETTIGREW, consort of Elder W. J. Pettigrew. Her triumphant hope of the resurrection of the just, so unequivocally expressed in her last moments, is the sum total of all that can be achieved on earth, in the longest and best spent life, so far as the individual subject of it is concerned; and in such a case as hers, where the broadest views of Christian character, as respects all the natural, moral, and spiritual duties of

Digitized by Google

life, are appreciated and cherished, is the highest test and assurance of a well spent life that man or woman can give, or bequeath to surviving relatives and friends. A. C.

Died, on the morning of the 13th May, after a short illness, at Bethphage, the residence of Dr. R. Richardson, her son-in-law, Sister ANN ENCELL, in her 68th year. She was long a worthy member of the Christian Church. It may be truly said of her, that she was a woman of peace and piety. Such is the impress she has left on the memory of those that knew her. We have, therefore, a good hope, that she has entered into that rest which remains for the people of God.

"The dead are like the stars by day,
Withdrawn from mortal eye;
But not extinct, they hold their way
In glory through the sky.
Spirits from bondage thus set free,
Vanish amidst immensity." S. H. CAMPBEEL.

On Monday, May 1st, at Indianapolis, Ia., after a severe affliction of several weeks, borne with Christian fortitude and patience, and in the 30th year of her age, resignedly, calmly, and sweetly fell asleep in Jesus, Sister ELIZA J. STREATOR, wife of Bro. L. P. Streator, and only surviving daughter of Bro. Jonathan Martin, of Washington, Pa. At the early age of fifteen she publicly confessed the Lord, and was a faithful member in his service to the happy termination of her short but eventful life. In all the relations of daughter, friend, wife and mother, she was an affectionate Christian. Retaining her reason to the last moment of her earthly existence, she manifested no fear of approaching death; but declared, when told that she must soon die, "I am prepared; henceforth heaven is to be my home. Soon, dear love, you will meet me there, to rest from our toils and labors forever with God." Six small children are left in the care of her deeply afflicted and broken-hearted husband and parents, to mourn her loss. May the angels of God protect them, and lead them, as she desired to live and lead them, in the road to heaven.

FAYETTE, Mo., May 3, 1854.

Our beloved sister, ROWENA TWOMBLY, departed this life at the residence of her mother, in this place, on the 14th ult., after a protracted and painful illness, which she bore with patience and Christian resignation. Sister T. was the third daughter of Elder H. L. Boon, was in the 25th year of her age, and had been a devoted Christian for more than ten years. She leaves a sorrowing husband, with mother, brothers, sisters and friends, to mourn her loss. Sister T. was a woman of rare excellence; her intellectual, social, and religious qualities, endeared her to the hearts of all who knew her, and made her the light and joy of every circle in which she moved. As her life had been pure and spotless, her death was calm and peaceful. She spoke often of Christianity and death, and her solemn admonitions were not in vain—her husband, taking her exhortations and following her example, has since her death obeyed the Lord, and now fills that vacuum made in the church by her death. May the Lord bless him, and make him a blessing to the church, by directing his talent, learning and piety, to the promotion of the cause of Christ! B.

Died, at her late residence in Charlottesville, Mrs. MARIETTA LETELLIER, wife of Mr. John LeTellier, the day after she entered her 35th year.

A more striking illustration of the power of faith, is seldom witnessed at the bed side of the dying, than that afforded by the subject of this obituary notice. Impressed at a very early stage of the attack, that she could not survive it, she manifested the most perfect resignation to the Master's will. Calling to her bed side those of her family who were old enough to be thus addressed, she gave them assurances of her unwavering confidence in Him in whom she had put her trust, and her perfect resignation to His will. At the same time, instructing and exhorting each in a manner suited to his or her special condition and wants.

Thus, on the 17th of April, closed the earthly career of one who, as an affec

Digitized by Google

tionate and faithful wife, a devoted and tender mother, an amiable and most obliging neighbor, and a consistent and zealous member of the Christian community to which she belonged. Her example and parting exhortations, we trust, will long be remembered by those who were eye and ear witnesses of the same, and tend to prepare for a similar exit from all the evils of sin.

CHICAGO, Ill., March 8, 1854.

It becomes my painful and solemn duty to inform our brethren in various parts of the country, of the death of my beloved wife, Mrs. SARAH ANN MELLINGER. She died on the 2d day of March, of scrofulous inflamation of the lungs. She had lived a devoted Christian life during the last five years of her earthly existence, and her faith increased with her religious experience, and she sank into the arms of her Saviour without a murmur or a groan, in the full assurance and hope of the gospel. Her age was 26 years.

J. H. MELLINGER.

CLUBS ARE YET IN SEASON.

WE are still able to supply a large number of new subscribers from the beginning of this volume; and intending to make the Harbinger still more and more interesting to its readers, we intend to introduce some new topics, which the times and our special mission as a people call for. Will its friends and patrons still, as occasion offers, continue their heretofore successful efforts among the people?

A. C.

BOOKS SENT BY MAIL.

WE desire to call the attention of the brethren, especially such as are living at a distance from places where our books are sold, to the fact, that they can be supplied with small packages of books by mail. There are, no doubt, many families and churches who would readily purchase one or two dozen hymn-books, were it not for the trouble and expense of procuring them. We subjoin a list of prices of books, *postage prepaid:*

Hymn-books, Turkey ex., per dozen,	- - -	$9	00
" roan, "	- - -	5	00
" sheep, "	- - -	4	00
Baptism, per dozen, - - - - - -		10	00

JONATHAN J. REYNOLDS.

FAIRBURN, Geo., May 7, 1854.

BROTHER CAMPBELL—It is due to the cause for which we plead, that the man whose name heads this article should be exposed. Mr. Reynolds ranaway from Fairburn, Campbell county, Geo., about a year ago, after having involved himself in debt beyond his ability to pay. He is about 38 years old, tall, and of large form. He was once a Christian preacher, but fell into disrepute; disgraced himself and the cause, and was excluded. He was afterwards restored to membership at Fairburn. We are informed by a good brother in Alabama, that the said Reynolds is married again and on his way to the West, having reported that his former wife had been dead twelve months. His first wife is still living, and a member of the church at this place. He has no authority to preach. It is probable he may have some sort of proof of his ordination in Alabama, but he has no authority from any of the churches in Georgia.

A. B. FEARS.

Digitized by Google

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. IV.] BETHANY, VA., *JULY*, 1854. [No. VII.

ELEMENTARY VIEWS—*No. I.*

IT has occurred to some minds, as well as to my own, that certain leading and rudimental views of the Christian religion, in reference to its present position, pregnant with reasons and principles of much moral and spiritual momentum, should, for the sake of our new readers, and even for some old ones, be still more distinctly exhibited and set forth in a more succinct and forcible form, and with such plainness of speech as to become more available in the public ministrations of the Word of Life, and more effectual in their practical influence upon the hearts and lives of its subjects and its advocates. As personal and social happiness is the end and aim of the gospel and its institutions, and cannot be attained without these institutions; and as the intellectual perception of them is essential to their moral and spiritual power and efficacy upon the conscience, the heart, and the life of man, it is of primary importance that they be clearly propounded and exhibited in terms appreciable by those to whom they are addressed. To this end, it is essential that the minds of those to whom they are propounded be first disabused of all erroneous views and unpropitious prejudices. Hence the necessity, on the part of those engaged in such an undertaking, that they clearly understand and appreciate the actual condition of those whom they would benefit, as to their prejudices and misapprehensions on all the premises, and that their incipient efforts should be directed with special reference to these. Hence the variety in the modes and forms of address adopted by the first heralds of the Christian dispensation.

Digitized by Google

Its Divine Founder pursued this plan through the whole course of his public ministry, in his prophetical and didactic character. The Apostles, possessed of the same spirit, and guided by the same wisdom in their public ministrations, pursued the same course. They took the world in hand just as they found it, and so should we. True, they looked back as well as forward and around them, and assailed the teachers that preceded them as having taken away the "key of knowledge" from the people. How often did the great Teacher say, "It has been said by them of former times, but *I say to you.*" And did not he instruct, by word and by deed, his missionaries to do the same, or to follow his example? Therefore, Paul became a Greek to the Greeks, and a Jew to the Jews, and "all things to all men, that by all means he might save some of them." This is, indeed, an oracle of reason. We must, therefore, do as the politicians of this age do—"take the world as we find it, and endeavor to make it what it ought to be."

But in this course we must have some premises to reason from, and some point or object to reason to. That the church, sometimes called "the Christian world," is sadly out of joint, no man possessed of even a superficial view of Christianity in its present attitude—its philosophies, sects and parties, can, for a moment, doubt. That it is not as it was at first, the most superficial student of the Bible cannot, for a moment, doubt.

The three grand schisms in Christendom are as clearly marked as the mountains, and seas, and lakes, and rivers, that separate the nations of the earth. The Greek Church, the Roman Church, and Protestantdom, with its hundred sects, all attest that Christendom, in its grand aggregate, is generally apostate. There is, indeed, with many, a fondly cherished idea, rather a forlorn hope, that Christ has, at this time, an "invisible church," composed of members of all those rival institutions. And, therefore, some of the most sensitive professors have cherished, and do cherish this hope, that Christ, having a people peculiarly his own, but no distinct visible church, as peculiarly his, it is of no essential importance to what community they belong, provided only they belong to this elect invisible church. This is the grand and specious excuse of multitudes professing Christianity, for continuing in whatever community they may happen to have been born in.

The "high church" man dwells with some degree of complacency upon the errors and defects of the "low church," while the "low church" man thanks God that his church is reformed from the errors of the high church. The Presbyterian is sensitive upon the errors of an English Episcopal hierarchy; and the Episcopalian is all alive to

Digitized by Google

the imperfections and inadequacy of the Scotch hierarchy; and both are thankful that they have escaped from the corruptions of the Roman hierarchy. So of all the others. The Pedobaptist Congregationalist thanks Heaven that his children were all dedicated to the Lord in early infancy, and were taken into the covenant before contaminated with the vices of the world; while his neighbor, the Baptist Congregationalist, consoles himself that he has left it to the free will and the mature reason of his offspring, what profession to make and when. And this is the differential glory of his church from that of his neighbor, the Independent Congregationalist. The Wesleyan Methodist has his primitive class room and conferential episcopacy; while the Protestant Methodist tells him that his form of church polity differs nothing, but in a life tenure, from that of Autocratic Greece or Rome. As to the five points of their metaphysical theologies, they are all agreed on the North and South sides of absolute, unconditional, personal election and reprobation. Meantime, the triumvirate of the lust of the flesh, the lust of the eye, and the pride of life, are freely and equally admitted into all their council chambers, and are, irrespective of doctrinal peculiarities, entitled to the right of suffrage on all that pertains to the secular and worldly respectability of their respective institutions. Their only stipulation is, "Think and speak charitably of me, and I will think and speak charitably of thee."

Meantime, the perspicacious spectator, reasoning on all these phenomena, sage like concludes that he can be still more charitable than any of them, think well of them all, and sing his own soliloquy to the tune of—

> For modes of faith let zealous bigots fight,
> He can't be wrong whose life is in the right.

And thus the world, in all its lusts, like the Musselman's hog, "from snout to tail is eaten," because no one can tell what part of it "the prophet has debarred."

There is a great deal more truth than poetry in this view of the demoralizing influence of sectarianism. The locating of opinions, I care not how specious, how plausible, or how abstractly true they may be, as centres of attraction or repulsion, is a mammoth error, whose proportions no spiritual anatomist can exhibit or exaggerate.

But to remedy this evil—if, indeed, it be a remedial evil—is the paramount theme of every truly enlightened and benevolent man. To say that it is wholly irremediable, is tantamount to the assumption that a millennium, or a final spread and prevalence of the Christian faith, hope and love, is a mere poetical fancy; and that this is but the "beginning of the end." We assume that no basis of that union, communion, and co-operation, which universal reason affirms as essen-

Digitized by Google

tial to the triumph of Christianity, can be laid by any synod, convention or council, however œcumenical or universal its constituency may be, if the simple evangelical facts, precepts and promises, defined and developed in the Four Gospels and Acts of Apostles, suffice not as a basis. If this continue to be reprobated by the self-styled builders of Zion's walls and towers, then, with Paul, I solemnly affirm the conviction, "that other foundation can no man lay than that which has been already laid," which is summarily indicated in the declaration, that JESUS IS THE CHRIST. A. C.

No. II.

GOD AND HIS MORAL UNIVERSE.

In the human mind, and in all its reasonings on the universe, physical or moral, God and his universe are inseparable ideas. No man can, for a moment, rationally think of the one without thinking of the other. There are, indeed, but a fearful minority of mankind who think much upon this subject. But whoever thinks at all upon the "Great Cause uncaused, sole root of Nature," must think of God and his universe in relation to each other.

In every process of reasoning there must be at least one fixed point. But there is, in truth, but one fixed point in the universe, as there is but one fixed centre in every circle. That fixed point, or fact, is God himself, or his will. His will is, indeed, the moving, and also the executive cause of universal being; for the will of God is God in action. Therefore, all being, wisdom, power, goodness, happiness, are in origin, development, consummation and possession, in the fiat of the one only self-existent and immutable Jehovah. This is a necessary datum in all true science, in all true wisdom, and in all true happiness.

For this reason the Bible has no preface nor preamble. It could have none. It begins at the beginning. Therefore, an absolute God is essential to reason itself, just as much as the idea of creation is essential to that of a creator, or that of a creator to a creation. This is the only fixed stand-point in the entire area of true reason, true science, and true religion. This must, from an absolute necessity, be the first, and it is, to the eye of pure reason, the only stand-point from which we can argue its claims as paramount over the reason, the will, and the affections of man.

Tell me nothing about *imagination*. The very term itself annihilates all pretension to originate an idea. Was there ever a picture or an *image* of absolute nothing—of a nonentity. *Image*, its root and

Digitized by Google

reason, implies a previously existing reality. Whoever drew an image or conceived an image of that which is absolute nothing! The sound A, preceded the letter A. The idea of God preceded both his image and his name. Hence, the world was four thousand years old before there was one teacher that could, and that did, embody in visible living form the full conception or image of God. The oldest oracle in fact, if not in form, in the calendars of time, has for its burthen the enunciation of this most sublime conception, "In the beginning was the word, and the word was with God, and the word was God." Moses, David, Isaiah, and the inspired bards and prophets of Israel, had visions, dreams, and oracles to utter; besides, a font of Heaven-projected types was cast. In Joseph's and Israel's fortunes, for many centuries, the *letter* was being cast, before the book was written or the Spirit came; for the *law* was given to Moses only, but the *grace* and the *truth*, or the real embodiment of salvation, "came by Jesus the Christ."

But the word Christianity is not found in the Bible. It is an abstract term—a philosophic or speculative idea. A Christian is a positive being, because Christ was a positive official person. Christianity is not a person, nor an office, nor a thing. It is an ideal view, an abstraction, a picture delineated on the moral retina of a philosopher's eye. Hence, a man may look at the picture without even feeling a pulsation of his heart. True, indeed, if he have the heart of a Christian he will feel within him a delight, an ineffable delight, in the true beau ideal of Christianity, as a splendid intellectual moral conception, just as an amateur of painting would feel a rapture in gazing upon a beautiful ideal portrait of some Christian virtue—such as that of faith, hope, or charity.

But the impersonation of every virtue—of all moral, spiritual, and Divine beauty, excellency and loveliness, in a real Divine and human person, was a desideratum which, until the incarnation of the Eternal Word, or image of God, was not possible. Hence the insuperable necessity that "God should become manifest in human nature and in human action." This is the life-giving efficacy, charm, and excellence of the gospel of Jesus the Christ. "He brought God near our eyes, and in grace and truth showed all his glory."

"He spoke into existence the heavens and their hosts,
The earth and its fulness, the sea and their coasts,
Time hangs on his word, and eternity boasts
To crown and adore him with glory.
Worthiness dwells in thee, excellent dignity,
Beauty and majesty; glory environs thee;
Power, honor, dominion and life, rest on thee,
O thou chiefest among the ten thousands!"

Digitized by Google

This impersonation of Divinity, and only this, meets the entire demands of human nature as it now is, in order to its becoming what it ought to be. This is the mysterious and sublime efficacy of the gospel of man's salvation. And, therefore, its proper exhibition and development, in all its parts and bearings, on God's throne and the human heart, is a consummation most devoutly to be wished. To this end we labor and contend for its original purity and development. This alone, being alike the wisdom and power of God to salvation, can achieve this soul-absorbing object; and, therefore, we labor for its perfect restoration to the church and to the world.

Now, as the gospel is not a beautiful theory, but an exhibition of God's philanthropy, presented in positive facts, ordinances, precepts and promises, these must be clearly stated, developed, and applied to the present condition of Christendom, in all its preternatural phenomena. This is not the aim, so far as known to us, in any section of modern Christendom. Pedobaptists cannot accomplish this, nor effect any thing superior to what they have already done. They have not advanced one step beyond the land-marks of their respective system-builders. Their Calvinisms, Arminianisms, Methodisms, with their church polities, are purely speculative, ecclesiastical, and political. They have, one and all, seen their best and palmiest days. They have rather fallen off from their original platforms. Their episcopacies, prelacies, presbyteries, conferences, have been fully tried, mended, reformed and modified in vain. They are now in a state of desuetude. They can promise nothing in the future that is not already written in their histories of the past.

Baptists and their congregationalism, are the only communities that can make any evangelical headway in this great work. And they, many of them at least, have been looking more to Pedobaptist models of scrap preaching, teaching, and disciplining their communities, than looking back to the palmy days of original and uncorrupted Christian doctrine, discipline, preaching and practice, under the guidance of Apostles and apostolic men. But they, and only they, of all Protestant sects, can make any headway on the outposts and bulwarks of the politico-ecclesiastical policies and traditions of the other anti-papistical sects and parties of the Lutheran and Calvinian reformations. Their Wickliffe's, Tyndale's and Bunyan's, were giants amongst pigmies, compared with many who, while they professedly admire those men in some great points, lacked their clear perceptions, their zeal, their mental independence and indefatigable labors, in their respective fields of reformation.

As in the physical, so in the moral universe, there is but one centre and one central idea. Jesus of Nazareth, the Sun of Righteousness,

Digitized by Google

is that great centre, and his mysterious and Divine personality—his sufferings and death—are the basis of his being the one Mediator, the Prophet, the High Priest, and the King of Zion.

One Jehovah in three personalities, and one Mediator in three offices, constitute the true faith and the true religion of the Christian Church, or the Reign of Heaven. And these are the centres of the Jewish and Christian dispensations of the doctrine of human redemption, in its typical and anti-typical manifestations. This is the Alpha and the Omega of the Bible. On this broad, and strong, and enduring basis, the new heavens and the new earth, and all their tenantry will rest forever.

This being admitted, in what attitude stands the present Christian profession, in its numerous parties, creeds, professions and operations, with their respective *Shibboleths* and *Sibboleths*—the obsolete tests of a Gileadite and an Ephraimite? A modern Greek and a Turk can be distinguished, despite of all their efforts, by the very same tests. The modern Greek cannot say *Pasha* and *Shinidi*; he can only say, *Pasa* and *Sinidi*; and, therefore, they hate each other.

Opinions and faith, and doctrine and faith, are not, I presume to say, distinguished by a majority of the living ministry of the present day. I am not sure that a majority of the evangelicals, even to this day, do truly distinguish opinions and doctrines from faith, or the faith, and the doctrine of a creed or a church. I see them confounded in many of our popular treatises on faith, and, sometimes, hear them confounded in the "sacred desk," by sensible and popular teachers. "The faith once delivered to the saints," being used metonymically in some portions of Holy Writ, just as the synagogue is sometimes used for the house, and sometimes for the people, may have contributed to this confusion of ideas and language, both amongst "pastors and people." But it is, in my esteem, a serious misfortune. "Confession of faith," and "articles of faith," have deluded multitudes, and mystified their minds on these very rudimental and important matters. "A pure language" is the prognosis of a clear head and an educated mind, both in things scientific and religious. It is one of the registered blessings promised to ancient Israel, after their return from the Babylonian Captivity. By Zephaniah God said: "Surely I will then pour out on the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. iii. 9.) This promise was made to Israel according to the flesh, when God should have poured out his indignation upon them that had captivated and corrupted them. Baylon the Great, the mother of all charlatanry, changed even the Bible itself, and the whole diction of the Christian institution, and the Church of England and the

Digitized by Google

Church of Scotland, with all their remonstrances against her abominations, incorporated in their creeds, rubrics and platforms, much of her barbarous style. The Baptists, too, formerly unlearned and uneducated men, made them models in most matters and things, and borrowed much of their religious currency, from which, although they have purified their diction in many points, still retain quite a sprinkling of their heathenish terminology.

But a new version of the Living Oracles, we doubt not, will purify their sons of Levi, restore a more evangelical diction, and emancipate them from that great curse to Protestant Christendom—the textuary system of sermonizing and expounding, in the factitious style of spectacle-bestrid orthodoxy. The deliverance of Christendom from this system of rabbinical exposition of the Divine Oracles, on the one hand, and from the vociferous and impassioned rhetorical violence of Methodistic rantings, to carry men, heels over head, into the church and heaven, will greatly promote the cause of evangelical truth, the conversion of the world, and the union, harmony, and peace of the Israel of God.

The calling of Bible things by Bible names, is a sovereign specific for the evangelical chills and fevers of Armenian Methodism, *a la mode* Wesley and Fletcher, and will be a check upon the checks of both Antinomian and Arminian ultraisms. As for orthodoxy and heterodoxy, *alias*, my doxy and your doxy, we care as little as we do about the difference between Simon Pure and Pure Simon, or between a knight errant and an errant knight, whether of the garter or of the sock—the shoe or the sandal. It is high time that we put off the old man with his deeds, and put on the new, decorated with the graces of faith, hope and love.

In order to this, and to this we must come, let us add to our faith fortitude, and to fortitude knowledge, and to knowledge temperance, and to temperance patience or perseverance, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love to all mankind. Let us no longer say, "WE OF THE JEWS," *and you of the Gentiles*, but let us combine our energies in one Lord, one faith, and one immersion, and leave the issue to him who does whatsoever pleases him amongst the armies of the skies and amongst the tenantry of the earth.

This is our definition, in one category, of God and his moral universe, in reference to its present position and ultimate destiny. The circle of time is for the circles of eternity. The programme of the moral universe is the material universe, and these are our data for the spiritual and eternal universe. Man has a body, a soul, and a spirit. So has the universe. God is its centre. The Sun of Righteousness

Digitized by Google

is now the centre of the spiritual universe. But when all things are consummated, God himself shall be over all things, in all places, the unsetting sun of nightless and eternal day. The Son, the *Word Incarnate*, shall give up his commission. And God himself, in absolute Divinity, shall be over all things in all places. Then, again, the morning stars shall resume their eternal anthem, and everlasting joy shall cap the topmost climax of human, angelic, and seraphic happiness. Amen and Amen! A. C.

AMERICAN BIBLE UNION.

The American Bible Union is not a sectarian institution. It is catholic in spirit, in intention, and in effort. I am pleased and honored in having a name and a place in it. I do not endorse the Baptist theories, nor do they endorse mine. But I endorse their faith, not their opinions; they endorse my faith, not my opinions. We have one Lord, one faith, and one immersion. They and we believe in the Father, the Son, and the Holy Spirit, as one Jehovah. We believe that Jesus the Messiah is the Prophet, the High Priest, and the King of Zion—the Christian Temple. We believe that his death was a true *sin offering*—the real anti-type of all the sin offerings from that of Abel—from the foundation of the world to the last Passover—after which he entered upon his atoning sacrifice.

We believe that on the first Pentecost after his ascension and coronation, he sent the Holy Spirit down to his Apostles, by whose ministry he constituted a temple for himself, of which he became the Holy Guest.

There was no Holy Guest in Israel according to the flesh, as such, but there was among them a Holy Spirit.

The title "*Holy Ghost*," is not found in Holy Writ, in our common version, till the conception of Jesus of Nazareth, (Matthew i. 18.) In the Old Testament, indeed, we have not the "*Holy Spirit*" once named. God's Spirit is but thrice alluded to from Genesis to Malichi, as *a* Holy Spirit, and that without a capital letter. This is a very remarkable fact, which I have never seen nor heard noted by a writer, preacher or teacher, in our living tongue. The Royal translators of our common version have excelled all others since their day, in this and in some other important matters. Honor to whom honor is due, is with me a sacred duty. With all the imperfections of Bible literature and Bible learning, in their day, they achieved an honor unpre-

Digitized by Google

cedented in the annals of our language for perspicacity of mind, as well as of style, thought, and sentiment.

I say again, that our co-operation with the Baptists in this great cause in which all Protestants, indeed all denominations in our modern Christendom are, or, if not now, will, and must hereafter be, deeply interested, is not to be understood by our brotherhood, nor their brotherhood, as an endorsement or a sanctioning of our respective denominational peculiarities, opinions, or teachings. We co-operate for a revision of God's own Book in our vernacular of the year of grace 1854. We are, therefore, equally solicitous with them to have the true code, and the whole code of criticism of the present epoch, faithfully and learnedly applied to the original Scriptures, bear as it may for or against our differential positions. We desire, we pray for, and we shall endeavor to have, a faithful portrait of Christ and his religion, as now embodied in the most improved and authentic Greek texts or originals, of the preachings and the teachings of the Evangelists and Apostles of the Lord Messiah.

There are difficulties to be encountered, not only in the work itself, but in the sectarian spirit of the age, and in the attitude in which Protestant Christendom stands, and must always stand to an enterprise so pregnant with influences, more or less antagonistic to some views, doctrines or usages, tenaciously held by one party and as vigorously oppugned by another. Both parties assume to be conscientiously constrained to maintain their respective positions.

A translator of the Holy Scriptures, if at all morally and religiously qualified for the task, must rise above all such views, feelings or interests, as savor in the least of a worldly, secular, or partizan spirit. He must have a single eye, and be wholly reckless of every consideration and motive of a fleshly, selfish, or secular character. It is an awfully solemn, a superlatively responsible duty. It is, indeed, a paramount obligation, higher, if possible, than any ever imposed on any witness in any court, in reference to bearing witness between man and man, in an issue of life or death. The highest and most awful anathema in the records of earth, is that appended to the adding to, or subtracting from, the words of Almighty God. The addition of all the plagues written in God's book, up to the sum total of Heaven's eternal vengeance, is announced to be the doom of him that adds one idea of his own or of any human authority, to the testimony of God; and the subtraction from him of every blessing written in God's book, who dares to subtract from it one word of law or grace, is solemnly declared to await the man who would thus presume to trifle with the words of Eternal Life.

With such views, feelings and impressions, therefore, should every

Digitized by Google

man employed in such an undertaking, commence, prosecute, and consummate the task which God in his providence and moral government allots to him, as a translator or a revisor of any portion of God's own oracles of mercy and judgment, which he formerly announced by the plenary inspiration of his own spirit, and sanctioned with the broad seal of his approval, by all the miracles with which its original publication was announced, sustained, and demonstrated.

We, therefore, presume, under such impressions and convictions, according to our humble measure of qualifications for such a solemn and sublime undertaking, to offer such views and convictions as we entertain on the premises, in reference to that portion of this work now submitted to our consideration and examination.

The first question that arises in our mind is one of rather difficult solution. It is that of the transferrence, rather than the translation of, certain terms and formulas of thought, and especially of such words as most affect the more prominent institutions of Christianity and the existing conditions of the present Christian profession, as developed in the unhappy schisms, sects and parties, which have so alienated and separated into rival and antagonizing demonstrations, those who are, in fact, the children of God, and joint heirs of all the precious promises of the common faith and hope of the gospel. These chiefly are of this class that affect church polity, church ordinances, and church worship.

Christianity being not merely a personal, but also a social institution, and the growth, progress, and power of Christianity, depending so much on its exhibition, profession and enjoyment, on the part of every individual member of the Church of Christ; and also, on the visible demonstration of its soul-redeeming and aggrandizing efficacy, displayed in the union, communion, and co-operation of the whole profession, whatever of its facts, precepts, promises, ordinances or exhibitions, as are obscure, ambiguous or unintelligible, by the indefiniteness, inadequacy, or impropriety of the terminology of any version of it, not merely merit, but demand such a change, translation, or expression of them, as will be just as perspicuous, definite and precise, to our understanding and conviction, as the original tongues to which God committed them, infallibly select and appropriate, were to them that first received them, by plenary inspiration and authority, of the Holy Spirit. That such a translation of them is both possible and practicable, needs not to be argued to any one who believes that God intended the same revelation of his name, character, moral government, remedial mercy and final judgment, to be given to all mankind, and in all the languages of earth, in the fulness of his own time, and of his mercy to mankind. Assuming this as an incontrovertible

Digitized by Google

fact, we have only farther to premise how the exact ideas contained in the words and institutions of the inspired writers of this volume may be, should be, and ought to be, communicated to our own living tongue. To illustrate and enforce this idea, is our present aim and object.

In order to do this in a brief miniature or outline, we must emphatically premise, that Christianity is not a theory, a philosophy, or a ritual. It consists of Divine facts, precepts, ordinances, promises. These, in one sense, are all facts. It is a fact that God has spoken to man quite as evident as that he created him. Faith, then, is legitimately commanded, on evidence given by God. In the body of this faith repentance is found. In this repentance exists the germ of a new life, for it is a "repentance to life." But this faith is not a theoretic view of any doctrine, divine or human. It has to do with *facts* wrought out by God and consummated by his Son. These facts, when perceived and received by the Holy Spirit speaking to us, and speaking in us, *work* as leaven in the mass of our human nature. Thus are we begotten to a new life, quickened by the Holy Spirit speaking in us, as well as to us. Then are we dead to a former life and alive to God. Then comes the burial, and the outward and sensible resurrection to a new life. Hence, on the facts of a literal death, burial, and resurrection of the second Adam, the Lord from heaven, recognized and believed, we have a Divine ordinance enjoined upon these promises, a splendid symbol of the whole remedial system indicated in the first Christian ordinance which is ordained and commanded as an embodiment of our previous faith and repentance, usually called baptism, in celebration of the death, burial, and new birth, regeneration or resurrection of the Lord Messiah.

Hence, as redemption is a *positive* work of God by Jesus Christ, and not a mere *moral* institution—the first institution ordained, as alike adumbrative and commemorative of his work, and of our faith and repentance, is the first positive institution preached by the Harbinger and consummated by Christ the Lord; so our faith and repentance, and submission to it, constitute our being born both of water and Spirit—quickened by the Spirit and born of *water*—the mother of every living thing of which the sun in heaven is the progenitor. It is at this stand-point, and only at this stand-point, that any man can clearly discern the spirit, and design, and consummation of the Mediatorial system and reign of grace. Here, therefore, commences the Christian or evangelical dispensation; and hence the place, and nature, and design of positive ordinances, superadded to the moral precepts enacted by Moses, and confirmed, as well as developed, by Jesus Christ.

A. C.

Digitized by Google

OUR MISSION—*No. I.*

The attempt to restore to the world the primitive order of things, involves something more than a revival of the *faith* of the New Testament disciples. The effort is to restore Original *Christianity;* and this is something more than to have a correct view of its theory and practice. While correct views are essential to a full, and rational, and spiritual enjoyment of what God has so graciously given us in his holy word, yet this is not all; nay, it is not the *vital* part. While a correct theory leads us to a lucid intellectual appreciation of the beauty and grandeur of the scheme, and of our relations to, and dependence on God, as our Creator, Redeemer, and bountiful Benefactor; still, something more is requisite to place us in a proper relation to God—to place us in a state of union and communion with him, as the Source and Author of our *spiritual* life. If we fail in this effort for a restoration of Original Christianity—to revive primitive *life*, *devotion* and *zeal*—it is problematical whether or not we may do more than heighten our own condemnation, and that of the world also, by increasing our light, and knowledge, and opportunities. The enlightenment of the mind must be followed by a corresponding vitality of the heart. It must be known, and must not be forgotten, that Christianity is more than intellectual enlightenment; that the conviction of the mind is but the means to the great end, object, and design of the mission of the Messiah—the regeneration of the *entire* man—the renewing of the life and character to an assimilation of the great type and model presented to us in the life of the Son of God. And this assimilation is, itself, but a means to the grand and ultimate conception of God in the introduction of the remedial system—namely, *the restoration of man to the society of God in the heavens.* This being the grand and ultimate object of the remedial plan, all its provisions are subordinate to, and in harmony with, this design. In all our efforts in teaching and preaching, this design must be kept continually before the mind; and any one who builds upon any other foundation, or with reference to any other design, is building upon the "baseless fabric of a vision." Christianity having for its object, first and last, the improvement and sanctification of the *life* of man, with a special reference to the glories and honors which shall be revealed to him as his own hereafter, it is evident that if this purpose be not kept in the view, both of the teacher and taught, the very object to which all that God has said and done is antecedent—is ignored.

In view, then, of these general and fundamental truths, it becomes us to look around and see if these principles are carried out; and to

Digitized by Google

this end, it is necessary that all who are interested in these great matters, first inform themselves more fully than heretofore (for we must *grow* in knowledge) as to what Christianity *is*, that they may be able, not only to teach others, and know when others are teaching and walking according to the gospel, but also that they may perfect themselves in the divine life.

In our effort to restore primitive faith and measures, we seem, in some instances, to have overlooked, for the time being, when assailed and pressed on all sides by the incumbents of an effete and perverted Protestantism, the necessity of insisting upon all things our Lord has commanded, and impressing upon all minds that conversion is but the *first* step in the divine life. The light breaking so suddenly and vividly into darkness so profound, the minds of men were charmed, and seized with avidity upon the cardinal points in the proclamation of the gospel, and in their zeal to bring back the world from a corrupted gospel to the purity of Original Christianity, they left too much to the awakened mind and conscience of the converts, and presumed too much on their ardor for the completion of the begun work. While this zeal burned brightly in the hearts of the early converts, just as in the days of the Apostles, all were elevated and aroused to the study of the Scriptures. This was natural to that state of excitement; and it was soon discovered by those who opposed the proposed "restoration of the ancient order of things," that all its adherents were well versed in the knowledge of the Scriptures. And during these times, the life corresponded with their profession; and, consequently, the cause progressed against all opposition, single or combined. Herein are we taught a lesson, that no opposition can withstand the onward course of pure Christianity, where its principles are illustrated in the faith and life of its adherents. The lesson had been taught us eighteen centuries ago, but the world had practically forgotten it.

But now the battle is won, the enemies' batteries are all silenced, and we have now more time to return to the cultivation of our own fields and vineyards; to subdue the briars and thorns, the weeds and the thistles that may have sprung up in our own hearts; to turn the weapons of our warfare against our own hearts, and conquer "the world, the flesh, and Satan," as sometimes dominant in our natures. And if we are as successful in *this* warfare as in the others, the world will again see Jesus Christ walking the earth in the person of his saints—will again hear the jubilee of ransomed souls reverberating over every hill and along every vale; and a brighter and more glorious day—the millennial year—will bless the world with its light and joy, and peace and happiness. When *this* warfare is begun in earnest and prosecuted to a successful issue, then will Original Christianity once

Digitized by Google

more appear among men, revived in faith and life—then will every phase of religious apostacy and corruption be driven from the earth, and "righteousness, and peace, and joy in the Holy Spirit," pervade and fill every heart, and unite every soul, and mankind realize the mighty truth, "Thou in me, I in thee, and THEY IN US."

The realization of this object should be, and, indeed, is, the sole purpose and intent of the present Reformation; the realization of the desire of Jesus Christ in his ever-memorable prayer to his Father, in behalf of those who should believe on him upon the principles there laid down. This I understand to be the whole gist of this effort; for this done, all that God or man desires is accomplished. All else is false, deceptive, and useless; all else burlesque and nonsense, futile and contemptible. It is this alone that can make man a fit associate of God and angels; this *union* alone that will preserve him from eternal ruin; HE the only Ark in which we may safely ride the billows of life and death.

It is to the honor of the present Reformation, that it was the first to develop, in clearer terms than had ever been done before, the primitive age, and to present, in a bold relief to the world, the grand and sublime truth, that the *faith of the gospel is a faith in the personality of the Lord Jesus Christ, and that a union to him is the very life of the gospel;* that HE, and not doctrines, is the centre around whom all parts of the system revolve; that *faith in him, and obedience to all he has commanded,* is the sum and substance of the whole scheme. And this central and absorbing truth, which had lain so long entangled under the rubbish of ages, and smothered by the speculations of men—this effort to return to the primitive gospel, and to the Bible as our only source of religious knowledge, has most fully developed and demonstrated its transparency upon almost every page of the Sacred Volume.

The gospel, then, simplified and isolated from the traditions and speculations of men, and freed from the rubbish which the apostacy had thrown upon it, demonstrates its own adaptability to the exigencies of mankind—to the learned and unlearned—to the rich and the poor. And it may not be traveling too far out of my way to observe, that it is a fact worthy of remark, that, in this attempt to return, not only to the faith and life of the primitive age, but also to *a pure speech* —(an absolute essential in the great work)—an almost cotemporary effort was made by the distinguished leader in the movement, to give to the world a purer version of the Word of God in our own improved tongue. This fact has an intimacy and bearing upon this great cause, which but few may now see. The stand-point of another day will determine its relevancy and importance.

The Word of God, pure and unadulterated, can accomplish as much

Digitized by Google

now as it did in the apostolic day, for the conversion and sanctification of the spirit; and the way is distinctly clear before us, in our effort to bring man to that state of conversion and sanctification which it is his privilege and honor to enjoy.

Correct generalizations enable us "rightly to divide the word of truth," and adapt its instructions to the different conditions or states of man, converting the sinner, and building up the saint. Our theory upon these subjects is rational and scriptural; and it only remains for us to devote as much attention now to the "perfecting of the saints," as we have heretofore to the conversion of sinners, in order that the whole purpose of our effort may be developed, and perfected, and realized.

We know very well, and so teach, that conversion but ends the sinner's life and state, and introduces or begins the Christian's; that, from that time forth, he is to feed upon the "bread of life" until he grows to the fulness of the stature of a perfect man in Christ Jesus, and to go on to the perfection and sanctification of the *Christian life*, which is an absolutely essential prerequisite to his eternal happiness in the heavens. This truth it is necessary to have constantly impressed upon the mind, and that, without this living character, our conversion will avail us nothing in the great day of reckoning. It must be confessed, and also corrected, that a vague impression exists on the minds of some, who have not grown so rapidly in knowledge as the Scriptures and their necessities require, that the great object was secured in their conversion, and that nothing more was to be done. Such persons need yet to be taught the very rudiments of Christianity—principles that lie upon the very surface, cognizable to all who will open their eyes.

It is a truth so very clear that it scarcely requires repetition, that the work of *sanctification* commences with our spiritual birth—the sanctification of our Christian life with the beginning of that life. As in nature so in grace, we enter into life by a birth, and the growth and development of the man and Christian begin there. These truths being so self-evident to the independent thinker and careful student of the Bible, the apprehension and comprehension of all their harmonies are facile in the extreme; and no question can arise, involving either the conversion of the sinner or the sanctification and perfection of the saints, but what is capable of a ready and easy solution.

To come back to our starting point—our effort to restore pure Christianity to the world again, in faith and life—I may affirm, that a development of its principles in the life, is necessary to the realization of this object; and that to this end especially, should the efforts

Digitized by Google

of all be now directed. Our mission, in one sense, is two-fold, and recognizes the existence of two classes—the converted and the unconverted; and while many are devoting themselves almost exclusively to the latter, those whose circumstances and situation in life prevent them from cultivating this field, should turn their attention to the building up of the saints—to the developing of the principles of Christ in the life of his disciples. Nor should the evangelist forget that it is his imperative duty, while proclaiming the glad tidings and conditions of pardon, also to teach them to progress in the divine life, into which they have just been born, and "to give all diligence to make their calling and election sure." The work of the evangelist is a small work, compared with that of the pastor. *His* task is difficult, his duties arduous, and his labor hard. The time is long—he has enlisted for life; and who can know if he will be crowned at last? But the exigencies of the times, the necessities of the age, and the indifference, and lukewarmness, and apathy of professing Christians, the torpor of Christian life—all these require and demand the labor. The purposes of our mission demand it, and to this let us now direct our attention.

H. C.

CHURCH EDIFICATION—*No. VI.*

[We thought, from the closing sentence in the last No. of "Ancient Order," that he had concluded his series of articles. But we were mistaken. We give another below. It was in time for the last issue, but pressed out by other matter.—W. K. P.]

Bro. Pendleton—*Dear Sir:* In a preceding No. we were at some pains to show that there were those among us, prominent and influential, both in talents and moral worth, who were opposed to the scriptural order of a plurality of elders, or bishops, in each congregation.

This was done, however, rather by inference than by any direct admissions on the part of those holding these views, as none had then avowedly taken that position, so far as known to us; but subsequent developments have shown that such views are entertained by many of our brethren, and that there is a strong effort being made to establish this new order of things among us. We attempted, in our last, to show some of the workings of that system, and what its tendency was; and that every step in that direction was a move towards the installation of the "one man power," which has set upon the church like an incubus ever since its first introduction, paralysing its energies

Digitized by Google

and opening the way for untold abuses. As a part of the developments referred to, we will make a few extracts from the discourse, delivered by previous appointment, by Bro. B. F. Hall, as the organ of the Kentucky State Meeting, at its last anniversary, and published by order of that meeting; which may, therefore, in some sort, be considered as having its endorsement. It is known, however, that many of those present were opposed to the views in question, as advocated by the speaker; and, indeed, that one of them at least, felt himself called upon to express his dissent to those views; which he did over his own signature, in the "Christian Age."* Bro. H. introduced his remarks by saying: "I appear before you to-day, beloved brethren, in behalf of the State Meeting. I feel it a privilege to be its organ;" and in reference to the subject referred to, went on to say: "We have many churches scattered over the land, in various parts of the State, entirely destitute of preaching. Some of the churches are poor, and unable to employ a minister. * * * * We have other churches that are partly able to contribute to the wants of a missionary among them. Such we propose to keep until they are themselves fully able to sustain *a pastor, and procure one to take charge of the flock.*" And again says he: "The church *complete*, with her *pastor* and subordinate officers, the observance of the ordinances, and the holy life of her members, is to operate at home. * * * * Every church [continued the speaker] to be prosperous, useful and happy, must have a *pastor*, just as every flock must have a shepherd, and every family a head, and every *house a tenant.*"† We have heard of vacant churches in search of a pastor, among the sects, and, in times past, have known some of our brethren to make themselves not a little facetious in ridiculing such a nondescript body; but it is the first time, so far as known to us, that one of our churches was ever compared to a vacant house, because it happened to be without a pastor, such as our brother has described. He has certainly overlooked or forgotten what the Apostle Peter said to his brethren in the dispersion: "Ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."‡ Could a church composed of such materials, built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief or bottom corner stone, with her bishops and deacons, ever be fitly compared to a vacant, or untenanted house, because of the non-existence among them of such a functionary as the one referred to by our brother? "Tell it not in Gath, publish it not in the streets of Ashkelon,

* Christian Age, Vol. 10, No. 3. † Christian Age, Vol. 9, No. 48.
‡ 1 Peter ii. 5.

Digitized by Google

lest the daughters of the Philestines rejoice; lest the daughters of the uncircumcised triumph."

The state of things alluded to by our brother might be true in reference to a body composed of lifeless, or dead materials, but could never be true of a scripturally organized church; but such a state of things as that referred to, is the necessary result of the "one man system" advocated by our brother. Its effect is to divest the membership of all spirituality—of all capacity for usefulness, and make them mere automatons, while its tendency, on the other hand, is to inflate the mind of "*the pastor*" with an undue degree of self-esteem, and to elevate him above his brethren, and then prepare the way for his lording it over the heritage of God. We think, however, that the full meed of honor should be accorded to all to whom honor is due, and that the humble and devoted minister, or servant of Christ, (for these terms are synonymous, as generally used in the Scriptures,*) should be esteemed very highly in love, not on account of his office, *but for his work's sake.*

Our brother seems to think that a church is "*complete*" when she has "her *pastor* and subordinate officers." By what process of reasoning he comes to the conclusion that a plurality of subordinates are necessary to complete the organization of a church, while a single pastor is all that is necessary in that department, we are unable to conjecture, when the Scriptures say so much more about there being a plurality of elders or bishops in each congregation, than is said in reference to there being a plurality of deacons, to which class we suppose he refers by the term subordinate. We are not directly informed that there were any of the latter, except in the church at Philippi, (though the seven selected by the church at Jerusalem, to serve table, doubtless were of that class;) while the Scriptures abundantly teach that all the primitive churches, of whose organization we have an account, had a plurality of elders or bishops, and, we doubt not, that they all had a plurality of deacons also. The conclusion of our brother, therefore, seems to be not only without support from the word of God, but in opposition to the direct testimony of that good Book. We are, therefore, constrained to the conclusion, that this *beau ideal* church of our brother's is not fashioned according "to the pattern shown in the mount," but is a modern improvement; a human invention, which, with others that have been foisted upon the church of God, has marred her beauty, stripped her of her pristine simplicity and glory, and made her the willing instrument of aggrandizement and

* Mat. xx 26-27, Ro. i. 1, 2 Pet. i. 1, Jude i.

Digitized by Google

power to the clergy, ministering to their haughtiness and pride, thereby rendering her powerless for good.

Error, seldom or ever consistent with itself, is ever and anon changing its position or assuming some new phase. Some of our brethren, while they admit that there should be a plurality of eldership in each congregation, insist that there should be a pastor also in each church distinct, or, at least, distinguished from these, thus making a distinction between bishops and pastors. In the report of a district meeting held in the Southern part of Kentucky, some time since, as published in the Ecclesiastic Reformer, in making out the statistics of their churches, their report runs as follows: A. B. and C. D., elders—E. T. pastor. And, more recently, in a model for an annual report for a Christian Church, published in the Kentucky department of the "Christian Age," the elders are made to say: "At the commencement of another year, having secured the services of Bro. ——, as our *regular* and *constant pastor*, we feel, (and hope the church does also,) like laboring for blessings on ourselves and our neighborhood. We can but congratulate the church for their desire and ability to have and to sustain *a pastor*; and also for their success in obtaing the services of one so fully able to meet their wishes and expectations. * * * * It becomes, therefore, your interest, as well as your duty, to study your *pastor's* welfare, and where both duty and interest combine, may we not hope the case will be heard."* Thus clearly intimating, that pastors were held to be a different class of officers from elders, and that while there should be a plurality of the latter, that one of the former was all that was requisite. We see, also, that the editor of the "Christian Age," in a response to a querist, takes the same ground. He says: "We have the bishops in the church in Clinton street, besides the pastor, and, consequently, do not take it that the term *pastor* and *bishop* mean the same thing. Whether it is right or not, we have always made a *distinction* between pastor and bishop. Eph. iv. 11, the Apostle makes a distinction between '*pastor*' and '*teacher*.' He speaks of pastor and teacher, which he could not do if there was no difference, or if pastor and teacher were the same. Elders are required to be 'apt to teach,' which shows that they were teachers; but we think [continues he] it is evident from the New Testament, that all teachers are not expected, as shepherds of the flock, to exercise the same close watchful care as those who are more immediately appointed as teachers of the flock."† With all due deference to the author of the above views, we are constrained to differ from him. Indeed, he himself seems to have some misgivings as to

* Vol. 10, No. 8. † C. Age, Vol. 10, No. 1.

Digitized by Google

their correctness, and well he may, as they are, as we conceive, directly opposed to the whole current of Bible teaching. We have heard much in times past of the necessity of a pure speech, and of the importance of calling Bible things by Bible names; and as there seems to be a disposition manifested by some to introduce a new nomenclature among us, it will not, we hope, be considered out of place or unprofitable, for us to examine the application and use of the term pastor, as found in the Scriptures of Truth. Confining ourselves, for the present, to the New Testament, we find that the term appears but once in that volume, and then in the plural form, "*pastors*,"* and stands in a catalogue of spiritual gifts, given for a specified purpose—"the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ," which were to continue but for a limited time—*till* we all come in the unity of the faith, and of the knowledge of the Son of God, to a perfect man." This state of things having been brought about when the canon of Scripture was completed, the gifts enumerated, as a matter of course, ceased, as there was no necessity for their continuance after the realization of that to secure which they were given. And again, in reference to the discontinuance of spiritual gifts, it is said, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away." If the term pastor, then, belongs properly to the category of Spiritual gifts, which were to cease, (and we see it stand classed with them,) what fitness or propriety is there, we would ask, in calling an ordinary functionary of the church by that designation, particularly *when no inspired Apostle has done so*, if we are correct in our interpretation of the passage referred to. And in corroboration of these views, we would make an extract from the Christian Baptist, one of the earliest advocates of the current Reformation. Its editor says: "David, the King and Prophet, foretold that when Messiah the Lord would ascend to his throne, he would bestow gifts on men. This passage of Psalm lviii., Paul (Eph. iv. 8) applied to our Lord. When he ascended, he says, 'he gave, and by spiritual gifts qualified, some apostles, and some prophets, and some evangelists, and some pastors and teachers.' Peter, also, on the day of Pentecost, ascribed all the stupendous gifts vouchsafed on that day to the Lord Jesus. 'Therefore, [says he, Acts ii. 23,] being exalted by the right hand of God, and having received the promise of the Holy Spirit from the Father, He hath poured out that which

* Eph. iv. 11. † 1 Cor. xiii. 8–10.

Digitized by Google

ye now see and hear. These 'distributions of the Holy Spirit,' as Macknight renders Heb. ii. 4, issued in the perfect qualification of apostles with 'the word of wisdom,' prophets with the 'word of knowledge,' evangelists with 'tongues and miracles,' *pastors* with the *immediate possession of all the requisites for feeding the flock*, and teachers with the means necessary to instructing the novices in all Christian doctrine. It may be necessary to remark, [continues the author,] that the *pastors and teachers* mentioned in this passage, are to be *distinguished from the ordinary bishops or elders* of a Christian Church, inasmuch as the elders or bishops are to be qualified by ordinary means, and to be selected by their brethren for the possession of those ordinary attainments mentioned by Paul in his epistles; whereas, those pastors and teachers given on the ascension of the Lord, were as instantaneously prepared for their offices as Paul was made an apostle; they were not only converted to the Christian faith, but, in an instant, by the gifts of the Holy Spirit, qualified to teach the whole religion. That this is no conjecture, but matter of fact, will appear from Eph. iv. 8–13. Three things are distinctly stated in this context, to which we refer the reader, and these three must be distinctly noticed to understand the passage. The first is, that these apostles, prophets, evangelists, *pastors* and teachers, were gifts bestowed by Jesus the Lord on his receiving the throne of the Universe. The second is, that they were given for an immediate exigency, or for a purpose which the infant state of the church required; that is, says the Apostle Paul, (v. 12,) 'for the purpose of fitting the saints for the work of the ministry, in order to the building of the body of Christ. The third is, that these supernaturally endowed apostles, prophets, evangelists, *pastors* and teachers, were to continue only for a limited time, marked by an adverb in Greek and English, which always denotes the time, how long—μεχρι, '*until* we are come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, even to the measure of the stature of the fulness of Christ, that we, the church, be not always composed of νηπιοι, babes. These three things being noticed, it is evident that these apostles, prophets, evangelists, pastors and teachers, were all supernatural characters, for a *precise object, and for a limited time;* that this object was answered by their discourses and writings, and, that this *limited time has expired.*"* And, as a confirmation of the correctness of these views, we learn that "Philip the evangelist," possessed the power of working miracles, for it is said of him, "the people with one accord gave heed unto the things which Philip spoke, hearing and seeing the

* Vol. 2, No. 3.

Digitized by Google

miracles which he did."* And it is evident that there were many teachers in the church at Corinth that possessed spiritual gifts. For it is said, "Let the prophets speak two or three, and let the others judge; and if any thing be revealed to another that sitteth by, let the first hold his peace. For we may all prophecy one by one, that all may learn, and all be comforted."† If, then, as our worthy brother of the Christian Baptist contends, the pastors and teachers given upon the ascension of our Lord are to be distinguished from the ordinary elders and bishops of a Christian Church, why, then, we would ask, in the name of consistency and propriety, are these latter continually being confounded with the former, by having the same name applied to them, and that, too, by those claiming to be the advocates of a pure speech? Let us preserve the system intact, however far short of its requirements we may fall. Let us not attempt to accommodate it to our practice; but rather, let us labor to conform our practice to the system.

The term shepherd, which is synonymous with pastor, (the term in the original being the same,) is found several times in the New Testament; it is, however, never applied to the ordinary functionaries of a Christian Church. It is several times applied to the Lord Jesus Christ, as, "I am the good Shepherd, and know my sheep and am known of mine."‡ And again: "For ye were as sheep going astray, but are now returned to the Shepherd and Bishop of your souls."§ It is also used literally, "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night."‖ But it may be objected, that inasmuch as in figurative style the church is spoken of as a flock, there can be nothing improper or inconsistent in calling those placed over it, and whose duty it is made to feed it, *pastors*. It should, however, as we conceive, be regarded as a sufficient reply to this, that an inspired Apostle, when addressing this class of officials, and enjoining this very duty upon them, did not so designate them. "From Miletus [we are told that] he (Paul) sent for the elders of the church" of Ephesus, and after addressing them at some length, charged them, saying: "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Spirit hath made you *overseers*, [i. e., bishops,] to *feed* the Church of God, which he hath purchased with his own blood."¶ And in like manner the Apostle Peter, when delivering a similar charge to the same class of officials while in the dispersion, says: "The *elders* which are among you I exhort, who am also an elder, and a witness of the sufferings of

* Acts viii. 6. † 1 Cor. xiv. 29–31. ‡ John x. 14. § 1 Pe. ii. 25.
‖ Lu. ii. 8. ¶ Acts xx. 17–18.

Digitized by Google

Christ, and also a partaker of the glory that shall be revealed, *feed* the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."* Here we see that the Holy Spirit, speaking through inspired apostles, and referring to the church under the figure of a flock, and exhorting those placed over it to feed it, does not designate those thus addressed as *pastors*, but *elders* and *overseers*, (i. e., bishops.) And should not this be sufficient to induce all who wish to speak as did the Apostles, to do likewise? And should not poor erring men of the present day, hesitate much and examine the subject well before they appropriate to themselves a title which was applied by the Holy Spirit only to inspired men, and which the Lord Jesus Christ more than once appropriated to himself? There is, doubtless, a reason why the Holy Spirit, seemingly at least, passed over this term pastor, and selected another or others, by which to designate ordinary church officers, whether we may be able to comprehend it or not. The Lord always has a sufficient reason for what he does, but has not always deigned to give it. It is, however, the part of true wisdom, as it is that of sincere faith, to follow where God commands or indicates, without stopping to inquire as to the reason. A little reflection, however, on our part, may suggest a reason for this preference of terms. Individual names are in the Scriptures usually given with a reference to some prominent trait of character, or circumstance in the life of the individual; for example, the name of Abram was changed to that of Abraham, to correspond with the new relation into which he was brought by the promise of God. "A father of many nations have I made thee."† And so official titles are usually given with a reference to some important function of the office conferred, it may be the most important. Hence, apostle, one sent; deacon, one that serves, or a servant; and may not those having the oversight of a Christian congregation be called elders, in order to give emphasis to the idea that they must be elderly, or aged persons; not novices, but those qualified, by age and experience, "to take care of the Church of God!" And may they not be called bishops or overseers, to indicate the importance of that function of their office that requires them to *look* after or overlook the flock, for only in this way can they comply with that part of the solemn charge that Paul delivered to the elders at Ephesus, to take heed to *all* the flock over which the Holy Spirit had made them overseers, as even in the days of the Apostles some had begun to forsake the assembling of themselves together, and would, therefore, necessarily have to be sought for at their houses, to be exhorted,

* 1 Pe. v. 1-2. † Gen. xvii. 5.

Digitized by Google

and fed with wholesome instruction; and hence, the Apostle referred them to his example, in teaching "from house to house," as one worthy of their imitation.*

The term in the original, *episkopos*, translated bishop, is from *episkopeoo*, compounded of *epi* and *skopevo*—to overlook. Hence, a bishop is one that overlocks or oversees. A man, therefore, flippant with the tongue, but without age, experience, or capacity for ruling, might, from "the sacred desk," from week to week, harangue a congregation; or, if you please, feast them on the most choice viands that the gospel affords, yet such an one would fall immeasurably short of performing the duties that pertain to the office of an elder or bishop of a Christian Church. Yes, its most important functions would have been left unattended to, and the best interests of the flock uncared for. Ah! what a responsible station, and how few meet and discharge those responsibilities in a proper manner! The varied and highly important duties devolving upon those filling this office, must, methinks, impress upon all the importance, not only of having men well qualified for the station, and properly sustained by the brotherhood, that they may devote their time (or, at least, as much of it as was necessary) and their energies to the work; but also, of having a plurality of them in every congregation, as there were, as we have seen, in all the apostolic churches. We are not, however, disposed to dogmatize in reference to the name by which these functionaries shall be designated, but the disposition now so generally manifested by our brethren, to adopt this new cognomen—a name that has been so completely sectarianized, and, in some meridians, prostituted to venal purposes, we must confess, to our minds, looks a little ominous, and but too clearly, as we think, manifests retrogressive proclivities on the part of those adopting it. But the most objectionable feature in the response of our worthy brother of the "Christian Age," is the distinction which he undertakes to make between pastor and bishop, thus introducing a new class of functionaries among us. Paul gave direction to Titus to ordain no such functionary in the island of Crete, although he was left there "*to set in order the things that were wanting*, and ordain elders in every city."† And if there was such a functionary at Ephesus, distinct from the eldership of that church, Paul failed to send for him to come to him at Miletus, for we are told that he sent for the elders,‡ and no allusion being made to *the pastor* of that congregation, as doubtless would have been, if there had been any such functionary there. And if there was such an official at Philippi, the same Apostle strangely omitted to name him in the

* Acts xx. 20. † Ti. i. 5. ‡ Acts xx. 17.

Digitized by Google

address of the epistle to that church, as it is directed "to the saints in Christ Jesus which are at Philippi, with the *bishops and deacons*,"* embracing not only the brotherhood, but, as we judge, the whole official corps. It does, therefore, seem a little strange to us, how our good brother of the "Christian Age" could have arrived at the conclusion that there was such a functionary as pastor in any of the apostolic churches, distinct or distinguished from the bishops or elders. This conclusion, we apprehend, must have been forced upon his mind from what seems to be the exigencies of the times, growing out of a vitiated and perverted taste in the so-called Christian world, to which all seems more or less disposed to cater—the love of excellence of speech, and the enticing words of man's wisdom, and the undue admiration of the fashionable elocution of the day; while the simple and unadorned truths of the gospel, which are able to save the soul, find but few sufficiently "poor in spirit" to receive them with meekness and Godly sincerity. We have truly fallen on evil times, and things seem to be sadly out of joint. We will here leave this subject for the present. We may, however, in our next, take a passing notice of the use and application of the term pastor, as found in the Old Testament, as just views in reference to this subject are indispensable to the apprehension and proper understanding of the plan of church edification, as taught in the Scriptures of Truth.

ANCIENT ORDER.

SELFISHNESS AND SELF-LOVE.

THE above terms are, very often, strangely confounded. I am indebted to my reading for a distinction so judicious, as, in my judgment, to be worthy the dignity of an essay.

Self-love is a principle common to us, with every rational and every sensitive existence, not distinctive of our nature as fallen, but inwoven in its very texture and constitution, when it came from the Creator's hand; whilst selfishness is a principle which may be called the corruption of self-love, leading the creature that is under its influence to prefer self to fellow-creatures and to God, in such a way as to seek its own benefit at the expense of the interests and the honor of both.

Many extravagant things have been said and written on the subject of what has been called the disinterested love of God; that is, love to God simply and abstractly for *what he is*, irrespectively of all consideration of what he was *to us*, and of all regard to our own happiness.

* Phil. i. 1.

Digitized by Google

There is nothing of this extravagance in the Bible. We find there no requisition, on the part of God, that his creatures should divest themselves of that principle with which he has himself endowed every intelligent and sensitive nature—the desire of enjoyment. On the contrary, that word is full, from beginning to end, of affectionate and urgent appeals addressed to it. "Turn ye, turn ye, *for why will ye die!*" may be taken as the spirit of many a kind expostulation—the substance of many an importunate entreaty—the burden of many a song of the Charmer.

I am far from meaning to deny, that such a thing is possible as a love to God that springs *merely* from self-love, and which may, therefore, with propriety, be denominated selfish. It is love (so called, but unworthy of the name) *solely* for the sake of benefits conferred, irrespective of any complacent delight in the excellencies of the divine character. This can hardly be called even gratitude. It is love, not of the giver, but of the gift; it springs from, and terminates in, self. The truth is, the two feelings of grateful and complacential love—love to God for what he has done, and love to God for what he is—for his benefits and for his character—go inseparably together. In the breast of a holy creature, it is impossible to imagine them disunited. Such a creature delights in God, for the pure and spotless loveliness of his nature; but he never can separate this delight from the view of the same infinite Being as his own friend and benefactor; so that holy delight, and melting gratitude, and unsuspecting confidence, blend harmoniously together, and form, not, indeed, one feeling, but one happy state and habitude of soul. The thought of suffering never so much as enters into his mind; for in truth, the very imagination of the infliction of suffering on an unoffending and sinless creature, would at once divest Deity of his loveliness. He could be no longer amiable; nor would there, consequently, be a possibility of loving him.

With regard, on the other hand, to a *sinful* creature, how stands the case? In the heart of such a creature, there is neither genuine gratitude for divine goodness, nor complacent satisfaction in divine excellence. And when God in Christ is revealed by the Holy Spirit to the soul through the word, both enter and take possession of the heart together. The one never exists without the other. On the cross the two inscriptions stand alike conspicuous—"God is love," and "God is light." Both are seen together; both are believed together; and the love which springs from this faith, regards God under both aspects. It includes alike gratitude to the God of love, and delight in the God of holiness. That men are too apt to regard salvation as consisting in deliverance from guilt and its penal consequences, and to

Digitized by Google

overlook the still higher view of it, as consisting in deliverance from sin and conformity to God, is a melancholy fact. But to charge a doctrine as purely selfish, and destitute of every thing spiritual and divine, because it involves in it an appeal to the principle of self-preservation and the love of happiness, is, I cannot but think, under the semblance of accusing man to "charge God foolishly," not only for having given this principle so firm and uneradicable a fixture in the constitution of our own and every nature, but also for having, in his word, addressed himself to it under every variety of form; of warning and invitation, of dissuasion and encouragement, of threatening and promise; holding forth to the eye of fear and hope, the terrors of his wrath, and the allurements of his love, life and death, blessing and cursing; the joys of heaven and the woes of hell.

CHAS. D. HURLBUTT.

LETTERS TO YOUNG CHRISTIANS—*No. IX.*

MY DEAR YOUNG FRIENDS—Your study of the Bible will avail but little, unless you speedily learn from it the absolute and indispensable necessity of prayer. And by prayer, I do not mean simply bowing with the multitude in the attitude of devotion, or repeating an orthodox form of words, nor even the utterance of the words of Holy Writ; for all this you may do, and yet never pray. But by prayer I mean an appeal to the Mercy Seat of the great King, realizing his greatness and holiness, and your own weakness and sinfulness; and when no eye save his sees, and no ear save his hears, laying before him the hopes and fears, the sorrows and desires of your heart.

On this subject, however, I am well aware there is much scepticism, latent and expressed, and happy, indeed, are they who never find thoughts like the following rising to the lip, or lurking in the heart.

For the sake of the weak and doubting, and also in the hope of strengthening the strong for the hour of temptation, we will present some of the objections urged against prayer, and the means of turning them aside.

It is urged—God knows my wants much better than I can express them; to lay them before him seems like an attempt to instruct God; for before my lips move, he knows every thought and intent of my heart. Again: were I to ask God for any thing that I deem a blessing, might it not be any thing but a blessing in the eyes of Him who sees the end from the beginning? And even were I to ask aright, it

Digitized by Google

would only be asking that which God knew before would be best. And as I cannot conclude that God would do any evil thing for me that I might ask ignorantly, so I see no reason to suppose that he would withhold any good thing for which I fail to ask. God, then, knows best what to give, and when to give; my prayer can neither instruct nor change him—why should I, then, pray?

This reasoning seems specious, and doubtless has caused many to restrain prayer; and though we might meet it by reasoning quite as good, drawn from the state of things which we see obtains between inferior and dependent persons, and those who are superior and comparatively independent, as when children make requests of their parents, servants of their masters, and pupils of their teachers; in all of which cases, the wants of the petitioners are known; and though we might reply to the other objection, that prayer implies that God may be changed by our prayers—that God may have unchangeably determined that he will bestow certain blessings only in answer to prayer, which would effectually meet the objections, still, we prefer deciding the matter, not only by our reasonings, which are so liable to be erroneous, but by an appeal to a few well known and striking facts. All the men, in every age of the world, who were approved of God—for example, Abraham, Moses, Elijah and Daniel, in the Old Testament; Stephen, Paul and others, in the New—were men of prayer. Again: the frequency with which it is enjoined in both Testaments, is of itself sufficient to banish every doubt concerning its necessity and importance. But the great and overwhelming argument, is the example of the Saviour himself. If prayer was ever unnecessary, certainly it was in the case of the Son of God; he was pure and spotless—guile was not in his lips, nor reviling upon his tongue; he was holy, harmless, and undefiled; yet did he pray frequently and fervently; he taught his followers to pray; he is said to have withdrawn himself from his disciples, and continued all night in prayer; in the hour of his dark betrayal, he lifted up his eyes to heaven and prayed; the silence of sad, sorrowful Gethsemane, was broken by the Saviour's prayer; and Calvary, with all its anguish, its blood and tears, with all its love and all its woe, was the scene of that prayer, which, from his pale lips, fell in the faint, dying accents, "Father, forgive them; they know not what they do." If you are Christians, then, let not prayer be a stranger to your lips; for if the Master, your model, your example, prayed, how can you be prayerless, and yet his followers?

You are dependent upon God for the food which sustains your is it, therefore, improper or unnecessary to pray, Give us this day our daily bread? You are beset with evils, dangers, temptations, and a

Digitized by Google

thousand snares; can you realize this, and not fervently ask God to deliver you from evil? Can you be conscious of sin, and yet not seek pardon at his hands, who alone can forgive? Oh no; to those blessed as you are, prayer should be prized as a privilege, rather than regarded as a duty. Love should lead to the expression of gratitude, pardon call forth thanksgiving, and, as every day is a day of mercy, so every day should be a day of prayer.

Cultivate, then, a spirit of deep and true devotion. By prayer sanctify every undertaking, and hallow each day, and thus live in a heavenly atmosphere. Prayer should be the first lisping of the new born soul; its language during life, and its last whisper when leaving this dwelling place of clay. TIMOTHY.

A JUST AND NOBLE TRIBUTE TO A. CAMPBELL.

BY J. T. JOHNSON.

I NEED make no apology for copying into the Harbinger, from "The Age," the following just and noble tribute from the pen of Bro. J. T. Johnson. It is the spontaneous outburst of a noble heroic Christian soul, in honor of an old friend—a long and well-known fellow-laborer through times that tried men's souls—a man who has proved himself faithful and fearless through all sorts of temptations and dangers, and who, whether from within or without, has met the enemies of the Cross with a dauntless, and, hitherto, triumphant arm. I am more than gratified to see that Bro. Johnson is not afraid to speak of such a man as he knows he deserves to be spoken of, and I would that the justness of his generous admiration had more examples. I have known Alexander Campbell long, and, for the time, perhaps few, if any, more intimately, and I feel myself above the fear of suspicion, when I give my hearty and unreserved endorsement to every sentiment of the noble testimony expressed by Bro. Johnson. But I do not allow myself now to speak on this subject as I feel. He is absent from his post just now for a week or two, trying the restorative powers of Hydropathy. His powerful constitution is beginning to yield somewhat, under the incessant toils of many years, but his concern for the welfare of the church will not let him remit his labors. Alas for the malignant envy that can grow sick at his success, or strive to heap another wave upon the troubles, that still towards the end of his voyage, he is so manfully breasting! Alas for the heart, that, under the guise of friend or brother, and in the name of Christ, can do it!

Digitized by Google

That brethren should sometimes differ from brethren, as to the propriety or expediency of a certain course, is to be expected, and, to the largest extent and with the most charitable construction, tolerated by all good men and true. On this account, it is no matter of marvel that a man in Alexander Campbell's peculiar position should not at all times, and in all cases, have pleased every body. He has to speak out upon many questions that interest the whole brotherhood, towards which particular individuals, and sometimes sections, are so committed, as that his disagreement from them may seem, when viewed by a narrow standard of judgment, personal opposition. His large correspondence—his intimate acquaintance with the wants, and feelings, and wishes of the brotherhood at large—his better comprehension of the true nature and design of the movement, and his broad and catholic compass of the free genius of Christianity, may all combine to satisfy him that this or that particular thing, growing up among us, is *wrong*, and yet, if he says so, some will cry, "personal interest;" some will say, "dictation;" some proudly flatter themselves with the suspicion of "envy," and many be displeased. What is he to do? What will all great and brave men, who love the Lord and fear not their fellows, tell him to do? Why, just as Martin Luther said he would do—"*Do his duty, and leave the consequences to God.*" And this he has done, and are not the noblest men, who have stood side by side with him in the Reformation, all, without an exception, ready now to echo the just and generous tribute of Bro. Johnson, and to cheer him in the evening, but yet not in the rest of his toils, with the welcome plaudit, "*Well done?*"

Our brethren have, indeed, been very unanimous in their approval, when the opposition has been directed against those from without; but in several cases, it has been the fortune of the Reformation to have developments in its own bosom, that Mr. Campbell has felt it his solemn duty to raise his pen against, and in such cases there have always been some to differ from him with respect to the propriety of his course. This has, with some, resulted from their imperfect acquaintance with all the circumstances of the case; with some, from the predominance of the charitable feelings of their nature; an amiable weakness, which often leads to the sacrifice of truth and principle at the shrine of sympathy; and with others, it has been but the expression of a spirit of opposition, lurking in the smothered envy of disaffected parties, who have been disappointed in some little selfish scheme of their own, which they had fondly hoped to impose upon our brethren, under the patronizing spirit of *fraternity*. Accordingly, the dissent has sometimes shown itself in calm and respectful inquiry and investigation, or in kind and affectionate exhortations to gentle-

Digitized by Google

ness and forbearance, or in the bitter invectives, and evil surmizings and reckless accusations and slanders of privileged hatred and envy; just as it may have proceeded from one or another of these classes. These things are all well understood and duly appreciated by any one worthy of the guardianship and guidance of a great and good movement in society, whether religious or civil, and are not without their use.

In throwing our mind back over the history of such cases, and there have not been many, we must admire the wisdom, and sagacity, and prudence, that have ever distinguished his course; for, look at the result. In no single instance that I can now recall has he been mistaken. The men whom he has opposed, proved, in every single instance, to have deserved it, and their after course was just as had been anticipated. The controversy growing out of some of these cases, has, no doubt, been painful to many good and charitable men and women, but this is an evil with which truth has ever had to contend. "Errors must needs come;" and it is written, "Woe unto them by whom they come;" yet there are many who would have the public guardians of the cause of Christ, cry peace and safety, when they see ahead clearly the gathering clouds of strife and the threatening billows of danger.

But it has been said, that this course may or has driven some from the support of the truth. The source from which such an opinion—and it is but an opinion, on a point with respect to which men may greatly differ; but the source from which it has generally come, has rendered it little more than a surmizing censure, and, therefore, of but small weight with those who understand it. Besides, it pays but a poor compliment to the Christianity of a man, to apologize for his apostacy upon the ground that some other Christians differed from, and opposed him in his views. The love of Christ must be weak, which so small a cause as this can destroy. We are persuaded better things concerning every true and genuine disciple; for we are assured that neither life nor death, things present nor things to come, can separate such from the love of Christ. No; these were false brethren, who had not the love of the truth abiding in them, and time but developed their hollow pretensions.

Time, too, is developing the wisdom of the course which has characterized the Editor of the Harbinger, and the testimonials of the fact are now being voluntarily given in the approval of such long-tried and heroic spirits as Bro. Johnson and others, whose private letters have come to us from all the points of our religious compass.

With such testimonials, and the approbation of his own conscience and the strength which he draws perpetually from above, Alexander Campbell is still able "*to stand*," and the Lord grant that he may

Digitized by Google

yet have many years spared him to serve his generation in the church.

W. K. P.

JACKSON, La., April 4, 1854.

BROTHER PINKERTON—We are in a transition state, which is always perilous. In full sail, and all the canvass unfurled to the breeze, we have need of all the talent, skill, learning, prudence and piety belonging to the crew. For such a crisis, thank the Lord, we have many Disciples, good men and true, with large hearts, faithful sentinels at the outposts, prepared for the approach of the enemy, resolved on victory or death. One of the most insidious, murderous, and fatal assaults, was to stigmatize us as *Campbellites*—the mere lovers and followers of a man. The mass were, at first, panic-stricken and paralyzed! For a time, the truth was inoperative. But it was soon discovered that this was a *ruse de guerre* of the enemy; the opposition fled to their strong-holds, and made their gateways secure by bars of iron. All, however, would not do. There were no locks for the human mind, and the truth was too subtle for bars of iron. The people heard, and the truth triumphed. The kingdoms around tottered to their foundations, and the last resort was to enclose themselves in forts, and submit to a siege and non-intercourse; but all will not do. The famine has become so intense, that the people have rebelled, and resolved on freedom. A point has been gained, when a deep-laid scheme is on foot to incite a jealousy and envy towards our benefactors, and to induce us ungratefully to turn upon and rend them. And I fear some good persons have been tempted partially by this arch-satanic device. Come, let us kill Alexander Campbell. Are you not prepared for the assault? Nay, verily, you respond. Thank the Lord for that. Neither am I. I am never afraid to speak of Alexander Campbell as he merits, in any circle, whether friends or foes. I was not born in Kentucky, *in Indian times*, to be alarmed at the screeching of an owl, or to be deceived by an Indian turkey-gobble.

This generation, and our brethren in particular, owe to Alexander Campbell a debt of gratitude that can never be paid. He is, emphatically, in the true, apostolic religion, and in true science, the man of the age. Try him by what he has done—either as to theory or practice—whether as to wisdom, prudence, goodness, purity or benevolence; and to speak modestly, where is the man who has done more? No, sir; we will not abandon him; nor will permit green-eyed jealousy to lurk in our bosoms. We need such men for trying times—"times that try men's souls."

We have the true, primitive, apostolic Christian theory. The world, however, is, in a great measure, ignorant of it yet; and, therefore, it must be constantly held up before the public mind, as it is in the "Age," the "Harbinger," our other periodicals, and by our evangelists.

But the full, the complete practice of it, must be urged and carried out, or we sink into utter ruin and contempt. I rejoice to see this spirit pervading our ranks everywhere. The indispensable necessity, the importance of action, is felt from the centre to the circumference. We must have it. We will have it. The salvation of ourselves and

Digitized by Google

our race is suspended upon it. Besides the victories that have been achieved in the number of its converts—besides the thousands that have been expended in building houses of worship—in the proclamation of the gospel—in feeding, clothing, and educating the poor and destitute—in getting up and sustaining female institutions of learning, and in support of our periodicals, look at what has been accomplished and is yet in progress for Bethany College, as well as four or five other colleges in the different States.

Kentucky has endowed a professorship in Bethany College, besides the thousands previously donated to the same institution.

Missouri and Illinois have each honored themselves in the same way. And it is more than probable that Indiana, Ohio, Virginia and Tennessee, will follow the example. Bethany is a noble institution. She has done a mighty work for the Reformation in its short career. Her pupils, many of them, are an honor to their race and to their *Alma Mater*. Bethany is winning trophies that are worthy to be heralded to the heavens. Her crown of glory is brilliant with diamonds. There is a *real man*, yes, a *real Christian* at its head. He knows how to govern its pupils. His Master has given him his lesson, and his Master's laws he regards most sacredly. He has all furnished to his hand in the dispised Book, called "The Bible." The love of his Master inspires his bosom and swells his large heart; and how can it be otherwise? Can you guess who is the favored partner with those States to constitute a professorship in Bethany? If my life were the stake, although I have never had a hint from any one who knows, I should be compelled to say, The President of Bethany College. Whoever it may be, I would say to those of like ability amongst the brotherhood, Go and do likewise. You must excuse me. My soul has been pent up long enough on this subject. Some of my friends think I am sometimes very lavish in my commendations. I have not lived to experience sixty-five winters without knowing a vast deal of human nature. If I do not know Alexander Campbell, I know no man. If he would compromise the truth to save his own life, I know nothing of him. Thank the Lord that such a man belongs to us. He belongs to us. He is of us. He is our brother. His character, his learning, his goodness—all, all belong to the family. We have no idea of selling him, or parting with him. And we can exclaim with Paul, "All things are yours; whether Paul, or Apollos, or Cephas, or life or death, or things present or things to come, all are yours, and you are Christ's, and Christ is God's. Therefore, let no man glory in man—let us glory in the Lord."

How delighted, away from home in this far distant land, have I been to read the accounts of the liberality, and proposed liberality of the brethren, in the cause of the Reformation, and especially the proposition of Bro. Rogers, accepted by Bro. Mooklar, to meet at Midway next Christmas, to endow the Orphan Girl School. My very soul pants and burns to complete this endowment, that we may do another work worthy of us, in the endowment of an Orphan Boy Institution. What a glorious enterprise! Had I wealth, how happy should I feel in the privilege to stand in the attitude of an adopted father to an orphan boy and an orphan girl, in imparting to them an education, as long as time shall last, in some benevolent institution!

I am now in the section of country passed through by Bro. Camp-

Digitized by Google

bell many years past, when Bro. Shannon was President of this College. He is remembered most gratefully by many friends. The good he accomplished will only be known fully in heaven. What a field is here for evangelical labor. The people are intelligent and liberal, and they are disposed to remunerate the laborer to the extent of their means. We ought to aid them for a few years; they would then be able to aid the general cause.

There are choice spirits here. Bros. Baxter, Phares and Risley, are engaged in sustaining the institution of learning at Newtonia. They are popular with the community, and greatly prospering.

J. T. JOHNSON.

CHURCH EXTENSION.

READER! a word or two on this subject. We do not mean by this, simply the erection of meeting-houses. This will come in as a matter of course. We want to find a people to fill them first, and then there will be found no serious difficulty in the way of building them. Cities, especially, demand our attention; so the Apostles thought, and so they acted. They began in Jerusalem, and prosecuted their labors in Philippi, Ephesus, Athens, Corinth and Rome, and in all the cities of the nations. Reason and experience prove that this is the right direction for our labors.

But few seem to know the pressing need for effort in meeting the wants of the destitute in large cities. The heathen are at our very doors! Will you suffer the writer to lay a few facts and considerations before you? We need not go to heathendom, where all the cities and the entire population are alike destitute. We need not look at the cities in Catholic countries, where the blight of the Papacy rests upon every thing. Let us look at the fairest portions of the world—the Protestant world. In London, more than one million of its inhabitants never attend any place of worship. Among the working men in the metropolis, the merest fraction go to church. Thousands of persons spend the Lord's day in taverns, grog-shops and brothels, or in the fields, with utter disregard to the honor of God, the institution of marriage, or the claims of the gospel. And the same repulsive features obtain in all the manufacturing districts, without exception. Even in Scotland, the same immoralities prevail; two-thirds of the population of Edinburgh never attend any places of worship; and in our country, the best portions of it, the state of things is no better. There is more vice and corruption in Cincinnati, than in half the counties contiguous to it. More in Boston and New Orleans, than in the States to which they belong. More in the cities of New

Digitized by Google

York and Philadelphia, than in the whole population of the several States in which they are located.

In Philadelphia alone, in 1852, 7,565 persons were locked up by the city police; and doubtless, in 1853, 10,000 were thus incarcerated. We defy the State to furnish such a quota of crime as this. And the one-tenth have not been committed that should have been—the greater number of criminals escape altogether. The filth and abomination, the pauperism and destituteness, which every day are seen in this city, are equal to any thing known in London, in its worst days. And when we recollect that the tide of emigration is towards the cities, and the worst specimens of humanity come over from Europe to darken our shores, how appalling the picture and how dreary the prospects!

Now, should not something be done to purify these masses? Is there not here a field large enough for all Christian effort? Nothing can save the degraded population of our cities but the gospel. This should be brought to the doors of the destitute and the suffering. Every member of the church should engage in the work.

An interesting notice has been given of the efforts of Dr. Chalmers to reform the worst part of the city of Edinburgh—West Port—containing the most ignorant and besotted portion of the metropolis. It was that part of the city in which the infamous Burke murdered so many persons for gain, many years since, the news of which curdled the blood of all who heard it. The district was filled with paupers, street beggars, robbers, and prostitutes. Dr. Chalmers conceived the idea of testing the power of the gospel in their reformation, and the effort was successful. He established Sunday Schools, day schools, lectures, and employed competent teachers, both male and female, who entered heartily with him in the work. He finally rented a tan-loft, and preached the Word to all who would attend. At first, only a few men and old women attended. But nothing discouraged, he continued to visit his charge, and to labor with untiring diligence for their good, until he brought the population under the influence of Christianity, and "the desert blossomed as the rose." This was among the last efforts of his life in doing good, and never did he appear to greater advantage. Doubtless he was more an object of sympathy and love, in the celestial world, whilst preaching in the old tan-loft, than when listening thousands hung upon his lips among the *elite* of the city. Hear his own words: "I have now got the desire of my heart—the church is finished, the schools are flourishing, our ecclesiastical machinery is about complete, and all in good working order. God has, indeed, heard my prayers, and I could now lay down

Digitized by Google

my head in peace and die." Since then, a large and flourishing church has been gathered, abundantly able to sustain itself.

The recent experiments also made at the "Five Points," in New York, have proved to be even more successful; and from these encouraging facts, Christians ought to be stimulated to commence at the very foundations of the Templé of Baal, and undermine them. And thereby fulfil the intentions of the Saviour, that the gospel should be preached "to the poor." I aver that the gospel is not preached "to the poor" in the cities. They seldom enter the doors of a chapel, or meeting-house. The pews of which are annually rented, and they will not intrude. Besides, pride and self-respect keep them away from those who come to the places of worship more for display than for any thing else.

Brethren, let us see what can be done for the destitute and the forgotten in our large cities. JAMES CHALLEN.

AMERICAN BIBLE UNION—NEW VERSION.—*No. I.*

THERE lies before me a volume of the Revised Edition of the Christian Oracles, usually styled "The New Testament," containing the Second Epistle of Peter, the three Epistles of John, that of Judas, and the Apocalypse of "John the Divine." It is very learnedly, artistically, and beautifully got up, exhibiting extensive and solid scholarship, and richly documented with a very splendid, if not exuberant, display of authorities, in support of its numerous changes and emendations. It is not now submitted to the public, as the approved work of the Bible Union Revisors, but to the individuals that compose that Society, for their individual examination, consideration and suggestion, *if*, in their judgment, it can, in any wise, be still farther improved.

I, therefore, on the perusal of it with that measure of care and ability which, under existing circumstances, I can bestow upon it, will now endeavor to make a few suggestions to the author or authors of said version, and with all becoming respect for their discriminating judgment and sound learning; for which, I am happy to say, I entertain and cherish a very high regard.

The first difficulty that occurred to my mind—and which, I presume to say, has occurred to my fellow-laborers in this great work—was, how far a new verbiage is either necessary or desirable. The simple, perspicuous, and generally precise style, of our much admired

Digitized by Google

and admirable Anglo-Saxon Common Version, has become so sacred that, touching it freely, would seem like touching, with unchristian hands, the sacred Ark of the Covenant, which yet contained but the Law of Ten Commands, inscribed on two marble tables, by the hand of God himself.

Notwithstanding all its imperfections, a version so long cherished, so often read with rapture, so intimately associated with all the inward experiences of the heart, so extolled by those we have both loved, admired and venerated, and so carefully transcribed, too, on the minds of the best models of human nature, who have carried it warm in their hearts to heaven, is to be treated with no ordinary respect and veneration. I do, therefore, cordially sympathize with the fears and forebodings of some honest hearts, whose veneration rises almost to a superstitious regard,

> "For the old-fashioned Bible, the dear blessed Bible,
> The Family Bible, that lay on the stand."

The author or authors of the version lying before me, do not newly translate or change every word, as some imagine to be the legitimate import of a new version; but judiciously, and in good taste, retain as many of the words and phrases of the Common Version as, with a due respect to the original and to the wants of the age, they judge necessary; innovating only in such cases as, in their judgment, the Common Version fails to indicate the mind of the Spirit in the most definite and perspicuous language of the living age, as it was expressed by the holy men who spake and wrote by plenary inspiration.

We need not to implicate the learning, the candor, or general ability and fidelity of the authors of the Common Version, to justify a revision of it now, or even an entirely new translation of the original text. Admitting their scolarship to have been equal to that of the same number of men now convened on a similar work, and their candor and conscientiousness to be fully at par with theirs, still we affirm the conviction, that there is as much need of a revision now as there was of the Bishop's Bible or any other version in use, A D. 1611.

The last two centuries and a half, one might say, have given birth to the science and art of Bible criticism, and have indefinitely augmented all the means and facilities of understanding and exhibiting the true meaning and spirit of the Christian institution. Many have already "run to and fro, and knowledge has been greatly increased." Even the internal feuds and controversies of Protestant Christendom, have elicited much inquiry, and given a new animus to the schools and institutions of sacred literature and the denominational theologies of the age. Indeed, such is the general conviction of American

Digitized by Google

Protestant Christendom—the fruit, too, of a more reliable system of interpretation—that a version of the Christian Scriptures, made in harmony with the decisions of their respective Rabbies, will ultimately upset, and, in the meantime, greatly agitate and convulse the Protestant forms of sectarism, and institute new centres of attraction and radiation—the terminus of which they tremble to anticipate, so far as their elect dogmata are concerned. But where is the Christian who will not say, *Fiat justitia ruat Cœlum;* or rather, *Fiat Lux, ruat tenebra?* Let us have light, though our creeds, and sects, and parties, should all perish.

The first question that occurs to a reflecting mind on this subject, when all matters are agreed, is, How far, or how long, should we respect what have been called the "*ecclesiastic* terms"—the long-consecrated nomenclature of the church? Words that have been transferred from age to age, by a sort of ecclesiastic prescription, and consecrated by church authority, it is sometimes argued, are privileged to continue in use. We cannot concede any thing to the claims of an ecclesiastic aristocracy. We cannot venerate any religious institution, how ancient, pompous, or imposing so ever, enacted into authority by the decrees of Synods or Councils, assuming a Divine patent. Nor can we concede to any tribunal the right to affix to the ecclesiastic words, *Apostollos, Euangelistees, Propheetees, Episcopus, Presbuteros, Diakonos, Ekklesia, Sunodia, Eucharistia, Baptistees, Baptisma, Airesis, Airetikos, Blasphemia, Anathema, Maranatha, &c., &c.*, another meaning than the etymology and the use and the currency of that age gave to them, as clearly indicated in the Apostolic Scriptures and contemporary writings.

By the factitious potency of these terms, said to be *intranslatable*, and by the incomprehensible charm and potency of that awful word, MUSTEERION, found just "three times three multiplied by three, in Holy Writ," they cabalistically have erected an empire of Priests, that locked up the Bible in the "Sanctum Sanctorum" of the Papal See, and gave the key to St. Peter and his heirs and successors, in trust, for ever.

But in the present generation in these United States of North America—this land of independence and freedom of thought, of speech, and of action—it has been debated for years, and finally decided that we shall have an exact, perspicuous, and faithful version of the Living Oracles of the Living God, and that without respect of persons, sects or parties, work as it may on existing sects, creeds, and opinions.

The work has progressed so far as to furnish certain sections of it for criticism, suggestion, and emendation, as preparatory to a final

Digitized by Google

ordeal through which it must pass, before consummated and given to the public.

The section now lying on my table, has been under consideration for some days. We are, therefore, about to submit, in the first place, some general and some special thoughts and remarks on this portion of the Living Oracles; and this we shall attempt to do with all candor and conscientious respect for the great interests involved in this sublime and most responsible enterprise. We, therefore, note—1st. That the following Greek words are retained in this version of the Epistle of Second Peter, the Epistles of John and of Judas, and also in the Apocalypse—Abyssos, Alleluia, Alpha, Amen, Angel, Antichrist, Apostle, Archangel, Blasphemy, Blaspheme, Crystal, Demon, Denarius, Devil, Diadem, Throne, Draggon, Epistle, Hadees, Lamp, Manna, Mystery, Plague, Porphiry, Woe, and some others, which we may hereafter note.

It will occur to an inquisitive reader to ask, Why translate the word *Apocalypse*, and retain or transfer the words Angel, Amen, Apostle, &c., &c.? There is scarcely a word in any language that uniformly, and in all positions, means exactly the same thing. Hence, in translating any word from one language to another, we endeavor to select out of its various meanings such a one as gives the precise idea to him who reads the translation, as the translator himself receives from the original text. If a term must be *transferred*, it is because the language into which it is transferred has not for it a suitable representative. This is, as we understand it, the only case which right reason approves and the literary code of translation sanctions. The author of this version of the *Apocalypse*, very appositely translates the first word, *Apokalupsis*, by the word "*Revelation*." He found this word nineteen times in the New Testament—fifteen times represented by the word *revelation*, and four times by "*manifestation*," "*appearing*," "*coming*," "*lighten*." The verb, too, occurs twenty-six times, and is always translated by the word *reveal*.

But the word *angel* (αγγελος) occurs in the Apocalypse seventy-six times, yet it is never translated, but always transferred. Proceeding, as it were, to enact, or to sustain a law already enacted on the premises, we will be asked, Why exempt this word *angel* from translation, and translate other official words? Need we prove that it is an *official* word! But whether official or unofficial, it is a *common* noun. And why exempt one common noun from the law and apply it in other cases? No reason, good and relevant, as it appears to me, can be given for such partialities. Being both a common noun and an official term, its claims are still stronger. It is primarily and *specifically* applied to *spirits* of heavenly origin, nature and rank.

Digitized by Google

But I have said it is *specifically*, and, therefore, not *generically*, applied to spirits of heavenly origin. *Generically*, in Holy Writ, it is applied to men, and even to things inanimate; but only to such things inanimate as can become agents. Philosophically and philologically, this seems to me undebateable.

But authority is better than reason or law, with the multitude, and, therefore, we will give some authority, which I am assured will be felt and regarded. Paul was a profound scholar and critic, as well as an Apostle of Jesus Christ, and one of the greatest linguists that ever lived. He thanked God that he could speak more languages than any contemporary, or all the church in Corinth, though as highly gifted with tongues as any church in the world.

Now this same Paul, to the Hebrews says, "that God makes *winds* his *angels*, and a *flame of fire* his *minister*." But of the Lord Messiah he says—Thy throne, *God*, is forever and ever. Again: John the Baptist was called an *angel*, (Math. xi. 10, Mark i. 2.) And even two men sent by John to Jesus, are called "his *angels*," (Luke vii. 24.) Men, too, sent by Jesus on a special errand, are called *angels*, (Luke ix. 52.) What need of farther witness?

In the Apocalypse alone the word *angelos* occurs seventy-six times. But does it always indicate one and the same class of agents—celestial and terrestrial angels or missionaries? Certainly it does not. Then the question is—Can the word *angel*, in our commonly received vernacular, uniformly indicate the character or officer intended in the whole Revelation of John? Does it communicate to the mind of a common English reader the mind of the Spirit? We think it does not.

There is, indeed, a much litigated question concerning the seven angels of the seven churches in Asia. No one imagines that they were seven spirits sent from heaven—official spirits or angels. But this new version affords no light to any one on this litigated question.

An antiquated theory, long extant among high church men, based on these angels, now receives little aid or comfort from the true science of Bible hermaneutics. Bishops diocesan were, according to modern episcopacy, the seven prelatic angels of seven Asiatic diocesses! Presbyterians sometimes made them the ministers of seven congregations, constituting one presbytery or synod. As for the Baptists and Congregationalists, they never could satisfactorily dispose of these seven angels. It seems to me that neither they nor any other denomination will receive much light from this version of them, although to us this is quite a subordinate matter.

It might, however, aid an interpreter to translate the word, rather than to transfer it. It means a *messenger*, and this by common con-

Digitized by Google

sent, broad as Christendom. We have seen that *winds*, *lightnings*, *storms*, *plagues*, *pestilence*, and *men*, are called angels or messengers of God. Now, as the word *angel*, with us, is confined to spirits sent on embassies from God, it does not, in our currency, indicate the mind of the Spirit. The terms *minister* and *messenger*, are, with us, of equal currency with *angelos* among the Hebrew Greeks.

The case of the seven angels, and the seven letters sent by John to seven congregations in Lydia, or proconsular Asia, containing Ionia and Aeolis, within which circumference lay the seven cities here named, is not so difficult a matter as theologians have made it.

The plain history of the case seems to be this:—John, the aged and venerable Apostle, was an exile in Patmos about the year 95 or 96, and was commanded to write seven epistles, by seven messengers, to the seven churches of Asia. *It is the dative of the agent*, and not the object addressed, for the *churches* were the objects of these letters, and not the carrier or bearer of them. John had no post-office nor mail carrier. But certainly, being the aged and venerable surviving Apostle in exile, he would be visited and comforted by the angels or messengers selected from their brightest and noblest officials, who would bear back from John his communications to them, as here commanded by the Holy Spirit. Of many views taken of this passage this bears the palm, and relieves the subject from many a mystification and special interpretation. No other view meets all the requisites of the case. But it is not our province to argue it out farther than the hermeneutics of the text requires. This view harmonizes with the whole code of interpretation, and it only invades the premises of some high church man, who had created out of these seven angels seven metropolitans, who, of course, are wholly out of the premises; but were they in their premises, their whole honor in this case consisted in their being trust-worthy letter carriers. They were doubtless bright gems in the royal diadem of him who selected them to carry his last communications to his church on earth.

I have not, as I judge, transcended the laws of hermeneutics, in thus interpreting or translating the word αγγελος. But on the principle adopted, of retaining the word angel in all cases, whether it refers to a wind, a famine, a pestilence, a letter carrier, an ambassador, or minister ordinary or extraordinary, we should fail to translate into our living tongue the mind and teachings of the Holy Spirit. At all events, it is a safe rule to give a generic, when we cannot give a specific sense, such as that indicated in the word messenger. This permits the English reader to decide for himself, as though he could read, with all precision, the original text.

With this review we close at present, intending to prosecute it in

Digitized by Google

our next number. We commend the prudence and caution of the Board of the Bible Union. They have committed to them the greatest work of the age. Their true policy, rather Christian prudence, is to hasten very leisurely. The work they have on hand will live when we are all dead, and it will work like the leaven in the parable concerning the doctrine of the Kingdom of Heaven, (Matthew xiii. 33, Luke xiii. 21.) It will require more time than they or I anticipated, to accomplish it. But if it should take another year, better that, than that it should appear to any one of them wanting in a single point.

A. C.

TALK WITH CHILDREN.

[From many sources, I have learned that many of the readers of the Harbinger would like to find something in it to instruct children. Mothers, I know, who love the Harbinger, would like their children to love it also; and it is in the hope of gratifying their wishes on this subject, that I have concluded to make the following attempt. It is something altogether new to me, and though I have gathered about me, in *imagination*, quite a respectable little family, for even an *old* man, it has been long years since *two* cheerful voices silenced the cricket on my hearth, and I may have forgotten the *tone*. But how great the work to arouse, in the rosy dawn of the infant mind, those "thoughts that wake to perish never!" If I can do this,—if I can, by these familiar "Talks with Children," help their mothers to do this, then will I be more than encouraged to continue them. Will any one bid me go on?]

Paternus.—Well, children, I promised you a walk over the fields so soon as I could find leisure, and this is a lovely evening and I am ready. Whither shall we go?

Robert.—To see the horses and little colts.

Mary.—No, Robbie, let us go and see the dear little lambs. See, even from here, how they play on the mound yonder. Can they understand one another when they bleat so, Pa?

Paternus.—Yes, in a certain sense they can. You knew what your mother's tears and smiles meant before you could speak, and would cry or laugh just as she did, before you knew the meaning of these words. So these little creatures understand, or have appropriate sensations excited in them by these natural signs of their instincts. Philosophers call this, "natural language," because it is not taught us, like our word—language, but prompted by our feelings.

Willie.—Don't you see, sister, the little lamb says Ma, and its mamma goes running to it, to see what it wants? She understands it very well.

Anna.—I would like to go and search for wild flowers, and have Pa to teach us their names. The nurse and I saw a great many when

Digitized by Google

we went walking the other day. They are so pretty and sweet! She told me that God painted them, and made them sweet for us to enjoy.

Paternus.—Yes, my children, God made all things for us to enjoy, and it makes even the flowers look brighter and smell sweeter, to remember this. Jane is a kind, good woman, and you should thank her for teaching you to know and love God.

George.—Suppose we go down to the river and catch some fish. Old uncle Ben gave me a hook and line this morning, and says there is a nice shady place in the grove down there, and fish a-plenty. He caught a string last night ever so long, of fine fellows.

Paternus.—You all differ: who shall be gratified?

Anna.—We will all go any way you like, Pa; won't we, children?

All.—Yes, we will go any way Pa wants us to go.

Paternus.—Well, we will take a walk that will perhaps gratify you all before we get round.

George.—Here comes Beppo. May Beppo go, Pa?

Paternus.—Yes, I have no objection.

Anna.—O Pa! Did you hear what Jane told us this morning about Beppo saving the man who fell in the river?

Paternus.—No. How was it?

Anna.—It was the old negro that stays at the mill. I often see him sitting on a rock on the bank, watching his cork, as I ride past on my little pony, and he always speaks to me so politely. He lives in the log cabin just up by the dripping spring—a pretty place under the cliff, covered with wild grape vines and jessamine flowers, and filled with little birds and squirrels. His wife is very old, but she always has a cake for Willie, because she says she nursed our mother. Jane cries when the old woman talks about mother!

George.—Come, Anna, do tell us about the man that fell in the river. You always have so many things to say about flowers and bowers, and such things!

Mary.—George cares for nothing but fishing, or hunting, or riding, or something of that sort.

Paternus.—It is very natural he should want to hear the story about the old man, but you must let Anna tell it her own way. She is so much accustomed to telling tales to amuse the rest of you, that she has quite the manner of a professional story-teller. Go on, my dear.

Anna.—George knows how well Beppo can dive, for he often makes him go down and bring up things that he throws into the water. So as I was saying, the old man was sitting on the rock watching his cork, when a squirrel, playing in a tree over his head, broke off a small dead branch, that fell upon the line and tangled it. The old man leaned down to take it away, when the limb by which

Digitized by Google

he was holding with one hand, broke suddenly, and he fell in head foremost, and went to the bottom.

George.—Could'nt he swim?

Anna.—Yes, but Jane says he must have struck against the bottom, for he did not come up again.

Mary.—O mercy! was he drowned?

Anna.—Just at this time Jane was going along the path above, to take some tea to old aunt Amy, who is sick, you know, and happened to have Beppo with her. She saw the old man fall in, and ran down to the rock screaming and wringing her hands, that she could not save him, when suddenly she remembered how George had taught Beppo to dive for things, and she caught up a small stone and pitched it into the water, where she saw bubbles rising, and cried, *In*, Beppo, *in!* just as George always does.

George.—I wish I had been there! Beppo would have gone in for me without my throwing in a stone for it.

Willie.—Did Beppo get him, sister?

George.—Did he get him! You may be sure he did.

Anna.—Yes, the good dog plunged under, and soon came up with the old man, griping his arm in his mouth, and swam ashore with him. Jane and he soon dragged him out upon the grass, but it seemed to no use. Jane put her ear to his mouth, but he did not breathe,—she pressed his wrist, but there was no pulse, and she said, "he is dead," and screamed so loud that the people at the mill heard her, and came running up to see what was the matter.

Mary.—Why did they not run for the Doctor?

George.—I could have sent Beppo for the Doctor, if Pa had only been there to write a note.

Robert.—Beppo brings me my ball, when I let it fall in the water. He is a good dog!

Paternus.—Well, my daughter, go on with your story. What was done for old uncle Moses, for that is the name of the old man? He was a boyhood companion of your dear old grandfather, who died last winter. He was always greatly attached to old uncle Moses, and requested me to give him a home and provide for his wants and his old wife's, so long as they might live.

Mary.—Did'nt they send for the Doctor, sister?

Anna.—No. The miller said he had been miller there for forty years, and had seen too many people lose their breath under water, to need a Doctor to tell him any thing. So he fell upon his knees and put his mouth upon the old man's mouth, and began to breathe hard into his lungs and kept pressing them with his hand, so as to make them move like natural breathing, and presently the old man gave a

Digitized by Google

sigh, and the miller said, "Be quiet, he is coming to;" and in a little while he was alive again, and the men carried him to his house.

Willie.—I reckon old aunt Amy was mighty glad. The next cake she gives me I will give to Beppo, because he brought up old uncle Moses. Was'nt it good in Beppo, Pa, to dive way-down into the deep water after old uncle Moses?

Paternus.—Yes, my child, and you see what good comes out of George's having taught him to dive for things, though I suppose you never thought of such an occurrence at the time, did you, George?

George.—No, sir; I did it only for fun.

Paternus.—That is the way God often prepares the means for effecting great objects. Whilst you were amusing yourself teaching Beppo, God was preparing the means for saving the old servant, who has been a faithful follower of his for so many years.

Mary.—Does God notice such little things as George playing with Beppo?

Paternus.—Yes; "not even a sparrow falleth to the ground without his notice;" and "the very hairs of our heads are numbered."

Anna.—Jane says it was a "special providence," and, soon as the men started away with old uncle Moses, she fell upon her knees and thanked the Lord that He had made her and Beppo instruments in his hand, of saving him from drowning.

Willie.—Did she take old aunt Amy the tea, sister?

Anna.—Yes, Willie. She said she had lost the bundle in her fright, and was just about to come back home for some more, when Beppo came bounding towards her with something in his mouth, which he soon laid at her feet. She took it up, and it was the tea she had lost. So she hastened on to the cabin, and made a nice cup for both the old people, and uncle Moses seemed a great deal better after drinking it.

Paternus.—We must turn our walk in that direction, as he may need some further advice than the miller can give.

Anna.—Was'nt it fortunate, Pa, that Jane and Beppo happened to pass along just at the time they did?

Paternus.—Yes; and, my children, I would have you notice how many things were here made to meet in a most remarkable manner. The old man fishing, the squirrel playing in the tree over his head, the twig breaking off and falling upon his fishing line, the limb by which he had no doubt swung himself over the water many a time before giving way, his being stunned by the fall, Jane and Beppo's presence just at the moment, Beppo's previous training by George, and the thought occurring to Jane to hie him in, by casting in a stone where she saw the bubbles rising, the previous knowledge and skill of

Digitized by Google

the miller, and many other circumstances—all immediately connected with this apparent accident, make it so remarkable as to justify us in believing with Jane, that it was a "special providence."

Anna.—Yes, sir.

Paternus.—Where is Robert?

George.—I don't know, sir.

Mary.—I saw him just now going towards the meadow. He can't be far.

Willie.—Yonder he is, Pa, chasing a dear pretty little butterfly. Robbie! O Robbie! Pa wants you.

George.—Here he comes with something in his hand.

Willie.—I'll run and meet him. What have you got, Robbie?

Mary.—O! he has got a dear butterfly. Poor thing! It is a pity to catch it. It seems so happy on the wing, flying from flower to flower!

Robert.—See here, sister Anna, what a pretty I have got for you! I threw my cap over it while it had its head in a flower. What did it put its head in the flower for, Pa? It kept flying from one to another, putting in its head and taking it out again so quick, that I could not catch it.

George.—Why, Robbie, don't you know it puts its head into the flowers to get the honey? That is what it lives on.

Mary.—Why do they call it butterfly, Pa?

Paternus.—The name was first applied by our Saxon ancestors, to a very common yellow species, because they abound most in the butter-making season, and are of the same color. It is now extended to similar insects of all colors.

Anna.—I have seen some beautiful ones, that were not yellow. There must be a great many kinds.

Paternus.—There are many species in the world which we never saw. Some of these are larger and more beautiful than any in our country. The Priam Butterfly, found in the Islands of Amboina, Rawack and Ceram, measures nearly eight inches between the tips of its wings. You will observe that this little fellow that Robert has caught, has four wings. This is the case with all the species. They all have four wings, and in these their chief beauty consists.

Mary.—What bright eyes it has!

Anna.—And how large! They cover almost the whole head.

Paternus.—The eyes of this insect are, indeed, very wonderful. When examined with a microscope, they are found to consist of a great many little six sided pieces joined together, and round on the upper and under surfaces, like small glass beads, only a great deal smaller. These are called lenses, and they are so very small that it

Digitized by Google

takes 17,355 of them to make a single eye! So that in these two eyes there are 34,710 pieces or lenses, each one of which is a complete organ of vision!

Willie.—What is this long thing curled up on his mouth, like a string?

Mary.—Don't, Willie! It will bite you.

George.—Why, Mary, it can't bite! Can it, Pa?

Paternus.—No; these glorious little creatures feed entirely upon vegetable nectars, and this "long thing," as Willie calls it, is a tube, which the butterfly puts into the flower cups to suck out the honey in the bottom. It is hollow, having in fact three channels separate from one another, running throughout its entire length. When not in use, the butterfly rolls it up, as you now see it, something like Robert does his whip, when he is tired playing with it. It is called the "Proboscis."

Willie.—Let me count the legs, sister—*one, two, three, four, five, six!* It has six legs, Pa.

Paternus.—Yes, all this species of insects has six legs and four wings each.

George.—I saw a whole swarm of little yellow butterflies on the river bank, where uncle Ben was fishing. There must have been a hundred of them! While I was looking at them, a little sparrow darted down and caught one of them. Uncle Ben said, that is the way with every thing. The little bird catches the butterfly, and, may-be, to-morrow, the hawk will catch the little bird, and then, may-be, somebody will shoot the hawk, the first time he comes after the chickens.

Paternus.—God has made different orders of beings in the world, to be mutually dependent on one another, but all for man, whom he made in his own image, and for himself alone. Therefore, we must "love the Lord our God with all our mind, and heart, and strength, and our neighbor as ourself."

Mary.—I wonder the bird has the heart to catch the dear little butterflies. They are so pretty, and seem so happy!

Paternus—Bennett, in his "Wanderings," &c., tells us that there is a certain mountain in New Holland, called the Bugong Mountain, from multitudes of small moths, named Bugong by the natives, which congregate at certain times upon the masses of granite which compose it. The months of November, December and January, (which are warm months in New Holland,) are quite a season of festivity among the natives, and they assemble from every quarter to collect these moths for food. They are also eaten by the people who live south of the Snow Mountains. To collect these moths (butterflies)

Digitized by Google

they make smothered fires under the rocks on which they congregate, so as to suffocate them with the smoke. They then collect them by bushels, and bake them by placing them on heated ground. This destroys the wings and the down, and then they grind them into cakes, like lumps of fat, and smoke them like we do bacon. They will thus keep for sometime, and are said to be very good, and to make the people who eat them very fat!

Willie.—They would'nt get me to eat them!

George.—Uncle Ben says there are people in Africa that eat snakes, and the French eat frogs, and the Chinese eat rats!

Mary.—I wonder how you can believe such things, George!

George.—I am sure it is no worse than eating butterflies, and Pa has just told us that the people in New Holland eat butterflies!

Mary.—It is very strange!

Anna.—Are moths and butterflies the same, Pa!

Paternus.—The moth may be called the *night* butterfly. These insects are called by Naturalists *Lepidoptera*, a word which means *scaly-wings*, because these beautiful combinations of colors which you see upon them are formed by thousands and thousands of little scales, fastened on so neatly that you never could discover them by the naked eye. Some of these *Lepidoptera* appear in the day-time only, and these we call butterflies proper; but some appear at twilight, and others only at night. Among these are what we call moths, and many other common insects. There are supposed to be not less than 10,000 different species of these insects collected into cabinets, and perhaps not less than 20,000 in nature.

Willie.—I can't see the scales, Pa.

Paternus.—The fine colored fuz, or powder, you have rubbed off on your finger, is a part of them. They are so small, that as many as 400,000 have been counted on the wings of the silk moth, and generally about 100,000 are laid within the space of a single square inch!

Anna.—How small they must be!

Paternus.—And how many myriads there must be upon the wings of a single Priam Butterfly, whose wings expand upwards of half a foot!

Willie.—Who puts them on, Pa?

Paternus.—Ah, my child, God alone could provide for so wonderful a task. How he does it, we cannot tell, any more than we can how he makes the nails upon your fingers, and the hair upon your head, and the blood in your veins, and the flesh upon your bones, and the teeth in your mouth, out of the bread which you eat and the water which you drink. Yet we know that he does it, and, therefore, we should praise and adore him for his wonderful works; for in wisdom hath he made them all!

Digitized by Google

Mary.—Now, Robbie, see there! You have pulled off one of its legs!

Robert.—I did not go to do it, sister!

Anna.—Poor thing! Let us let it go!

Paternus.—See how gracefully it flies! Do you not remember the lines I gave you to commit to memory some time ago, Anna, from Rogers, beginning "Child of the Sun"? Repeat them for us.

Anna.—"Child of the sun! pursue thy rapturous flight,
Mingling with her thou lov'st in fields of light;
And where the flowers of Paradise unfold,
Quaff fragrant nectar from their cups of gold.
There shall thy wings, rich as an evening sky,
Expand and shut with silent ecstacy.
Yet was thou once a worm—a thing that crept
On the bare earth, then wrought a tomb, and slept!
And such is man; soon from his cell of clay
To burst a seraph in the blaze of day!"

Paternus.—Thank you, thank you! Well done!

Anna.—Was the butterfly ever "a worm"?

Paternus.—Yes. But I must explain this to you another time. Let us on to the cabin, to see uncle Moses.

Willie.—By-bie butterfly! See, sister, yonder he is, putting his '*bossis* in for the honey! Come, Beppo, we are going to see aunt Amy! Come!

W. K. P.

QUERIES.

RICHMOND, Tioga County, Pa., May 1, 1854.

BROTHER CAMPBELL—I take the liberty to ask your views in relation to a point which I consider as an evil, but it is one, I am sorry to learn, is, to some extent, prevailing in our congregation. The thing to which I allude is the purchasing of lottery tickets, and, at the same time, pleading that it is not a violation of Christian duty, and that they are as justifiable as they would be in the common transactions of business. I wish you to give your views, through the Harbinger, at as early a period as practicable, to the following queries, to wit:

1. Is the purchasing of lottery tickets immoral?
2. Is a lottery a system of gambling?
3. If a lottery is a system of gambling, is a purchaser of a lottery ticket a participater in the act of gambling?

In hope of immortality,

V. O. SPENCER.

Answer.—I do not, because I cannot, answer half the queries sent to me; and half of them that I could answer I would not, because they present me in a position which I never desired to hold, and still

Digitized by Google

less desire as my experience increases. The office of a *dictator*, has ever been to me most repulsive. I, therefore, avoid, as much as in me lies, even the appearance of it, and yet, sometimes, there happens an unfortunate event, which I have thought a few words of caution and remonstrance might have prevented, if timously offered; for not offering which, I have, in retrospect, censured myself. But here are a few queries which, I presume, I may in all propriety answer.

——— Nec Deus intersit
Nisi dignus vindice nodus.

These three queries, considered separately and apart, or, if all compressed into one, may be, with an unfaltering tongue and unpalpitating heart, answered in the affirmative.

Purchasing lottery tickets, for one's own benefit, is an appeal to God unsanctioned by the Bible and by every fundamental principle of religion and morality. Why ask or tempt God to take a hundred or a thousand dollars out of the pockets of my neighbors and put them into mine; and why should I desire to place in my coffers the money earned by fifty or a hundred of my neighbors, without giving them any valuable consideration? And are not both these ideas cherished in the heart by every man who purchases a lottery ticket, to enhance his own fortune? He voluntarily gives a small consideration, to furnish a temptation to his neighbor to give a similar small consideration, that he may have a chance to pocket the labors, or the fruits of the labors, of so many of his neighbors as will innure to his own personal interest.

Besides, it is profanely calling upon God to interfere, or to direct to my interest and behoof, without any other reason than the price paid for my lottery ticket. It is impiously asking God so to direct the Wheel of Fortune as to roll thousands of dollars into my pocket, for the lure of ten or twenty that I have paid to make a company like myself, willing to unite with me in said prayer. Here are one hundred men upon their knees, all praying to God, and each one for himself asking the Lord so to turn the wheel as that the stakes of ninety-nine of my neighbors shall roll into my pocket.

But few think or believe thus on the premises. And why? Because they neither believe the Bible nor hearken to the voice of reason, nor the demonstrations of human experience. Is not the lot cast into the lap by men and drawn out by God? So, to my ear, the Holy Spirit saith, "The lot is cast into the lap, but the disposal thereof is of the Lord." He draws it, in plain English. For where shall "*luck*" be found, and where is the place of chance in the land of the living? True, to our eyes, there are many things that appear to be matters of chance. But though so in appearance, they are not

Digitized by Google

so in fact. "All chance direction which thou canst not see." The fortunes of the whole world were once depending upon the chance of drawing a lottery ticket. Joseph was the lottery ticket. A pit was the lottery box. The patriarchs were the managers. But God drew out Joseph, and sent him to Egypt, to save them, their children, and much people alive. The lot is lawful only in one class of cases, and these are those which justify a solemn appeal to God for a decision, on which rests the most solemn interests, and which, in no other way, can be satisfactorily decided. A. C.

CAN a member of a church be set apart to the office of Bishop, whose practice is that of a usurer—loaning money at an exorbitant interest, even beyond what the law of the State allows, and who is not in good report with those without?

Answer.—That church must, indeed, be in suffering need of an overseer, to make one of such material. Unless there be something in the act of conferring an office that exorcises a money-loving spirit, and imparts in its stead a spirit that is in love with good men, I cannot see how a Christian Church can improve its spiritual condition under the oversight of such an elder. I would say, its last condition is worse than the first. A. W. C.

JESSE B. FERGUSON.

MEMPHIS, Tenn., May 11, 1854.

BRO. CAMPBELL—*Dear Sir:* I take the liberty of addressing you a few lines, believing that you are always pleased to hear from any one that claims spiritual affinity with you.

First, as regards the church in this place. It has been in a languishing condition for sometime, but we hope to make a better report ere long, as we have secured the services of Bro. J. R. Frame, for its future pastor or teacher. Prior to his arrival, however, we had several sermons from Bro. J. B. Ferguson, of Nashville, which were characteristic of him, being eminently eloquent. The following were the headings of his principal discourses, without the scriptural quotations: The adaptation of religion to the wants and weaknesses of man. Its universality; pressing its claims upon all, without respect to family or nation. Loyalty to our convictions, formed from a study of the divine volume. The mysteries of religion. His last two sermons were his greatest efforts. They were delivered in Odd Fellows Hall, to crowded audiences. The first was on the inspiration of the Bible,

Digitized by Google

in which sermon he recommended a rigid discrimination between the Divine idea and the human agency. [Note 1.] His second and last was on the immortal life; in which he demonstrated that the idea of a future state was common to all the race of Adam, whether Barbarian or civilian. He also urged, as nothing was lost in the physical creation of God, so nothing would be lost in the spiritual or eternal universe; consequently, it would be impossible to reconcile the loss of a single soul with a right view of the Scriptures, or with Nature. He did not advance these views in order to lessen moral obligation, but rather to increase it, as he considered the more devotion to truth and right here, the greater would be our fund of enjoyment hereafter. He considered there would be but little difference between the worst good man and the best bad man, but an infinitude of difference between the worst bad man and the best good man. He did not wish to lessen the importance of the church, but build it up, as it is the wisdom of God in all its ordinances, to cement men in the bonds of love.

Bro. Campbell, I do not pretend to give his exact language, but his ideas, as near as I now recollect, not having taken notes, as I did not think of writing at the time of his preaching. We received him here as a Christian brother, without necessarily endorsing his peculiar views, and I can see no other course which we could take, as a people taking the Bible for our guide, and allowing each one to be "loyal to his convictions." If we are to be limited in our investigation of the divine volume, or our promulgation of what we consider truths of that volume, let us know it, and have a creed plainly stating how far we may go in this direction. From all we see around us, we are satisfied that this is an age of advancement; that however much of rubbish has been cleared from the living mine of truth, yet there will be new beauties delved up from that mine to cheer and console us in our homeward bound pilgrimage. Only this may we remember: "Prove all things; hold fast that which is good."

Fraternally yours, R. H. Long.

Note 1.—Yes, indeed, with Mr. Ferguson there is much of the Bible human. From all quarters we hear of this, *to him*, important distinction. He can tell the people how much of the Bible is of human agency; how much the prejudices and ignorance of the inspired men disguised the Divine portions of it, and deceived the wicked into the belief of an everlasting destruction from the presence of the Lord—into the belief that the Lord will say to any one in the great day, Depart ye cursed. For this, with Mr. F., means,

Digitized by Google

"Come all mankind, you blessed progeny of Adam, and inherit eternal life."

We hear from all quarters, that Mr. Ferguson is now a bold relief Universalian, and we concede to him, as an American citizen, an equal political right to preach universal salvation to saint and sinner; but we also claim the privilege of defending the Bible as true, when it says, the road is broad and the gate wide, that leads to destruction, and "many there be that go in thereat." We never blamed him for contradicting the Messiah, but for making the Lord say that he intended to bring all mankind to heaven, and that not one of Adam's race would eternally perish.

There is no doubt that Universalianism is very ancient; indeed, more ancient than Christianity. The first preacher on earth was an orthodox Universalian. God had said to Adam, that if he transgressed the commandment given him, he would surely die. But there fell from heaven a most eloquent preacher, the founder of the Universalian school, and finding the human race all assembled in the persons of Adam and Eve, he said to them, Eat of the fruit of the Tree of Knowledge of Good and Evil; for then you will be immortal gods, and know good and evil.

They hesitated, under the belief that God said and meant that they should die if they would eat. To which the Devil responded, "*You shall not surely die.*" You will be immortal as the angels or gods in heaven. You will rise, and grow, and flourish in immortal youth. So they became Universalians. But what then? Do they live for ever in Paradise? Was not the Devil then proved to be a liar and a murderer! And is it not true, that while he that believes shall be saved, he that believes not shall be damned? There was once, in the parables of Christ, five wise and five foolish virgins, but now there are no foolish virgins. They all find their way into the Divine presence chamber, and will be forever with the Lord:—that is, provided Mr. Ferguson's discourses are reliable as to the human and erroneous part of the Bible, for which, it seems, he has obtained a special illumination.

A. C.

DR. DUFF IN A THEOLOGICAL SEMINARY.

Dr. Duff lately visited the Theological Seminary at Pittsburgh, and addressed the classes. A writer in the Pittsburgh Gazette, reports him as saying:

"In Scotland, it was required by candidates for the ministry, to make out *a demonstration* of their duty to go to the heathen. But with the Bible in his hand, he could allow no such ground to be taken.

Digitized by Google

Christ had laid down the rule for all to go into all the world; and they would be obliged to demonstrate to Christ, the Judge, that IT WAS NOT their duty to go to the heathen. Not only to give reasons that would meet all the appetite for *snug settling*, and satisfy all the objections of fathers and mothers; but such reasons as would satisfy the Judge himself, when his eye would be upon them. Many could furnish valid reasons. But many would find their *conscience pricking them to death*, when they should see the fallacy of all pretexts to escape this great duty."

"Christ had laid down the rule for *all* to go into the world." The Doctor, or the reporter, has left us *all* in a quandary as to the noun substantive for this *all*. All men? All candidates? All candidates for what? The gospel ministry? By construction, we would supply all candidates for the Christian ministry. But then, how many of the ministry will be finally condemned! All who do not go out into all the world; that is, to those in their vicinity, around the church of their care! This great and eminent missionary has chosen a great field for himself, and it seems he would have many others to follow his example. In this we would rejoice; but still, there are many who are providentially called to labor in a very small parish, and who will be as much entitled to the "well done good and faithful servant," as he who has traversed a hemisphere and sown broadcast the good seed of the Kingdom. "It is only they who turn many to righteousness, that will shine as the stars for ever and ever." A. C.

JUSTIFICATION.

"What is the meaning of 1 Corinthians i. 30—Of him are you in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption? How is he made these to Christians? By imputing to them his righteousness?"

Coming from a highly respectable source—from a brother of much moral excellence, as well as great moral power as a preacher and teacher of the faith, I answer as follows:

It is presumable, that in whatever sense he is one of these to those who come to him, he is all the others. He is not one of them in one sense, and another of them in another sense. It is not, therefore, in the sense of imputed righteousness, imputed wisdom, imputed sanctification, and imputed redemption. Now, although there may be both imputed sin and imputed righteousness clearly intimated in other passages, this cannot be the meaning of 1 Cor. i. 30. Christ is here

Digitized by Google

spoken of as constituted by God the spring, and fountain, and cause of our salvation. Therefore, he is the source and fountain of our wisdom, our justification, our holiness, and our redemption; and this is not only true in hermaneutics, according to the laws of interpretation, but it is also the conceded and acknowledged belief of all true Christians. In the Lord are "hid," or deposited, "all the treasures of wisdom and knowledge." "In him all the promises of God are yea and amen." "In him," or by him, "shall all the seed of Israel be justified, and in him shall they glory." His name is "The Lord," or Jehovah, "our righteousness." "Thy God thy glory," is inscribed upon the gates of Zion. "Blessed people whose God Jehovah is."

These are the most sublime oracles of the Bible, and rise and tower sublimely above all our metaphysico-ecclesiastical theologies. God sets before our minds these sublime themes in the concrete, and nothing in the abstract. A. C.

THE CHRISTIAN BAPTIST.

Hopkinsville, Ky., January 29, 1854.

Bro. Campbell—*Dear Sir:* I have been, for a number of years, a subscriber and regular reader of the Harbinger, and expect to continue both subscriber and reader during the joint lives of the editor and his humble brother.

Presuming upon the connection between the editor and his readers, I will take the liberty of communicating a thought suggested by the perusal of the January No. of the Harbinger. That magazine has been, and is, *the* medium, through which all the vital facts and principles of the Reformation of the 19th century have been made known to the world. As politicians say, it is "the organ." To its pages we look, not only for the principles and precepts of Christianity, but for the history of their development; the struggles and toils of the great and good who have battled for the right; and sketches of the lives and character of the most illustrious of their reformers. A good engraved likeness often speaks the character more fully than a volume of biography. Suppose you were to announce your purpose to give, in each number, an engraving—a likeness of some one of our good and great men, living or dead. I suppose the additional expense would be cheerfully paid by all your subscribers. I would cheerfully give twice the club price, for a volume containing accurate steel engravings of yourself and your venerable father. To these might be

Digitized by Google

added such names as old fathers Stone, Creath, John Smith; and Bros. Johnson, Scott, and a host of others. To these, again, might be added those of our missionaries, with a sketch of the mission, &c. I only make the suggestion, and will not presume to argue the matter.

While I have your attention, I will venture to make one other suggestion. I have been, for sometime, collecting a full set of your publications, and other standard works of our brethren. The periodicals of a party in politics or religion, identify its every step, and its accurate history could be found no where else. In the history of the current Reformation, the Christian Baptist is the most important link. But the *revised edition* is not *the Christian* Baptist, any more than the various creeds and formulas taken from the Bible, are not the Bible. The identity is gone; the minor matters, the connecting links to surrounding and cotemporary events are omitted, and hence the chain is broken. I doubt not but a *reprint* of the original Christian Baptist would meet with as ready sale as any more modern work. Suppose you offer to reprint it when a given number of subscribers, at a given price, shall be reported. I think I can promise fifty for as many full sets of the work.

The copies of the original Christian Baptist are very rare in this country, and cannot be found, I suppose, in half a dozen libraries in this end of the State. I doubt not you have had these same suggestions before. If so, just throw them aside if they do not meet your approbation. Yours fraternally, I. H. CALDWELL.

I am not much in favor of images, but submit to the readers of the Harbinger the above project for their consideration. Our brother is not peculiar in his views of the Christian Baptist. It is a desideratum, indeed, by many, and propositions may be submitted, ere long, touching the re-edition of the original Christian Baptist. A. C.

THE SOWER.

THE Sower continues to cast forth, with a liberal hand, much good seed into the soil of our humanity, both Christian and sectarian. It has already gained quite a respectable circulation, much larger than I had anticipated, and is continually increasing. Bro. Eaton, its editor, is one of our most laborious and indefatigable laborers, and will spare no pains to make it a useful auxiliary in the cause of Original Christianity. He has very able auxiliaries, and, progressing as begun, the Sower cannot fail to be a valuable weekly visitant in all the families that courteously entertain it. It is one of the best of our periodicals.

A. C.

Digitized by Google

RELIGIOUS EMBLEMS AND ALLEGORIES.

A BEAUTIFUL volume of Religious Emblems and Allegories, lies on my editorial table. Its title page reads as follows: Religious Emblems, being a series of emblematic engravings, with written explanations, miscellaneous observations and religious reflections, designed to illustrate Divine truth in accordance with the cardinal principles of Christianity. "I have used similitudes." Hosea xii. 10. By Wm. Holmes, minister of the gospel, and John W. Barber, author of Elements of General History, &c. Henry Howe, Publisher, 111 Main street, Cincinnati, Ohio—1854.

Artistically this is a beautiful volume, and philosophically of religious and moral spirit and tendency. It presents a picture to the eye and a word to the ear, and thus arrests attention, captivates the will, and allures the heart into the paths of truth and virtue. It makes a very vivid impression, by giving not merely a local habitation and a name to the virtues and the vices of mankind, but an embodiment of them in very congruous shapes and attitudes, both impressive and alluring. Its moral influence on the youth of our country ought to be felicitous. If any work of ingenious device, artistic taste, and elegant execution, can allure the thoughtless and captivate the wayward into the paths of truth and virtue, I should augur that this volume will have a free circulation and a useful career. A. C.

THE KENTUCKY CHRISTIAN BANNER.

OUR indefatigable Bro. Howard, of Paducah, Ky., is issuing a weekly paper at that point, called the Christian Banner. We are sorry that Bro. Howard did not know that we have a "Christian Banner" published at Coburg, Canada, by our Bro. Oliphant. It is a pithy monthly. Bro. Howard's Banner is a handsome weekly, got up in good style. We have three numbers of it lying before us, of good readable matter. Its editor is a prolific writer, and has, for some years, sent us many articles for the Harbinger. This weekly sheet is issued at $1 per annum—a size or two smaller than the Sower. Bro. Howard was for a time editor, or co-editor, of the Christian Magazine, but never sympathized in the least with the speculations of J. B. Ferguson. He is sound in all his views of the Christian doctrine, and indefatigable in his labors in defence of the faith formerly delivered to the saints. We wish him much success. A. C.

TO THE FRIENDS OF THE BIBLE.

BROTHER CAMPBELL—I have mailed you one of my books. Please give information through the Harbinger for next month, that the book will be sold by A. Campbell, Bethany, Va.; H. S. Bosworth, Pittsburgh; James Mathes, Indianapolis; American Christian Publication Society, corner of Eighth and Walnut streets, Cincinnati, and Samuel Paul, Hopedale, Harrison county, Ohio, and will soon be forwarded to different points on the Western Reserve. Price, 75

Digitized by Google

cents retail; 25 per cent allowed to wholesale purchasers; 4 copies will be sent by mail for $3, prepaid; 1 copy for 75 cents, prepaid.

My book, when compared with many others, was made to read rather than to sell. It does not appear in the form I ordered, and my trouble and expense has been great. If you can say something to aid me in this matter, it will be thankfully received. I endeavored to avoid the publication myself. I knew that a man in my condition could not do himself justice in book-making; and nothing but a sense of duty could have influenced me to undertake it myself. I will forward some to your place as soon as possible.

Yours as ever, in the Lord, JONAS HARTZELL.

Bro. Hartzell's book has been received. It is a clear print, and will pay well for reading, judging, as I do, from the knowledge I have of his luminous and forcible reasonings, to which I have so often listened with much pleasure. He has labored much in the cause of Reformation, and the brethren owe it to him to patronize his labors in the defense of our common faith against the wiles of the Devil. A. C.

NEWS FROM THE CHURCHES.

NEWTON FALLS, Ohio, January 8, 1854.

Brother Campbell—A day of rest (the first in four months) being granted from the labors of the itinerant ministry, I will devote a portion of it to you. I commenced laboring for our State Missionary Board the 1st of October, and have since held meetings at Euclid, Cuyahoga county; Royalton, same county; Sullivan, Ashland county; Akron, the county seat of Summit county; Painesville, Lake county, and Lagrange, Lorain county. There have been added to the churches—at Euclid 1, Royalton 10, Sullivan 5, Akron 31, and 4 since our meeting closed, making 35, and at Lagrange 18, making in all 63. My fellow-laborers were—at Akron, Bro. J. J. Errett, of Mo.; at Painesville and Royalton, Bro. Leonard Brown, of Troy, Ashland county, O. In all these places the brethren were much strengthened and encouraged.

On going to Akron, we were informed that there had not been a "revival" in any of the churches since the fall of Millerism, in 1844, and Spiritualists, as well as sceptics of every hue, confidently and exultingly affirmed, that no religious interest could ever again be awakened in that community. One more impudent and insolent than the rest, said that the churches and Bible must perish and be numbered with the things that were, under the glorious influence of the light of true science, now being shed abroad by such luminaries as Emanuel Swedenborg, Newman and Parker, aided by the Spiritualism of this age. When I heard this fearful annunciation, I laid my hand on my heart, to ascertain whether there was any tremor there; and finding that it pulsated regularly as before, I asked this modern Balaam to give me a definition of the word science. He looked the very picture of bewilderment; in short, could not do it, had his salvation depended on it. At this moment a fellow-sinner came to his relief, who bespattered me with all the filthiness of the conversation of the Sodomites. Like Dr. Beecher, who, having discharged a large folio at certain strong scented animals he met in the road, I retreated, but not without many regrets that such men as Locke, Bacon and Newton, with many kindred spirits, could not have lived till this age of "true science," to have their heads emptied of the follies imbibed from Moses and the Prophets—Christ and the Apostles, and replaced with the sage wisdom of such sons of true science as these.

My spirit has been greatly refreshed at the tidings of your success in Illinois. You may well glory in such liberality as that. But I feel greatly humbled by

Digitized by Google

it for my brethren, whom I must ever love for their kindness and liberality to me and mine, in the day of need. I cannot but believe they will yet liberally endow a Chair at Bethany. I have understood, rather confidentially, that *prudent* arrangements are making to this end, and that it will be done. I regret that it needs the exercise of prudence to do that which would be but a feeble expression of gratitude for favors already received, and permanently benefit us and our children for the time to come.

Dear Father Campbell is gone—gone to that land "where the leaves never fade and the skies never weep." How grateful should we all be to Heaven, for having spared him to us so very long. Never shall I cease to be grateful to the Giver of Mercies, for the privilege of making his acquaintance on earth. The impression made by his appearance, and deeply profound and interesting conversation, will never be effaced from the tablet of memory. Yes, he is gone, nor can we wish him back to tread life's rugged path again. He has endured his share of trials; his warfare is ended; he rests in Abraham's bosom, whose son he was; his sun is set, but no clouds obscured its decline, and we shall meet him in a happy world, where suns shall never set and life shall never end.

Yours in the good hope, B. F. PERRY.

PENNSYLVANIA.—Bro. D. Standley, of Edinburgh, under date of January 24th, reports 12 additions. "Our meeting began on the 6th. We had Bro. Winfield, an evangelist from Ohio, with us, who is, indeed, an able minister of the word."

OBITUARY NOTICES.

HARRODSBURG, Ky., June 5, 1854.

Brother Campbell—My son RANDOLPH, who graduated at Bethany College in July, 1850, departed this life on the 1st June, 1854, in the 23d year of his age.

He was attacked with pneumonia in January last, and never recovered under this heavy dispensation of Divine Providence. We find consolation in the fact, that he had confessed the Saviour, had been added to the church militant, and died with a Christian's faith.

A few hours before his death, he took a lively interest in a conversation touching heavenly recognition, and thought the 14th chapter of John tended to prove it. He was perfectly conscious of his approaching end, and had been for more than a month before his death. He often conversed upon the subject, and frequently said that if it was proper for him to have a wish, it would be for an early departure. Your brother in Christ, FRANK. BALLINGER.

[We sympathize with our very estimable Bro. Ballinger, in this melancholy bereavement. While a Student of Bethany College, Randolph Ballinger, by his exemplary character, obtained for himself the esteem of the Faculty and Students, for his gentlemanly and moral deportment, and carried with him the best wishes of all his acquaintances for his future prosperity and happiness.—A. C.]

Died, at his residence in Logan county, Ky., on the 9th of January, 1854, MARTIN HOGAN, aged about 73 years. Bro. H. came from Virginia many years ago. About the yerr 1812 he became a member of the Baptist church, and was a prominent member in that church till the early part of the Reformation, when he united with the little band here at that time, and continued to be a zealous advocate of Primitive Christianity till the day of his death, having acted as elder in the Christian Church at Macedonia for many years. He left behind him a character and influence that will long be remembered. Bro. H. left a large and respectable family, as well as many brethren and friends, to mourn their loss.

☞ Church News and Obituary Notices too late for this number, shall appear in our next.

Digitized by Google

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. IV.] BETHANY, VA., *AUGUST*, 1854. [No. VIII.

BACCALAUREATE ADDRESS,

TO THE GRADUATES OF BETHANY COLLEGE, JULY 4TH, 1854.

YOUNG GENTLEMEN—You have now severally attained to the degree of Bachelor of Arts. This is but your initiation into the high school of self-education. The two-leaved gate of languages and sciences, is now opened to you. The shelves of literature are now to you accessible, and they are richly supplied with the offerings of the greatest minds and the noblest hearts that have lived and labored to dignify and honor our common humanity. There is no limit to your progress and attainments in all that dignifies and elevates man, within the measure of your intellectual and moral powers. Labor achieves every thing within the purview of your rational aims and efforts. But you must always remember, that real goodness alone confers true and real greatness. A man may be a Hercules, a Sampson, or a Goliah of Gath, in physical stature and strength, and yet a mean and an ignoble spirit. It was said by a great poet, and it is still said of an illustrious lord and a splendid genius, That he was "the greatest, wisest, meanest of mankind." It is a possible case, whether true or false in that case. Reason and the common sense of mankind admit the possibility of such a case, whether concurring or not in such a verdict in any given case.

Who "noble ends by noble means attains," is a noble man. And such a man you must place before you, if you desire to be noble men.

Digitized by Google

If such a reputation be to you desirable, and if you pursue it with a single eye, it is in your power.

Solomon, the wisest of men, has long since decided, that he that governs his own spirit, is greater than he that conquers a city. This is the first conquest, as well as the greatest conquest, that any aspirant after true fame must achieve. Hence, self-denial is just as essential to a moral hero as it is to a Christian. Indeed, every true Christian is a moral hero, and no other man can possibly achieve this eternal honor. No moral coward ever was, or ever will be a great man. A great general, a great hero, a great orator, a great statesman, he may be, but a great man he cannot be.

But a question may be propounded by a speculative casuist, which may occur to some of you, and to which you ought to be furnished with an answer. It is this: May a true philosopher or a true Christian lawfully, or in harmony with sound evangelical ethics, propose to himself, as the goal of his aspirations, comparative or superlative greatness? It is admitted, that it is in harmony with our natural instincts and aspirations. The love of admiration is almost, if not altogether, an essential attribute of our common humanity. And admiration is necessarily based on comparative excellence. One thing is certain, that a controversy on this subject was decided by the Oracle of True Wisdom amongst his disciples, when the question, "*which of them should be greatest*," or "*who should be greatest in the Kingdom of Heaven*," was under discussion. He decided the controversy by assuring them that he who most humbled himself, and made himself the servant of all, should be the greatest in the reign of heaven. Like an army descending an inclined plane—he that is foremost is lowest in position; but in the ascent on the other side, on the same inclination, he will be the highest of all.

The greatest moral hero did not absolutely reprobate the desire of eminence or the love of superior excellence, but corrected a mistake into which his friends had fallen, as to the attainment of ultimate superior advancement. His own case, as the Son of Man, furnishes an example worthy of all admiration and imitation. He humbled himself, and made himself of no reputation, in order to exalt and dignify man. Therefore, says Paul, in his glorified humanity, God has highly exalted him, and given to him a position and a name above every name and rank of creatures in God's celestial universe. This is the true honor and dignity of humanity, to which every one emulous of real rank and eminence in God's supernal empire, should ardently and perseveringly aspire. This is the true honor which comes from him that built the universe by an Omnipotent fiat, and who is, and forever must be, the eternal fountain of all true dig-

Digitized by Google

nity and honor in the celestial and boundless realms of glory and felicity.

The folly and the frenzy of human ambition, is that it expends all its energies, employs all its faculties, and exhausts all its resources in a low and mean aspiration after temporary honor and selfish aggrandizement. A Christian man may be both covetous and ambitious, provided, only, he covets the wealth of heaven, and aspires to the highest honors in the gift of Almighty God. He may do this, too, without either fleshly vanity or secular ambition. He may be generous, and even lavish, in conferring honors and dignities, emoluments and rewards, upon his fellows, who are careering with him in the race of glory, honor and immortality. I can affirm this, too, without endorsing the equivocal apostrophe of the sublime author of the Night Thoughts.

> "O be a man! and thou shall be a god;
> And half self-made—ambition how Divine!"

There is, perhaps, a poetic boldness and license in this sublime utterance. We shall not, therefore, severely censure it. Still, the love of glory, *for the sake of glory*, is not in harmony with the true genius, honor, and interest of our species, and the safety and security of the universe. The Divine benevolence was pre-eminently manifested in creating the dignitaries and hierarchies of heaven. God jeopardized the peace and harmony, and even the perpetuity of the universe, as it was at first, by the liberality displayed in bestowing power, honor and majesty, on the peers of heaven. Had not the seraph that became Satan, been so endowed with angelic and seraphic majesty, rank and grandeur, he might not for a moment have forgotten his creatureship, and absolute dependence on the sovereign will and pleasure of the benignant Father of the celestial hierarchies, and have fallen into a selfish rapture in contemplating his own splendors in reference to the peers of heaven and the God that made them. It was the pride of rank, without the spirit of gratitude, that alienated the seraph into self-worship, and allured his admiration and adoration away from God to himself. Such is, in our judgment, the only feasible solution of the oft-litigated problem of the origin of moral evil in heaven itself. It was the blaze of Satan's supernal glory upon his own optics, that extinguished his primeval admiration of Jehovah, and alienated his affections and worship from the Creator to himself. And with this, a simultaneous extinguishment of the halo of glory that adorned him, converted him into Satan, and exiled him from the presence of his Creator and his God.

It is not for mortals, who dwell in houses of clay, and who have

Digitized by Google

their foundation in the dust of earth, to presume to comprehend and judge the ways of Omniscience, or to discuss his moral government of his own universe. His relations to it and its relations to him, no tenant of earth can comprehend or divine. His paths are in the oceans of earth and heaven, his footsteps are in the mighty waters, and his goings forth no angel's eye can trace. But of this we are assured, that "justice and judgment are the habitation of his throne, and mercy and truth go before his face."

Young gentlemen, you have a mission into this universe, and you have a work to do in it. And on the honorable fulfilment of the duties of that mission, you are to rise or fall to all eternity. You have been already initiated into some of the mysteries of the outer court, and some of you have a standing in the holy place of God's earthly sanctuary. Your education and training, commenced and executed thus far, places you under obligations, not only to your parents and patrons—not only to your living teachers and instructors—but to the authors, the orators, and the poets, that have developed your minds, formed your judgments, refined your taste, cultivated your imagination, and opened to you the arcana of Nature and the treasures of the Bible—that Divine charter of life and immortality to man.

The measure of God's special favors to you, compared with those vouchsafed to thousands of your species, place you under obligations to him that created you and to him that redeemed you; to your parents, friends, and benefactors; of whom, I presume to say, you have not a few. Nay, indeed, methinks I have now in my eye some of those noble men—and in my horizon abroad, I could name not a few, to whose generosity and philanthropy your Alma Mater herself views her very being. While, then, I would inculcate upon you severally, my young friends, the necessity, the value, and the importance of cultivating, to the highest degree, your faculties, and to fit yourselves not to be mere consumers, but creators of good, I would not have you to aim at excelling one another, or your contemporaries, for the sake of a selfish pre-eminence.

There is the love of excellence for the sake of excelling others, and there is the love of excellence for the sake of excellence itself. The former became the occasion of Satan's fall, and the latter was, and is, and evermore shall be, the guaranty and security of the universe. This is a superlatively important differential attribute of the love of excellence. A grave and a discreet Christian moralist, taught me at an early period of my life, that I should never desire excellence for the sake of excelling others; for, said he, "if it become a pleasure to you to excel others, it will by degrees be a pleasure to you not to see

Digitized by Google

others as good as yourself." I have borne this in my memory for more than half a century, and it has been to me an idea and a caveat of more value than any uninspired aphorism or precept inscribed on its tablet. I would, therefore, commend it to your most special regard, as one of the safest maxims, and a sound criterion to test your ambition and to regulate your aspirations after true excellence.

I do not think it belongs to human nature, or that it is possible to a man to love to be excelled by any one of his own species, purely for the sake of being excelled; yet I can conceive it possible for a pure and noble spirit to rejoice in being excelled by one of his own species, for the sake of the happiness of others. And, indeed, I am pleased to think that there is a very respectable class of God's noblemen who can and do rejoice in being excelled in beatifying others, by means, by talents, and by acquisitions unattainable by themselves. This, I presume to say, is not a very rare or uncommon case.

You may search for wisdom, and learning, and moral excellence, as for silver, and dig for it as for hidden treasure, that you may beautify and beatify others, while, at the same time, you equally beautify and beatify yourselves. "There is that scattereth and yet increaseth," and there is a penurious "withholding that which is meet" for others and for ourselves, "and it tendeth to poverty" and meanness. A good man and a great man, is always a man of liberal devices; and by liberal devices he shall stand before, not mean men only, but before kings. So virtually reasoned the wisest of mankind and the greatest of earth's princes.

There is a reasonable and an unreasonable selfishness. No man, no angel, can love another better than he loves himself. God, therefore, never required it from angel or from man. But it is possible that an angel, or that an unfallen man, could love another as he loved himself. We have one invincible argument for this, and one invincible argument is all that true reason can demand in any case. That argument is that God not only enacted this law, but that he made it the standard of perfection and the guaranty of happiness. Indeed, it is with me an aphorism, that absolute perfection is absolute happiness. That neither of these can exist without the other, in any rank of intellectual and moral agents, is to me as plain and evident as the mathematical axiom, "that things that are equal to the same, are equal to one another."

The word *happiness*, however, is far from being generally understood. It is not applicable to inanimate matter, or to mere brutal natures. Rocks, and forests, and brutes, and worms, are insusceptible of happiness. The animated tenantry of air, and earth, and sea,

Digitized by Google

are susceptible of animal pain and animal pleasure, but wholly insusceptible of happiness.

In appealing to Webster, you will find that it is used in reference to every thing sensitive. But he gives you, as all good lexicographers aim to do, the mere history of the *use* of the word. It is, like every other word of free currency, used with abundant licentiousness. Still, there is underlying it one philosophic, and only one philosophic idea, and that is, *the full enjoyment of one's own self.* This may be applied to a snail, a whale, or a mammoth.

But the question, *What is man*, as he was, as he is, and as he must hereafter be! In Eden? Out of Eden? In the flesh or out of it! In the earth or in the universe? In God or out of him? With God or without him? These are the questions preliminary to a proper definition of man's happiness. This is too large a theme for our present purpose, or for the present occasion. But we shall abbreviate it into a mere compend.

Human happiness in essence, and in fact, is the full and perfect enjoyment of the whole universe, Creator and creature. And man—mysterious, sublime, awful, microcosm that he is!—man is the keystone of creation's arch—man is the image of God—a miniature universe; worthy of God to be his Creator; worthy of Jesus Christ to be his Redeemer; worthy of the Holy Spirit to be his guest; worthy of the earth as his cradle; worthy of heaven as his goal; worthy of the universe as his everlasting patrimony.

Such are my conceptions of man, of his origin, of his nature, of his relations and of his destiny. And, therefore, his perfection and his happiness are not only inseparable, but, in fact, *identical.* The terms are not identical, but the ideas or the things represented by them are sublimely and gloriously identical. Therefore, God's law of moral government has but two precepts—one indicative of the claims of God, and one indicative of the claims of man. And these two are the foundation of law and gospel—the foundation of God's throne—the foundation of human dignity, honor and happiness. Therefore, absolute moral purity and perfection is absolute happiness in all the realms of rational and moral or spiritual intelligences, whether called angels, men, or spirits.

God, therefore, can ask neither more nor less than is comprehended in the two precepts, on which, as nails in God's sanctuary, hang all the law and the prophets. Man can do no more for his own happiness, God can do no less for his own glory, than is embraced and called for in the two forms of *love*, indicated as the basis of the moral universe.

All heaven, all beauty, all glory, all blessedness, are comprehended

Digitized by Google

in, and indicated by, the word Love—the embodiment, in letter and sound, of the moral, spiritual, and Divine attraction—the great Divine centripetal law of God's spiritual and moral universe, radiating as the sun, light, life, beauty and immortality, on our fallen, and otherwise lost, ruined, and undone race.

Such is a mere miniature, young gentlemen, of that philosophy which you have studied here; and which, you know, in all its details and developments, covers a very large space in the mental visual of every true student, whose text-book is the Bible; whose horizon is not the mere tongues of earth, living or dead; nor the mere geography or geology of earth; nor the laws and phenomena of the heavens, the astronomies, ancient or modern; but that which extends beyond the limits of time and sense, into the Holy of Holies—into the presence chamber of the great King eternal, immortal, and invisible.

Our great dramatist has said, "All the world's a stage, and all the men and women players." This is true. The heavens above and around us, are its galleries, and they are crowded with spectators and auditors. Every human being has a part to play in the great drama of humanity. Act well your part, young gentlemen, there all the honor lies. To do this satisfactorily to yourselves, and honorably in the sight of all the spectators and auditors, is all that is required; it is all that you can do; it is all that you ought to do; and in this your honor, your dignity, and your happiness consist. There is a crisis in every man's life and fortunes. There is an incident, a circumstance, or a combination of circumstances, in every man's experience, which lifts him up or lets him fall into the niche he is designed to fill. Or, as that great master of human nature has said, There is a tide in man's affairs, which, taken at the flood, leads on to fortune. Only a few, however, have perspicacity or foresight to know that moment or that incident, at which to spread their canvas and to put to sea. Still, their fortune is decided by it; for while the lot is cast into the lap, the disposal of it is providential. Therefore, the safer and the surer course is to commit ourselves to Him that sees the end from the beginning, and to ask his counsel and guidance, and thus to follow where he leads.

But every person of mature age and reason should, if possible, decide on some profession worthy of himself and his Creator. No man should think of living to or for himself alone. Every man that does so is recreant to the divinity that stirs within him, and to humanity. Such a one is a mere drone in the hive of humanity. He riots on the intellectual or physical toils of his brother man, without paying a single debt to humanity. The eternal fortunes of that man who says to his soul—Thou hast much goods laid up for many years,

Digitized by Google

eat, drink, and be merry, is a fool in the sight of God and enlightened man, and his doom is as fully written in God's own book, as his character is therein delineated.

You must, then, young gentlemen, if you would be judged wise, honorable and happy, choose a profession worthy of yourselves, your talents, your education, and your circumstances, and pursue it with all the energies that God has given you. There is, in fact, no enjoyment without employment, and without such employment as is harmonious with the dictates of reason, conscience, and an enlightened understanding. Money is wisely called *means*. So are talents and education *means*, and means more puissant than gold or diamonds. But, be it remembered, that *means* are never *ends*. The miser, which you know in Latin indicates a *wretch*, is, emphatically, what that word represents. He hoards to be envied, and is, therefore, by every man of good sense, cordially despised. We have known some literary misers, who are intent on amassing fame. They grow pale over the midnight lamp for literary reputation, but use it for no benevolent purpose. They morally differ in no respect from him who amasses wealth to be envied, or worshiped for it, by fools or knaves. But earth's true noblemen are they, and only they, whatever be their fortune—wealth, honor, science, fame—who consecrate it all to promote the true happiness of man. These are, in the common sense of common men, and in the superior sense of superior men, regarded as earth's true noblemen; and these, in fact, and only these, are earth's great men. If, as Solomon said, that man who governs his own spirit is greater than he that conquers a city, certainly he that holds in abeyance his selfish and sensual passions is a moral hero—one of heaven's own nobility.

Nothing, said an eminent philosopher, is true, great, or valuable, that will not be so regarded for more than a hundred years. By this standard the true philanthropist—the real noble man—will be held in everlasting remembrance. There is in human nature, depraved and fallen though it be, that which despises real meanness, and which honors real greatness.

But it is not fame, contemporary or posthumous, that forms either the true criterion or the true object of human aspiration. There is a present and a conscious pleasure, as well as a perennial happiness, in the remembrance of a noble and a generous deed, wholly independent of human admiration or human gratitude. If, as a poet has said,

> "One self approving hour whole years outweighs,
> Of stupid starers and of loud huzzas;
> And more true joy, Marcellus exiled feels,
> Than Cæsar with a Senate at his heels,"

what springs of pleasure will, through a boundless future, arise with-

Digitized by Google

in us, in the retrospection of a life well spent, in which "some generous deed distinguished every day"!

Young gentlemen, we must not look at our character through the short and narrow vista of time, or at its reflex influence upon our temporal destiny. We must feel and realize the solemn and sublime fact, that while man has a beginning, he never will have an end. We must regard ourselves as immortal beings. We must contemplate ourselves as predestined to occupy a position amongst the eternal tenantry of God's unmeasured universe, and that this position is to depend, more or less, on our transit through the scenes, and trials, and achievements of our passage across this narrow isthmus of time, stretching, as it does, between an eternity past and an eternity to come. Any other view of human existence here, is the most fatal delusion ever cherished by a maniac, and pregnant with consequences which no thought of man, or language of earth, can possibly exaggerate.

The callings and professions of earth are to be estimated, not at the value or honor which this present world puts upon them; not in the ratios of any or of all the temporary emoluments or rewards which they promise or achieve, during our sojourn in this transitory life. We must look through the telescope of faith beyond the brightest and the most distant star whose radiance reaches our present observatory, and reflect that the field of our future fame and destiny infinitely stretches beyond that. 'Tis then and there we take the dimensions of our eternal fortune and fame, and return from the vision to the duties, and toils, and pleasures of our present position, and sojourn in the humble vale and walks of our present being.

It is in harmony with all that we can discover of the works and ways of the great Architect, whose fiat gave birth and being to all that is great, and grand, and noble in the universe, to select means to all human insight wholly inadequate to the ends which he proposes. He made darkness the mother of light; he founded the earth, and poised the universe upon a simple fiat; he fabricated huge mountains and ranges of mountains, by grains of sand, and filled oceans with drops of water. And in his works of judgment, as of mercy, as moral governor of the world, he delights in the same manifestations of power, by selecting the most impotent and apparently incompetent agents, to accomplish the most appalling calamities. Witness the plagues of Egypt, and the desolations of the huge empires of earth that have fallen into ruin and desolation, not often by the lightnings of heaven and the inundations of the sea, or falling mountains; but by swarms of the meanest insects on man's bodies, and of flies, and caterpillars, and palmer worms, and canker worms, and animalculæ called rusts and mildews, terminating in famines and pestilences, and sorrows

Digitized by Google

innumerable. God, as Creator, Moral Governor and Judge, seems to delight in the feebleness of certain classes of his agents, both of mercy and of judgment, that the grandeur, the excellency, and the majesty of the power, may evidently appear to be of him, and from him, and not in the instruments or agents which he employs.

This is most encouraging to the humblest agent and moral actor in the drama of life. A solitary monk shook the throne of the factitious St. Peter, by his grey goose quill, and, with a few gallons of ink, enlightened the civilized world, till some quaint bard raised his song to the tune of Hercules, whose chorus was—

"Ye sons of earth, go bid Alcides know,
His club, as Luther's pen, gave no such blow."*

Young gentlemen, you must regard yourselves as having a Divine mission into this world. You were not born nor educated to sport like insects in a sunbeam—to eat and drink, to frolic and die. You were born to live—to bless and be blessed in doing good. The star of your destiny is a bright star, provided only you are led by it, and heaven-ward aim in all your aspirations. This is the true and the enduring glory and felicity of man. Set your affections, then, on things above, and not upon the things of earth, and you will rise from glory to glory, and bliss to bliss, until you shine a glorious constellation in the galaxy of heaven, while angels, on their golden lyres, shall swell the chorus of your praise.

That such may be your aim, and such your destiny, is, I assure you, the cherished desire of one, and, I may presume to say, of all that have presided over your education here during your sojourn within these walls. Carry with you, then, not merely to your homes, but through all the pilgrimage of earth, the unwavering purpose that the Bible shall be your *vade mecum*—the throne of grace your supreme court of appeal, and the heirs of immortality your friends and companions through life.

A. C.

Training the Mind.—A sound moral discipline, and a well regulated mind, is a great attainment, and very much under the influence of habit. Every day that passes, and every step that we take, without making it the object of earnest attention, renders the acquirement more difficult and uncertain, until a period at length arrives when no power exists in the mind capable of correcting the moral disorder which habit has fixed. Hence, the happiness of life and the immortal interests of the soul are periled.

---

* The Club of Hercules.

Digitized by Google

ANTIOCH COLLEGE, OHIO.

PRESENTATION OF BIBLES.

MR. PRESIDENT—I speak in behalf of the donors of these Bibles. In the name of the Great God, I present them to you as the Constitution of the World. I pray that you, and those under your care, may be guided by their heavenly teaching, and made better by their counsels.

This book is presented by the ladies of the Bethany Church, Warren county, Ohio;

This book by the ladies of Fellowship Church, Warren county, O.;

This book by Messrs. J. & E. Syfers, of Jamestown, O.

These you will please to accept for the benefit of the Institution over which you are about to preside.

MR. MANN'S REPLY.

REVEREND SIR—I have been deputed by the authorities of Antioch College, to accept these Bibles in their behalf, and to request you to convey their warm and hearty thanks to the several donors, for a gift so beautiful and appropriate.

Did time and the occasion permit, I might give myself free scope to enumerate and enlarge upon the grand characteristics and prerogatives of this volume of the Sacred Scriptures; I might speak of the venerableness of its antiquity; of the sublimity of its eloquence; of the splendor of its poetry, whose words shine out as though precious stones had been scattered over the page; of its touching pathos; of its precepts and examples of wisdom and truth, and its inspirations of devotion and love; but in this pressure and urgency of the hour, it seems more fitting that I should, so far as I am able, accumulate all excellencies in one phrase, concentrate all eulogiums into a single expression; ay, sweep the horizon of time, and of eternity, too, gathering their glories into one refulgent blaze, and say that *it is a book which contains the truths that are able to make men wise unto salvation.*

This book has been subjected by men to many diverse interpretations, and made to speak with most discordant tongues. Rightly interpreted, rightly understood, rightly received, it is confessedly the most precious book ever put into the hands of man. It imparts guidance for life and consolation in death, wisdom for time and hope for eternity. But, falsely interpreted, falsely understood, and falsely received, it has been perverted into the means of inflicting the direst calamities upon the human race—civil wars, ecclesiastical tyrannies, bloody persecutions, the hatred of Cain, and the cruelty of Herod, and such darkness of the human soul as is blacker than total blindness of the human eye.

For the true interpretation of by far the greater and more essential part of this book, we need only a common degree of intelligence, a conscience void of offense, and that fear of the Lord which is the beginning of wisdom. But for the interpretation of some other parts, all forms of knowledge become needed auxiliaries—scientific, literary,

Digitized by Google

historical, ethical—philology, philosophy, mathematics, metaphysics, biography, chronology, jurisprudence, government; in fine, a knowledge of all those departments of the universe, including our own bodies and minds, which illustrate and exemplify the power, wisdom, and goodness of God.

Now, sir, no one knows better than yourself, that a single institution cannot compass all purposes. As our college is not to be a theological or divinity school, we do not propose to inculcate creeds, articles, or confessions of faith; but we do intend, and, with the blessing of God, we do hope, to train our pupils to a practical Christian life, and to make divine thoughts and contemplations become to them, as it were, their daily bread. We mean to administer this college as a literary and Christian institution, where the mind is to be replenished with knowledge; where the affections are to be trained to duty; where all the faculties of the soul are to be devoted and urged on to the acquisition of truth—knowing that Truth and God are one—and where hands shall be made strong and hearts brave, not only in contending for the right, but in contending against the wrong.

To aid us in this great work, we accept your gift, and may the good providence of God so strengthen and illumine our hands and hearts, that in all our administration of the college we may be guided by His just and righteous laws, and may never fail to hold before our eyes, for imitation, the pure and spotless example of Jesus Christ.

EXTRACTS FROM MR. MANN'S INAUGURAL ADDRESS.

I hold it to be morally impossible for God to have created, in the beginning, such men and women as we find the human race, in their physical condition, now to be. Examine the book of Genesis, which contains the earliest annals of the human family. As is commonly supposed, it comprises the first twenty-three hundred and sixty-nine years of human history. With child-like simplicity, this book describes the infancy of mankind. Unlike modern histories, it details the minutest circumstances of social and individual life. Indeed, it is rather a system of biographies than a history. The false delicacy of modern times did not forbid the mention of whatever was done or suffered. And yet, over all that expanse of time—for more than one-third part of the duration of the human race—not a single instance is recorded of a child born blind, or deaf, or dumb, or idiotic, or malformed in any way! During the whole period, not a single case of a natural death in infancy, or childhood, or early manhood, or even of middle manhood, is to be found. Not one man or woman died of disease. The simple record is, "and he died," or, he died "in a good old age and full of years," or, he was "old and full of days." No epidemic, nor even endemic disease prevailed, showing that they died the natural death of healthy men, and not the unnatural death of distempered ones. Through all this time, (except in the single case of Jacob, in his old age, and then only for a day or two before his death,) it does not appear that any man was ill, or that any old lady or young lady ever fainted. Bodily pain from disease is nowhere mentioned. No cholera infantum, scarlatina, measles, smallpox—not even a toothache! So extraordinary a thing was it for a son to die before his father, that an instance of it is deemed worthy of special

Digitized by Google

notice; and this first case of the reversal of nature's law was two thousand years after the creation of Adam. See how this reversal of nature's law has, for us, become the law; for how rare is it now for all the children of a family to survive the parents. Rachel died at the birth of Benjamin; but this is the only case of puerperal death, mentioned in the first twenty-four hundred years of the sacred history; and even this happened during the fatigues of a patriarchal journey, when passengers were not wafted along in the saloons of rail-car or steamboat. Had Adam, think you, tuberculous lungs? Was Eve flat-chested, or did she cultivate the serpentine line of grace in a curved spine? Did Nimrod get up in the morning with a furred tongue, or was he tormented with the dyspepsia? Had Esau the gout or hepatitis? Imagine how the tough old Patriarchs would have looked at being asked to subscribe for a Lying-in-Hospital, or an Asylum for Lunatics, or an Eye and Ear Infirmary, or a School for Idiots or Deaf mutes. What would their eagle-vision and swift-footedness have said to the project of a Blind Asylum, or an Orthopedic establishment? Did they suffer any of these revenges of nature against false civilization? No! Man came from the hand of God so perfect in his bodily organs, so defiant of cold and heat, of drought and humidity, so surcharged with vital force, that it took more than two thousand years of the combined abominations of appetite and ignorance; it took successive ages of outrageous excess and debauchery, to drain off his electric energies and make him even accessible to disease; and then it took ages more to breed all these vile distempers which now nestle, like vermin, in every organ and fibre of our bodies!

* * * * * * *

But besides the physical and the intellectual, there is the moral nature of man—the coronal part of our being. To this department, belong the awe-inspiring ideas of duty and destiny, and the awe-stricken sentiments of wonder and adoration. Here our contemplations rise from the mighty genius who can draw down lightnings from the lower heavens, to the hallowed genius who can draw down sanctities and beatitudes from the upper heavens. It is through moral and spiritual power that the rivers of thought and feeling are to be turned, as men now turn the rivers of water.

The moral and religious part of man's nature is the highest part. Of right it has sovereignty and dominion over all the rest. Some of our faculties were bestowed for a temporary purpose. This was given for an eternal one. If the appetites govern, they bring the whole physical system to sudden ruin. But if the spiritual nature, enlightened by the intellect, governs, then the bodily system runs rejoicing to its goal. The whole scheme of creation—man and nature—was based upon the supremacy of the moral faculties. Let but the laws of God be understood and obeyed, and justice and love will reign over all the earth, and man will be restored to his Eden of happiness.

As indications of the supremacy of the moral faculties, and as a measure of their success, we use the terms Civilization and Christianity. But these terms are most vaguely used. If subjected to the least rigorous definition, they can import nothing less than *a knowledge of the laws of God and an obedience to them.* It matters not, in any good sense, what men profess; it matters not what books, or institutions, or revelations they may have inherited; the stern ques-

Digitized by Google

tion forever recurs, *Do they know the will of God, and do they do it?* Judged by the standard of knowledge and obedience, how far is the best nation in the world, at the present time, authorized to call itself civilized or Christian?

Thus speaks the Hon. Horace Mann, in his Inaugural Address as President of Antioch College, Ohio.

The merited celebrity of the author of this address, the very excellent views and sentiments which it contains, and the fine style in which they are expressed, would have constrained me to have laid much of it before my readers, as exhibiting very forcibly many of the positions and views which we have, from time to time, expressed to the readers of the Harbinger on the subject of education, the supremacy of the moral sentiments, and the importance of making the Holy Scriptures a text-book, and their contents a study in every College, had it not been copy-righted in the Clerk's Office for the District of Ohio, 1854. I have, therefore, merely noticed it for the sake of calling the attention of our readers to it, as a very valuable document from a highly respectable source, and as advertising such of our readers as are engaged in the work of teaching the youth of our generation of its existence, that they may obtain it, and give to it a very careful perusal. A. C.

HALDANE'S MEMOIRS.

Under the caption of "Battle of Camperdown," in Chapter VI. of Memoirs of R. and J. Haldane, there are sentiments expressed which disgrace those interesting details—the shooting and drowning of 2,000 men—the misery, the weeping, and wailing consequent upon it—the biographer would have his readers believe formed no fit items in "the review of the whole affair," which, with acuteness, penetration and enthusiasm, he says was taken by Mr. R. Haldane, in his congratulatory letter addressed to his gallant relative, the British Admiral. Shocking inconsistency! That any thing like an "expostulatory" letter or "sermon" should, on such an occasion as this, be deemed by the pious biographer to be out of place, and in *his* estimation, be accounted as "*religious madness*"! Surely an "expostulatory sermon" on these "bitter fruits" of the "world's code of honor," would have been as decorous here, and far more needful, than on the occasion of the death of Lord Camelford, mentioned in Chapter XV. On the very evening of the day of slaughter and destruction off Camp-

Digitized by Google

erdown, after one half of the crew of the Dutch Admiral's ship and the whole of the officers of the quarter deck had been either killed or wounded, this gallant relative played with the Dutch Admiral *a rubber of whist*, on board the main British slaughter-house, or flag-ship! What hardness of heart—what utter ungodliness, all this!—how wildly discordant with the self-denying disconformity to the world, professed by the Haldanes, and with the lowly, merciful, praying and preaching spirit, character, and present mission of these devoted Christian men! Yet all this violence, wickedness, and extreme worldliness, is met with *congratulations from them!* They had relinquished their profession in the Navy, and openly confessed that they esteemed the reproach of Christ greater gain than all the promotions, bloody achievements and honors attendant on "the glory of the ocean." And certainly, with such faith as this—with such professed crucifixion and disconformity to the world as theirs—with such avowed mercifulness to the souls of men, and concern for their soul's salvation as theirs—with such decided submission and obedience to the laws of the meek, lowly, and blameless Saviour as theirs—with such principles requiring suffering for righteousness sake as theirs—with such agonizing for the coming of Christ's Kingdom of "righteousness, peace, and joy in the Holy Ghost" as theirs—certainly with all these indications of their having sincerely renounced the false indications—vain delusive glory of the world—such congratulations here were entirely incompatible and as irreconcilable as Christ and Belial. Exalted duty to God their Saviour—a firm fidelity to their singularly devoted profession of allegiance to the "Prince of Peace," imperatively required of them, on this very occasion, just such an "*expostulatory sermon*" as the biographer derides—a sermon on the unrighteousness of all the violence of *war*. For this biographer to pretend to deprecate such holy and consistent, and natural expostulation, is to betray an overweening estimate of merely worldly distinctions. For him to refer to such expostulations as "religion" "run mad," is, indeed, a token that he participates in some measure the spirit of the Admiral at his "rubber of whist." But this very congratulation, so approvingly mentioned here, was, in such morally and truly right honorable and noble minded men as the Haldanes, nothing short of *temporary irreligious "madness."*

How deplorable it is that those thoughtless, senseless, wild popular commotions; those moral dissonances which throng the aisles of time, should, for a day, have drowned the lofty harmonies and solemn anthems which those *religiously* noble men professed to have heard and to be daily listening to as pealing from the temple of eternity!

L——.

Digitized by Google

TRACTS FOR TENNESSEE BAPTISTS.

No. I.

The "Tennessee Baptist," we have good reason to be assured, does not represent the Tennessee Baptists. We have, since his assaults upon me, received from that State assurances, from sources good and reliable, both printed and written, that his discourteous course, as well as his positions, are not approbated by a very respectable portion of that community, some of whom have been my subscribers and readers for many years. No one, indeed, of ordinary perspicacity and Christian candor, at all acquainted with our views, could for a moment approbate his uncouth, unpolished, and, every way, unwarrantable course; so full of reckless imputations and gross misrepresentations, not to be imputed to any man in his position, but on grounds of unpardonable ignorance or of wilful misrepresentation. If Paul were justifiable in saying that the Cretans were "always liars, evil beasts, and slow bellies," we are, methinks, justifiable in regarding him as reckless of truth and of the moral proprieties of Christian civilization.

The testimonials and documents before me, received from Baptists of Tennessee since the violent assaults upon me, have informed me of his sayings and doings, and introduced me to a more intimate acquaintance with his character and aspirations, than I before possessed, and explained to me the mysteries of his positions and assumptions. But the document now on my table, furnished under date of May 27th, which was handed me by Elder Ephraim A. Smith on the 19th of June,* after the July number of the Harbinger was all on press, caps the climax of any abuse of the religious press that has come under my observation since the days of the unfortunate Lawrence Greatrake. But, I presume, it is his elect weapon.

Desirous as it is to me, and as my custom is, to give to my readers both sides, that they may judge for themselves, I had hoped, since the Tennessee Baptist made its attacks on me, that I should have an opportunity of defending myself before his readers, and give to them a fair opportunity of judging for themselves. Gentlemen can do this, and why cannot professed Christians treat one another courteously? Why cannot the advocates of Christian truth discuss, with Christian dignity and benevolence, their respective views of gospel truth?

---

* I have not seen but four Tennessee Baptists, of Mr. Graves' creation, during some six or seven weeks past. It has always been the most irregular and uncertain of our exchanges. Perhaps the mails are at fault!

Digitized by Google

From the treatment received from the Tennessee Baptist, which the Baptists themselves have condemned, proofs of which are not wanting to me, I was, as a man and a Christian, desirous to have and to give equal space on our respective pages for a calm and religious discussion of any alleged points of difference in faith, or doctrine, or practice. I, therefore, tendered my pages to Mr. Graves, line for line, for a full and candid discussion of any issues which he might make on my faith, doctrine, or practice. At last I promised him a hearing on my pages, to any response he might choose to make, provided, only, he would give to his readers my remonstrance, which appeared in the April Harbinger. Of course, I presumed that equal space would be given me in his columns for a reply. Being admonished that he would not give equal space, in my next number I stipulated line for line. In the meantime, however, on the 19th of June, I found that he had published my No. 2 in long primer, leaded, occupying one column and seven lines; for which he gives, by way of response, above five columns and one-third of smaller type—brevier or minion. My compositor made such a computation of it as to justify him in saying that it contained more than seven times as many words as mine!! And in the conclusion of which he has the superlative modesty to say—"The above is my respone to your April notice, which, as you pledge yourself to publish, by giving it unbroken in the Harbinger, you will oblige, &c. J. R. Graves." This rather outyankees New England itself! This is a magnanimous orthodoxy, with the additional spice of an apocryphal interpolation—"*by giving it unbroken.*" I never said so. This is a high commendation of what may be called *moral and religious orthodoxy!* Well, I presume there is always a mixture of moral heterodoxy with the wrong or erroneous tenets of every true sectary. Therefore, I must submit to give to my readers seven times as much slander from Mr. Graves, as he has given to me space for our remonstrance against his abusive port and bearing towards me. But I will not dogmatically affirm this to be an infallible view of his particular case, until he formally denies me line for line, which I presume to be a conceded point of honor amongst all honorable men, at least in a controversy about the Christian principles and the Christian ethics. I will, therefore, leaving it to future development, proceed to give to my readers his massive columns of words and calumnies, interspersed only, in the meantime, with a few corrections and expositions.

REPLY TO MR. CAMPBELL'S APRIL NOTICE—NO. II.

DEAR SIR—I found, by the merest accident, some three pages of matter (yes, vile and offensive matter,) devoted to my especial bene-

Digitized by Google

fit, in your Harbinger for April. I had looked over the "heads" of the articles, and seeing nothing worthy of note or reading, had filed it away. But, yesterday, my eye falling upon an editorial in the Western Watchman, into which some of your *matter* was transferred, I again turned to your April issue and scanned each page, and found the above article without a head, under an extract from Bro. Cone's address, delivered the 6th of October, 1853!

What occasion Bro. Cone's address before the Bible Union offered you for a personal and vindictive attack upon myself, I am utterly at a loss to discover. It is evident you wished to deplete your bile, and the editor of the Tennessee Baptist was the most deserving object in the wide circle of your information. The attack is as gratuitous as the character of it is unbecoming a Christian teacher of three score and ten, or its charges unjust and unfounded. And what is the sum and substance of the whole article? Does it contain an argument of any kind, upon any subject? Not the semblance of one. It is a tirade of abuse and denunciation, and reckless assertions, for the special benefit of one J. R. Graves, (whom you profess to know nothing about, and whose writings you have asserted you never read,) the editor of the Tennessee Baptist, issuing from some place, but whence you have not the most remote idea!

Having broken up and exhausted the fountains of the great deep of your ire, you close by saying that you will "test the MORAL calibre of the Tennessee Baptist, by assuring him (?!) that if he gives this my defense (?) to his readers, I will give to mine *whatever he says in response*. We shall now see of what manner of spirit he is."

I beg to be informed what text-book in ethics you use at Bethany. Have you compiled one for the special benefit of *your* "*Reformation?*" I am aware that the *practical morals* of its proclaimers and adherents are *very peculiar*. Twice have you intimated that dishonor would attach to me, unless I gave to my readers the shamefully coarse and abusive personal attacks you have made upon me through the Harbinger.* By what text-book of morals do you decide that it would be *immoral* in me to decline the re-publication of an article so coarse and undignified as yours under review? Test my MORAL calibre, indeed! Have you ever published an article from my pen in the Harbinger? Never, *never*. You claim never to have read one in your life, in a late paper! How do you know what I have written?! But you call the article under examination "your *defense*." Against whom, pray! A vindication of yourself from what charges and specifications? Have you published in the sacred pages of your Harbinger the language of those charges, or the proofs brought forward?

---

* But I should have published your articles had you offered me no line of reply in the Harbinger, to let my readers see what language "A. Campbell, the Christian Reformer," can descend to use—rather, is *never above using*. Your disciples, in common with Pedobaptists, have been wont to charge the editor of the Tennessee Baptist with using severe language—with personality and abuse. **Compare all I ever wrote against the most desperate men, and the most deserving of all that language, or public sentiment could inflict, and nothing can be found to equal Mr. C.'s notices of the editor of the Tennessee Baptist.**

[Mr. Graves has been long thinking about this! And how many of my responses has he yet published! But one notice.—A. C.]

Digitized by Google

Not a line—not a solitary WORD; and yet the moral calibre of the Tennessee Baptist is defective, unless your articles are re-published in its columns!

You intimate that I deny your evangelicalness, which is *true*, but you assert that I misrepresent your teachings, which is *false*. You affirm your orthodoxy without offering one line of proof, or even a bare statement of your doctrine; and you charge me with garbling, so as to misrepresent your system, without bringing forward one solitary example! You thunder denunciation against, and charge me with, falsehood, and fabrications, and forgery, all without a proof; and then impeach, by implication, my *honesty* and *morality*, if I refuse to give your abuse to my sixty or seventy thousand readers! This is a fair specimen of the moral calibre of Alexander Campbell, the Restorer of the "ancient order of things!"

The extreme anxiety manifested by you, since November last, to engage the editor of the "Tennessee Baptist" in a personal controversy with yourself, is quite remarkable. You challenge him out again and again. You call him a *knave*, and a fabricator, and falsifier, and *dare* him to speak to you! Your anxiety is easily understood. The Tennessee Baptist is greatly in the way of your so-called Reformation in the South-West. It is doing your cause great harm by exposing the utter rottenness and *deceptiveness* of your system—it is clearly demonstrating it to be the *great apostacy* of the nineteenth century—a system having the *form*, yet denying the *power* of godliness.* This explains your bitterness and peculiar vindictiveness towards the Tennessee Baptist and its editor. I assure you, sir, it is peculiarly gratifying to me, to see this, so manifest proof that the influence of the Baptist is felt, and that you are not quite past feeling; and I yet indulge the pleasing hope that when you have recovered of your testiness, you may assume the gentleman and Christian towards me; that your future communications may be of such a character as to reflect more honor upon the Restorer of Primitive Christianity. I shall treat you as courteously as your tone and bearing towards me will allow. You remember that Greek proverb, "If you would have OTHERS respect you, you must first respect yourself."

All this by way of introduction.

I have yet much to say touching your article, for, though without body, it covers a great deal of ground.

YOU ATTEMPT TO READ ME OUT OF THE REVISION MOVEMENT.

You declare that I am "the only infected sheep in the whole flock." What do you mean, sir? Please explain yourself. Do you mean that I am not a revisionist in principle? You know you would not be believed should you assert it. Do you mean that I do not advocate the cause? It is well known that the Tennessee Baptist has been from the first a staunch advocate of revision.

In what does my infection consist? In refusing to admit the co-operation of the members of all sects by their liberality and learning, in the perfection of the Word of God? I have repeatedly invited all,

* I refer you with pleasure to the articles of Elder J. M. Hurt, and hope you will re-publish *them*, and answer *them*, if you think you can.

Digitized by Google

even the Pope himself and his College of Cardinals, and the whole faculty of the Propaganda.

Wherein, then, consists my strange infection? My readers well know, and yours may know, that it is in this. That I would not wink at the *dishonorable* advantage taken by yourself (if you are correctly reported) and by your proclaimers and editors, of this allowed co-operation with Baptists in the Revision enterprise. Baptists and Campbellites had heretofore been "the poles asunder," and waging a Punic war upon each other's creed and practice.

So soon as co-operation in this work was agreed upon, the hue and cry was every where raised by Baptist and Pedobaptist opponents, "You co-operate with Campbellites, your deadliest enemies." Revisionists felt themselves called upon to defend the co-operation. They replied that Campbellites were quite as "orthodox" as any *Pedobaptist sect*, judging the evangelicalness of the sects by their "Creed Books, Discipline, and standard works," meaning that all the Protestant sects taught baptismal regeneration in their creeds, &c., as clearly as did Mr. Campbell, while they admitted infants and Campbellites did not.

This silenced somewhat the clamor, though it failed to remove the prejudice. But now your disciples and proclaimers all over the South-West, labored most assiduously to make the impression that, in consenting to co-operate with you and your disciples, Baptists endorsed your orthodoxy—in fact, that between Bible Revision Baptists and Campbellites, there was no *important* or *vital* difference. The name was still separated, but the new version would destroy even the name, and Baptists and Campbellites all coalesce, and

"Like kindred drops, soon mingle into one."

A little proof might not be out of place right here. Your disciples quoted you as saying that the Revision movement would all work into your hands. That *you* would carry your cause by it. That Baptist Revisionists were doing your work, &c. The following extract from your speech in Cincinnati, I quote from the Presbyterian Advocate:

"Alexander Campbell said, the Bible Revision will be, we hope, the greatest work of the age. I am sorry for the remarks made about our Baptist friends. We can afford to be liberal to them, for they are doing our work for us. We gave rise to this impulse for revision, we were foremost in it; nay, we began it years ago, and now we will carry our cause by this translation. *Baptism for the remission of sins*, is the great point of difference, and this they must concede in the new version. They have to come to our grounds.

"We are the only true catholics; ours is the only universal faith, for we hold to the simple facts of Christianity alone. These facts are common to the Roman, the Greek, and the Protestant churches. Hence we take the common ground of all, and how strange that the only catholic apostolic organization on earth should be branded as a new sect. The version will set this right."

I regard such expressiens as discreditable to yourself, as they are prejudicial to the cause of Revision.

"The Christian Age," at Cincinnati, labored to make the impression, aye, *boldly affirmed*, that Revisionists thus fraternising with

Digitized by Google

Campbellites in the most Christian manner, in numerous ways, thereby endorsing them as orthodox.

Mr. Franklin, the editor, also had the temerity to affirm further:

"We do not believe that there is any great vital difference between us [the Disciples of Alexander Campbell] and THOSE BAPTISTS FAVORABLE TO THE BIBLE UNION," &c.

If these things were said by the editors of the Age and the Harbinger, we can easily imagine what was said by the rank and file of the Disciples. They everywhere mounted the act of co-operation and rode into transcendent importance, and brandished their scimeters most horridly over the heads of those Baptist Revisionists who denied their claims to orthodoxy.

This, sir, is the mean, underhanded advantage, taken by your disciples all over the South-Western Valley. Prior to becoming acquainted with the fact that the Bible Revision Association was used for a Campbellite manufactory, I had defended the propriety, at least the *admissibleness* of the co-operation; yet disclaiming that we thereby endorsed you and your followers as being evangelical, but seeing, hearing, and reading what I have, I am convinced that, as a body, your disciples are destitute of honor, and have "rebuked them sharply" for this foul betrayal of our confidence. I have maintained that co-operation in Revision involved no compromise of our distinctive principles, and that it is not, in the remotest sense, a tacit endorsement on the part of Baptists of the evangelical character of the faith or the practices of those professed Christians who aid in the work, but that in all respects the members of the Bible Revision Association are where they were before, free to oppose whatever they regard as unscriptural in the doctrines or practices of the several denominations to which co-operating members belong, and that a revisionist editor could do this without being obnoxious to the charge of being an "infected sheep." Upon this ground I stood, and upon this understanding I have acted, opposing whatever I considered unscriptural in the teaching and practice of your disciples. This, sir, is my only *infection*, and for this you pronounce me "the only infected sheep in the whole flock." Very well; if the Tennessee Baptist is the only Revision paper that openly opposes your teachings and pernicious errors, then, sir, it is deserving of the greatest praise, and should be patronized on this very account, by every Baptist in the whole South, interested for the welfare and integrity of our denomination. But, sir, the Bible Revision Association at its last anniversary in this city, did not pronounce opposition to Campbellism "infection." It most fully sustained me. I refer to a resolution, advocated by the President himself, and urged by him to be passed by ACCLAMATION, as it was. Mr. Franklin, of the Age, alone opposing, saying that he had no use for it, and well *he* might say so!! We have not the resolution, but can give the substance, if not the language:

"*Resolved*, That the co-operation of the members of different denominations in the work of Revision of the Sacred Scriptures is not now, and never has been, considered as implying a compromise in any sense of the distinctive religious principles of those members co-operating, or the free expression of their opinions. Much less has such co-operation ever been considered by this body a tacit and mutual endorsement on the part of its members of the evangelical character

Digitized by Google

of either the faith or the practices of those denominations with which its members or revisors may be connected.

"In all respects, save in co-operating to further the specific work of revising the English Scriptures, the members of this Association are where they were before being associated in this body, and free to oppose whatever they consider erroneous in the doctrines and practices of the several denominations with which, as members or revisors, they may be associated."

I oppose Campbellism, as I did before, and am I therefore infected? I am the fast friend of the Bible Union and the Bible Revision Association, until those bodies swerve from their first principles, and directly or indirectly endorse and advocate Campbellism, or any other pernicious heresy. The conduct of your people has caused me, and thousands of other good revisionists, to regret the day that your disciples were admitted to co-operate in the work. You have aided by your money, but *you have inconceivably prejudiced and injured the cause by your influence*, and the capital you have sought to make out of the Association. I conscientiously think that the cause of Revision would have been a thousand fold better off to-day in money and character, had you and your followers been denied a part or lot in the matter. That it can gain nothing from your scholarship, your effort at revision, submitted to the world, abundantly attests, while your connection with it, casts a suspicion upon it that may never be removed. The fact is, as you well know, the world has no faith in either your creed or your scholarship, for did you not urge it, at Memphis, as a reason why you and your disciples should be allowed to occupy a remote back ground—that your co-operation would certainly prejudice the cause? That was honest in you. So much for your attempt to brand me as an infected sheep.

The charge, or crime, or heresy of Campbellism, so often and so long echoed and encored, and bodied forth by Mr. Graves, as a *monstrum horrendum informe, cui lumen ademptum*—that to be hated, needs but to be seen; "but seen too oft, familiar with its face, we first endure, then pity, then embrace," demands from us a few preliminary remarks.

It is an awful spectre. 'Tis, however, but a *ghost*—a name given sometimes to angels, and sometimes to demons. But if we have a right to an opinion, and a right to express it, we would submit to the consideration of the inquisitive a word of counsel—an oracle of reason, too. And that would be, "Come and see."

Jesus of Nazareth was said to have been possessed by a demon, and, consequently, was mad; and therefore, ought not to be heard. Paul, too, was said to be mad, by a much greater and more clever man than the Reverend J. R. Graves. Therefore, Christians sometimes differ from learned Rabbis and Reverend scribes, and ask severally, each for himself, what does he teach? It is not enough to say that he *preaches* Jesus the Christ of God, and that he *teaches*

Digitized by Google

Christ crucified the end of the Law for justification or righteousness, to every one that believes. Is this, now-a-days called Campbellism!!

Then we confess to the charge, but only then in part; for not one of us believes or teaches this, on the authority of any man, living or dead, who possessed not the gift of the Holy Spirit, sensibly and demonstrably manifested, either by miracles or fulfilled prophecies of unquestionable evidence and authority.

Or is it that we teach that the Father, the Son, and the Holy Spirit, are severally and personally Divine, and equally co-operative in the redemption, justification, sanctification, adoption, and glorification of man?

Or is it because we point to Jesus as "the Lamb of God," who has expiated our sins—who has "taken away the sin of the world"? And, therefore, that his sacrificial death is the only expiation, or sin offering, in the universe, that can justify Jehovah in justifying a sinner.

Or is it because we teach that a sinner must first believe and then repent of his sins, and then be born of water, as well as quickened by the Spirit, before he can enter into Christ's Kingdom, in its present dispensation?

Is it because we teach that salvation is of grace, and not by the works of the Jewish law? But through a faith of Divine origin, that works by love, that purifies the heart, that reforms the life of man, and enables him to overcome the world?

Is it because we teach that the ordinances of Christ are severally means of illumination, of conversion, of sanctification, of Christian perfection—that prayer, confession, thanksgiving, Christian baptism, the Lord's day, the Lord's supper, mutual exhortation, bishops, deacons and evangelists, are severally Christian ordinances?

Are these Campbellism? If so, we are Campbellites. But we have not this honor; we dare not assume it. It would be a form of sacrilige not to be expiated by all the beasts and cattle on a thousand hills.

For even in the present forms of Christianity, these all are, with more or less distinctiveness, set forth and vindicated. Baptists and Pedobaptists—European, American and Asiatic—affirm these elements of the Christian institution. The immersionists of Europe, America and Asia, are foremost and strongest in these affirmations. And amongst immersionists, Scotch, English, German and American, are quite conspicuous in the advocacy of these grand elements of the Christian institution.

We have a mission, too, and a work of importance in our corner of the Lord's vineyard.

Digitized by Google

We have some peculiarities, too. But they are not innovations upon the Christian facts, faith, precepts, promises, or ordinances. We are, some think, too tenacious of them—too uncompromising. This is the head and front of our offending. We advocate every Christian institution in its own place—in its own special import and design. This is what they call Campbellism. With us, there is *preaching* Christ, and there is *teaching* Christ. With us, every ordinance has one differential, specific design, else there never would have been two Christian ordinances. Praying is not praising; preaching is not teaching; neither of these is exhortation. The Lord's day is not the Sabbath, or Seventh day. It is the first day—the Lord's day, or the resurrection day. The Sabbath commemorated the end of creation; the Lord's day commemorates the beginning of the new creation, in the resurrection of Jesus. The Lord's supper is not a Jewish nor a Papal sacrament. It is not a sin offering, nor a sin expiatory institution. It is the communion of saints, in the joint participation of the symbolic loaf and cup of blessings, commemorative of Christ's own sin expiatory sacrifice.

The weekly observance of this institution is not peculiar to us. Many Scotch and English Baptist churches so practice. Sandemanians, or Glassites, and Haldaneans, have long so practiced. The Carsonites have always so practiced. The English, Scotch, and some American Congregationalists, have also thus practiced. These are not Campbellites!!

And what, in the name of reason, is Campbellism? Mr. Graves, and some other free and accepted Christian masons, have fabricated something they call Campbellism. But whose Campbellism it may be, or what it is, I know not, and will not own it, nor even thank them for the compliment. Such reckless talkers have said, "our tongues are our own, and who shall lord it over us"! They are their own. To the Lord they are responsible. And to that tribunal I refer them.

I was, from my youth, conversant with the Haldanes, Alex. Carson, the Scotch Baptists, the Sandemanians, the Presbyterians, the Seceders, the Covenanters, the Episcopalians, the Independents, and the Methodists. None of them were Campbellites, in the sense of Mr. Graves, nor in the sense of Alexander Campbell. Indeed, I never knew such a Campbellite as Mr. Graves has created. And, I presume to say, that neither he nor any one else ever knew such a spectre as his wild, untutored imagination, has conjured up.

Our peculiarity differs from all these systems. We arrange the items of redemption *historically*, viz: The generation, birth, life, preachings, teachings, miracles, prophecies, sufferings, death, burial,

Digitized by Google

resurrection, ascension, glorification, or coronation of the Lord Jesus as the Messiah of Jehovah. These all preliminary to the commencement of Christianity. Jesus of Nazareth was Christed, crowned, and gifted, mediatorially, with the Holy Spirit, to make him the Holy Guest of his mystical body, before there was a Christian, in the evangelical sense, on earth. As yet, there was not a *Christian* on earth. There were Jewish saints, prophets, martyrs, holy men and women, before Jesus Christ was born. He had disciples, too, as well as his harbinger John. Jesus had apostles, public heralds and disciples, while acting out the drama of redemption; but there was not as yet a Christian on earth, in its proper sense. They were commanded to tarry in Jerusalem and await the Holy Guest, which he had promised. At his coronation as Emmanuel, he received from his Father the exclusive dispensation of the Holy Spirit. He sent him down to build his church on his death, resurrection, ascension and glorification. Then came a new faith, a new heart, a new baptism, a new body, a new Spirit, and a new institution, called the Kingdom, or Reign of Heaven—the Kingdom of God—the especial Kingdom of Jesus Christ. This was preached as *coming*, by John, by Jesus, by Seventy special disciples, by the Twelve Apostles. But it had not come, and was not in being, till the descent of the Holy Spirit, after Jesus was made Lord, and had received the dispensation of the Holy Spirit and of the angels of heaven, and was duly constituted Lord and Sovereign of heaven, earth and hell, and made the ultimate and absolute Judge of all the living and the dead. Here begins what is now *impiously* and wickedly called Campbellism. This is our preamble. I demand of all who challenge this assumption, a standard work of any sect now existing, setting forth the commencement of Christ's Reign and Kingdom in this manner. This, I reassert, is impiously called "*Campbellism*," and to the shame of this generation be it spoken.

Order is Heaven's first law. And if there be order, clear and intelligible, in nature, in providence, in legislation, in moral government, shall we not expect to find it in redemption, in the gospel, in Christianity!! A necessity has been imposed upon me to speak thus plainly, by the violence of partizan zeal, and the ignorance of unlearned and ignorant teachers of Christianity, under the formulas of ecclesiastic prescription and sectarian platforms, which have filled the world with ignorance and unbelief, and the church with ecclesiastic, sectarian, and spiritual pride.

But this is not all. The ordinances of Christianity, or its positive institutions, have been recast, and moulded and modified to suit speculative and sectarian views of what is fitting for God to do and man to receive; and the world—nay, the church, is filled with secular

Digitized by Google

pride, carnal ordinances, and doctrinal, as well as ecclesiastic prescriptions, after the rudiments of the world, after the wisdom of men, and not after Christ, until Christendom is one grand Babel, and the gospel made of no effect, through an empty and deceitful philosophy; after the rudiments of this world, and not after Christ. This is so complete, that even Baptists have been frittered down to seven sects, and are yet undecided in the aggregate as to the mission of the Harbinger and the Messiah. Put me to the proof, and I will appeal to the archives of their Fullers, their Halls, their Benedicts, their Robinsons, their Carsons, their general and particular theories, their first and their seventh day wars and conflicts. I think that we can make it evident, that even the redoubtable Mr. Graves, notwithstanding his fifty thousand readers, is not yet, by any means, initiated into his own *Baptistism*.

His caricature of baptism for the remission of sins, is so gross, so uncouth, and so unpolished, as to create in my mind more than ordinary misgivings on this subject. I ask him now, in advance, to tell us, in his most precise and definite style, *for what purpose, or into what*, he immerses believing men. What does his rubric mean when it says—"Baptism in an ordinance of the New Testament, ordained by Jesus Christ to be to the party baptized—first, a sign of his fellowship with him in his death and resurrection; second, of his being engrafted into him; third, of remission of sins; fourth, and of his giving up to God, through Jesus Christ, to live and walk in newness of life."* These four items cover all our ground, when fairly and fully developed in the legitimate import of the phraseology. But this was, by the Baptists, borrowed every word from the Westminster Confession, and that was borrowed from Calvin.

Presbyterian verbiage, literally taken from the Westminster Confession, (chap. 30, section 1,) and sustained by six Protestant Confessions—viz: that of Bohemia, of Augsburg, of Saxony, of Wittemburg, Helvetia, and Sueveland. Here are eight Confessions of Faith, including the Baptist, saying in the strong language of the Saxony faith, the purest of them all, "I baptize thee; that is, I do witness by this dipping thy sins be washed away, and that thou art now received of the True God." What Campbellites all these old Protestants—Presbyterian and Baptist Confessionists—were!!†

---

* See "The Baptist Confession of Faith put forth by the elders and brethren of many congregations of Christians, baptized upon profession of their faith, in London and the country. Adopted by the Baptist Association met at Philadelphia, September 25, 1762. Ninth edition, by the Baptist ministers in the United States—1798." This is the highest Baptist authority in America.

† See the Christian System, pp. 228, 229, &c.

Digitized by Google

Need I say that neither do I believe, nor do they believe, in *water regeneration*, or in the power of water to take away sin—whether *sprinkled* in drops, or *poured* in a stream, or in the form of *dipping* any one into it!! Mr. Graves knows, as well as he knows any thing about me, that I never taught such a doctrine. But that simply God has thus, in his mercy, condescended to give a *sign*, a *pledge*, an *assurance* of the remission of every obedient penitent, who receives the Lord Jesus into his heart, and dies to sin and is buried with him in baptism; and that in the very act, he assures him that he is pardoned, not in virtue of his faith, repentance, or immersion, but in virtue of the blood of the Lord Jesus. Hence, as said Ananias to Saul of Tarsus, "Arise, brother Saul, and be immersed and wash away thy sins, invoking the name of the Lord."

Mr. Graves, and all kindred spirits, will just as soon change the channel of the Mississippi, as successfully oppugn these views before either this or any succeeding generation. He may swell, and vapor, and bully, and boast to doom's-day, but it is all wind—*vox et preterea nihil.* He is prolific of gas, and it may relieve him to vapor for a few months, but it will all end in noise and smoke. I have yet a few lessons to read him, and if he will not give them to his *fifty thousand* readers, I may have to send among them a few thousand tracts, provided I cannot make the tour of the whole State. We have, in forty years, seen, and met, and talked with, a score of hundreds of quite as large, as learned, and clever men as he, though with none less grammatical, and, at the same time, more magniloquent.

As for his standing, or my standing, with the Bible Union, and his very courteous allusions to it, I have nothing to say at present. Time, that revealer of secrets, will, I hope, teach Mr. Graves that there are some things he does not apprehend, more things that he does not understand, and still more that he does not comprehend. According to one of the Proverbs of Solomon, I would suggest to him the propriety of preaching a sermon on the words of King David, 2 Samuel x. 6—"Tarry at Jericho until your beard be grown." I have no doubt that it would be very edifying to the preacher, if not to the people.

In the vindictive outpourings of Mr. Graves' theology, no Christian Baptist or Pedobaptist, can take either interest or pleasure. So suicidal to his own cause and standing as an advocate of Christian morals or Christian doctrine, it would appear a work of supererogation, on my part, to bestow upon them a formal notice or exposition. We have been so long before the public, both orally and in print, advocating the great cause of Christianity against infidels, Romanists, Universalists, and every form of scepticism and error in the great and

Digitized by Google

fearful apostacy that has paralyzed Christianity and Christian effort; and our plea having been favorably responded to by myriads of the most enlightened and pious Baptists, ministers and people, as well as by a highly respectable portion both of the ministry and people of other denominations, that we are fully exonerated from the necessity of any defence against such apparently malignant and feeble outpourings of vanity and impotent detraction. I really pity, while I cannot but contemn, the moral imbecility and presumptuous recklessness of any man, professing the faith and the humanity which the Author and Founder of the Christian Church enforced upon the subjects of his grace and the heirs of immortality. I will, therefore, only use the occasion and the opportunity afforded me of disabusing those under his influence, of the misrepresentations and slanders with which he would retain his dominion over them, and alienate their regard from us. I am happy to state, that we are in correspondence with some of the most distinguished ministers in the Baptist community, that award to us as much orthodoxy as they claim to themselves, in all matters of any importance; and, more than this, admit, on the part of the Baptists, the necessity of farther advances, both in Christian knowledge and a more Scriptural organization and procedure. "We do not hold ourselves responsible," they say, "for all the outpourings of our editorial press;" and they add, that I should not "hold the Baptist brotherhood responsible for such men as fill certain chairs in New York, St. Louis, or Nashville."

To such quotations from the "Presbyterian Advocate," as Mr. Graves makes from my address at Cincinnati, and such extracts as he makes from other sources, friendly or alien, I make no response. Nor shall I make any response to many very bitter, and, apparently, malignant utterances of his own. I deem it quite sufficient to print them and give them to all my readers, who, without a word from me, know how to appreciate their falsehood and malignity. I am truly sorry for myriads of Baptists, who, should they read them, will blush for their advocate, and grieve for his obtusity or want of good taste and good judgment.

His parade of elegant tropes, or, as he supposes them to be, conclusive arguments, will make every conscientious and intelligent Baptist rather cover his face than smile at them, and exclaim—Is this the spirit of Christ? Are these the weapons of our holy warfare? He acknowledges that even the Pedobaptists censured him for using "severe language." He should have said, for using vulgar and unchristian language, to many far his superiors in age—in attainments, literary, moral and religious.

He even criminates himself, in his zeal to criminate others. Has

Digitized by Google

he ever published one of our articles of defence on his pages, or given to his readers my arguments to which he takes exception? Yet he censures us for not giving his.

We never sought the Baptists to endorse our orthodoxy, though many of them (and some of their most learned and gifted men) have done it, and communed with us, as well as invited us to commune with them. And certainly, in my judgment at least, it always required as much charity from us as it could from them, so to unite in Christian worship, either in the family or in the church.

As to my attempt to read him out of the revision movement, I never knew that he was in it, any farther than that he lent his paper and his name to it. If in this I err, I know it not.

As to co-operation in the great work of revision, we, as a community, compromised nothing, and asked for no compromise. We meet on a great principle dear to us for many years, and also dear to our Baptist brethren. Neither do we endorse for Baptist peculiarities, nor ask them to endorse for us. Neither of us, as communities, are underwriters. And as to my editions of a new version, made by learned and candid Pedobaptists, and to my scholarship displayed therein, to which Mr. Graves sneeringly alludes, holding him to be no judge of such matters, his praise or his censure is equally valueless—equally ridiculous. An editor who never wrote a page of classic English in his life, suddenly to turn a pedantic critic, caps the climax of human vanity. I am truly sorry that he has made it my duty to notice these infirmities, not of a man of genius, but of a man who vainly aspires to the reputation of genius and literary accomplishments, which neither nature nor art ever vouchsafed to him.

The conclusion of this extract from Mr. Graves' tirade, with sundry similar examples of an undisciplined mind, demonstrates his vain and idle pretensions to critical acumen. "For did you not urge *it*," says he. We ask, what is the antecedent to *it—creed* or *scholarship?* He gives both. We urged neither one nor other, as *prejudicial* to our co-operation. We demand his authority. We appeal to the minutes, and demand a copy. We simply affirm it to be a gross misrepresentation, and the whole sentence in which it is found a flagrant perversion of grammar and truth.

It is painful to me to expose his little and discourteous sayings and allusions in his massive columns of vulgar *ribaldry*, I was about to say, for want of a more appropriate word, but I will call them simply *detraction* and slander, and that without an epithet. Such are his allusions to my "three score years and ten;" to the "practical morals" of our preachers; his excuses for not giving my responses to his "*sixty or seventy thousand readers.*" Readers paternal and seminal,

Digitized by Google

we presume. This is a new calculus for Vanity Fair. All this is so low and undignified, that we cannot honor it with even a comment. Every reader will understand it.

With Bro. Franklin's remarks as to any great *vital* difference between us and Baptists favorable to the Bible Union, I fully concur. Nor is there a *vital* difference between us and many intelligent Presbyterians, Episcopalians, Congregationalists, Methodists, and even those Baptists that do not concur with us in the value and importance of a revised edition of the Christian Scriptures. I could conscientiously commune with many of these communities in every Christian ordinance, if they should never concur in the importance, duty, or privilege of a revised version, provided, only, they would show their faith in, and their love to, the Saviour, by living up to the requirements of the light which they have; while I could not commune with Mr. Graves, and other such Bible Revisors, who, while they advocate Bible revision, are revilers and blasphemers of myriads of excellent Christians, who fear God and keep his commandments, and whose fruits of righteousness and peace are known to all in the circle of their acquaintance.

I wonder whether Mr. Graves has ever delivered a sermon on the 3d verse of the 15th Psalm; or solemnly reflected upon the doom of slanderers and revilers? If it were not almost too late, I would emphatically call his attention to these oracles, with their marginal references, and to his declaration, that our "disciples, as a body, are destitute of honor," and to a "resolution advocated by the President, which passed by acclamation." Certainly this compliment to a community originally composed of the best Baptists in the West, and led, too, by some of the most prominent and honorable Baptist ministers in the West, who were the great pioneers, first in the Baptist ranks, and then amongst the Disciples, is not very flattering to either Baptists or Reformers. And as to the resolution advocated by the President of the Nashville Convention—probably occasioned by Mr. Graves—I certainly would have voted for it with all cordiality, so far as Mr. Graves' peculiar doctrine was approbated by the Baptists of the West. So that, in this one measure at least, we should have agreed.

To a jaundiced eye, every thing is yellow. And to every bigot, his own assertion is proof. But the Baptists of the great Valley of the Mississippi, are not bigots, and, therefore, they will hear both sides, just as certain and as long as these two sides are protracted. I have, from the best and the most talented of them, assurances of their cordial esteem and affection, and of their concurrence with our views in every prominent point, one only excepted. Mr. Graves is very far

Digitized by Google

from being the oracle he imagines himself to be, and that he will painfully discover, should he live a few years longer. He cannot, before any competent tribunal, either by tongue or pen, maintain any one proposition in his theology which we negative. That he is bold to a fault, and jealous to intolerance, is as clearly indicated as that he is too vain to be proud, and too reckless of consequences to be long a trust-worthy guide to any inquiring and progressive community.

But to our true positions he can make no response, nor against them can he wage any war, that the Baptist community of this great Valley can approve. He must put his invention and creative powers to work, to distort, to carricature, or to mystify our teachings, before he can convert to his assumptions a single intelligent Baptist or Disciple in the Valley of the Mississippi, that has ever read with care our "Christian System," or our book on "Christian Baptism." And that he already *fears* to give us column for column, in his Tennessee Baptist, he has already fully demonstrated, by occupying more than seven words to our one, to hide himself from a single column of our feeble effort to call him to order. He boasts, too, of being in his manhood prime, and adds to my days several years, to make himself still more admirably great in so easily disposing of one column of my remonstrances against his evangelical Vandalism and high pretensions to a tremendous popularity, transcending, editorially, any Baptist editor in the whole world. But here we must bid him adieu for the present.

A. C.

HARBINGER AND PUBLICATION SOCIETY.

[SINCE the following agreement was entered into, two articles have appeared in the Christian Age for July 6th, characterized by no very gentle tone of personality towards one or another of the editors of the Harbinger. This is to be regretted, but I feel no desire to respond to them, neither is it necessary. As to the one by T. J. Melish, it is enough to say, that any one capable of distinguishing between the titles "*Christian Tract and Sunday School Society*" and "*American Christian Publication Society*," will at once see that the article not only refutes itself, but confirms the very statements it was intended to deny! As to the other article, which is editorial, its purely personal character forbids my saying a word. If the writer had not been so carried away by his strange ill-will and unaccountable prejudice towards myself, he surely could not have written it. When his wonted good nature rights itself again, I have no doubt he will perceive that one may be a very genuine friend of a Missionary, or any other Society, and yet, for that very reason, disapprove of its *management*. I feel myself called upon to write this note, because of these two articles, which

Digitized by Google

have appeared since the following agreement was entered into. It is due to Bro. Burnet, also, to say, that I do not for a moment suppose that these articles have appeared with his consent or knowledge, nor that the authors of them knew of the settlement which we had made. At the same time, a proper sense of the respect due always to pending private adjustments of any difficulty, would have forbid the publication of these documents till the result of the interview between Bro. B. and myself had been made known. In dismissing this subject, it is due to myself to say, that I would still like to discuss fully, kindly, and seriously, the question, "Shall we have a Publication Society?" I have said No—not "*dictatorially*"—no, brethren, that is not my temper; but I have said it fearlessly, because it is my unprejudiced and deliberate conviction, and I am prepared, as the Lord may help me, to stand by it still. Let the friends of such an institution, then, select a man to say YES—one who will respect the courtesies of discussion; who has discrimination enough to distinguish between what is pertinent and what is impertinent to the question, and who will not turn his shafts upon me, when he finds them powerless against the proposition, and I pledge myself to engage him in any form that may promote the object proposed—a full, fair, and fraternal investigation of a movement which, I solemnly believe, involves, in no small degree, the future fortunes of our long, and, hitherto, most successful effort, to restore the order, simplicity, and purity of Primitive Apostolic Christianity. If such a discussion cannot be instituted and conducted without anger and personal opposition, or the imputation of private motives and selfish designs, then is the tyranny of party-rule stronger than the truth, and the selfish and exclusive spirit of "fraternity" seated upon the throne of the divine love, and the policy of the church subjected to the servile rules of a timeserving and vascillating expediency. Is our bark of Reformation so soon returning to the vortex, from which so many a noble heart has been toiling to deliver her! Brethren, when our vessel is tossed and the waves are beginning to break, short and angry, upon the reefs, on which so many a fond human hope has been wrecked, let us look up, for the Star of Bethlehem is still in the heavens, and a pilot sleeping on board, who can guide us safely, if we but call upon him, and we shall not yet perish.—W. K. P.]

IN instituting the inquiry, "Shall we have a Publication Society?" it was not designed to cast any reflection upon the Christian character of others, or to provoke a personal controversy with any one, but simply to discuss the question proposed. The result has, however, been different, and the discussion has assumed so personal a character that it is deemed better to suspend it altogether. This course is rendered the more prudent, from the fact that many good and esteemed friends importunately desire it.

It is only necessary, in this note, to state that the Bible Society and the Missionary Society consider that their official acts have been misrepresented by the implications contained in the questions propounded in the May No. of the Millennial Harbinger, and have formally demanded the authority upon which they were made. Accord-

Digitized by Google

ingly, the name of the recent Business Clerk of the Publication Society has been given them, and the identical language of his communication furnished. It is also proper to state, that this communication was sent to the editor of the Harbinger, with authority to publish it over the name of its author, or to use it as might be thought proper, with the express assurance that it was strictly correct in its statement of facts. This, these Societies deny.

This statement is made and agreed to, in personal conference, at Bethany, this 30th day of June, A. D. 1854, jointly and in their respective behalfs, by

W. K. PENDLETON,
For the Millennial Harbinger.

D. S. BURNET,
For the Societies.

BAPTISM IN A TUB!

THIS may sound a little strange to the reader, but it is nevertheless so. The writer recently witnessed a case of baptism in a tub—a case of *immersion*—and not in a *bathing* tub, but a common washing tub, a tub such as is generally used for washing clothes in! The reader may be at a loss to comprehend how a subject could be *immersed* in a washing tub; but it is nevertheless so, for we witnessed it. But it was not an adult—an *infant* was the subject. It was performed by the Rev. Mr. Dodge, of Paducah, Ky., on the evening of Sunday, the 28th of May, and the subject was his own child. Mr. Dodge believes in *immersion*—that it was the apostolic "mode," (*action*, we would say;) and followed this baptism with a discourse on the subject, in which he proved most clearly, and, we would say, irrefutably, that immersion was the baptism practised by the Apostles; and, if we rightly understood him, was designed, in action, to represent a burial and resurrection—that of Christ. But he thinks that pouring or sprinkling will do, which I think entirely inconsistent with his views of immersion and arguments for it. And on the same occasion, "baptized" another child, by wetting its forehead with some water out of the aforesaid tub. And we think that he also showed another great inconsistency here, for in wetting the child's head, he did it *three* times, at the name of each the Father, the Son, and the Holy Spirit; but when he came to immerse his own child, he dipped it but *once*, when, to have been consistent, he ought to have performed trine im-

Digitized by Google

mersion, and dipped it *three* times, as he did in wetting the other child's head. But the operation would have been rather too severe! The usual ceremonies and formularies of the Episcopal church were gone through with, in the prayer-book, in which the washing away of sin, regeneration, conversion, &c., were asserted as taking place *in* baptism—even of infants! And in his discourse, Mr. Dodge affirmed very emphatically, that there could be no regeneration, conversion, &c., without baptism!

Such are the teachings, practices, and inconsistencies of men, hampered by a creed, and compelled to conform to all its restrictions, and wedded to a system that forbids departure from it. How much better to be in the enjoyment of the liberty of the Bible!

PADUCAH, May 29, 1854. SPECTATOR.

AMERICAN BIBLE UNION—NEW VERSION.

No. II.

IN our opening essay under the above caption, we presumed to remonstrate against the uniform retension of the Greek word *angel*, for certain reasons—one is, that with equal propriety we may retain every other word so retained in the Common Version, and thus leave the field of ecclesiastic strife and partizan warfare as broad and as long as we now find it in our respective rival Zions. We offered the English word *messenger*, as its legitimate representative, in its *generic* sense, in our present living vernacular, giving the same latitude to the English reader, in all litigated passages, to judge for himself, whether a celestial or a terrestrial agent was intended. But in giving a history of the case of these seven churches, a reference was made to the messengers, or *angels*, by whom these letters were sent, in which they are represented as the dative of the instrument or agent. This, belonging to another paragraph, was improperly inserted here, and went to press without our revision. But that it may be canvassed with the more care, we shall now resume the subject.

Whether these letters were sent *to* angels, or *by* angels, to messengers, or by messengers, is one of easy solution, so far as the laws of the Greek language are concerned. It is a very possible, and not an improbable case, that they were sent by messengers, and to messengers of the churches. How often, in all times and countries, are communications sent by messengers to messengers of two parties! We cheerfully concede, that the laws of the language and the usage

Digitized by Google

of John, are in favor of the version:—To the messenger of the church write. And that there was a class of messengers in the primitive church, that bore messages from church to church, and from apostles to churches, and from churches to apostles, is not to be debated. Titus, and other traveling brethren, are, in the original, called "*apostles* of the churches;"* and Sister Phebe is also called a *deaconess*, or servant of the church at Cenchrea.† And in the same use of words, the messengers sent to John from the seven churches, and from John to the seven churches, are called angels. In all such cases, the subject and the context must decide, and the same latitude of thought should be given by every reader in his own tongue, that was given by the apostles to the churches, and the persons whom they addressed in their own tongue.

But it will be demanded by the living age, Why not translate, in every case, every word of that class, already enumerated? Why translate, for example, the word *angel*, and not the words *apostle*, *evangelist*, *deacon*, *prophet*, &c.? There may be assigned two reasons for this seeming incongruity. The first is, that some of these words have no exact representative in any one word in our language, or in the modern languages of the living world; and, therefore, can only be translated periphrastically, or by a circuit of words, usually styled a circumlocution. The second reason is, that there is no need for it, they being uniformly and universally understood alike. For example, the word *apostle* is almost exclusively confined to thirteen men in the Christian Scriptures. Persons sent out by Jesus Christ in person, supernaturally gifted and educated by him, and endowed with plenary authority and power. They are spoken of in the Christian Scriptures some eighty times, under this name.

The rule observed in this case, in the Common Version, is a good one. When this term is applied to those sent out by Jesus Christ in person, as his ambassadors, it is uniformly retained *apostle*; and when applied to those sent out by men on special errands, it is translated *messenger*. (2 Cor. viii. 23, Phil. ii. 25.)

Were we at liberty to make a choice in this our day and usage, we would render *apostolos*, ambassador; *episcopus*, overseer; *presbuteros*, elder; *diakonos*, servant; *evangelestees*, evangelist, herald, or preacher of the gospel. But as this may not be conceded, then we retain *apostle*, *evangelist*, *bishop*, *presbyter*, *deacon*; and these with undeviating uniformity. The duties and details of these officers being very perspicuously and definitely exhibited in the apostolic writings.

But from these preliminary remarks on some of the more prominent

* 2 Cor. viii. 23. † Rom. xvi. 1.

Digitized by Google

topics, we proceed to the first chapter of "The Revelation of John the Divine." With the author of this version I agree, that the Apocryphal "John the Divine," be abscinded, and that it be titled, *A Revelation;* not "Revelation," nor *the* Revelation, but simply "A Revelation of Jesus Christ." I can see no propriety in prefixing the definite article, and, therefore, prefer to follow the original exactly—"A Revelation of Jesus Christ."

I remonstrate against all the *untos* found in the treatise before me, and agree with Webster, to pronounce *unto* as antiquated and obsolete. It will save some paper, ink, and labor, and be quite as forcible, and much more in harmony with the manly style of A. D. 1854. Why should God's own book appear more outlandish and clownish than other books of this our day? For the same reason (v. 2) I would extract all the *sos* from whatsoever, whosoever, wheresoever, as another economical measure, and in better keeping with our other improvements in our rich and admirable vernacular.

Under the same statute I would save a volume of *eths*, and *theres*, and *wheres*—for *readeth*, substitute *reads;* for *heareth*, *hears*, &c.; for *therein*, *in it;* for *wherein*, *in which;* for *whereunto*, *whereto; comes* for *cometh*, &c.

Verse 4th.—For "churches," we would substitute congregations. But this not on the principles of either economy or taste, but for the truth's sake. We have literally no *kurioik*, nor *church*, in the New Testament age. They had one in the wilderness and one in Jerusalem, but we have not one in America. We have only an *ecclesia. The called out*—a congregation or an assembly of the Lord. We find this word more than one hundred times in the New Testament, meaning an assembly or congregation, but never a house of worship. Nor is a congregation ever called a *kyrke, or kurioik*, in God's own book. It is an assembly called out, as the congregation of the Lord was a people called out of Egypt.

Subscribing, as I have long since done, to the dissertations of Dr. G. Campbell and others, on *Hadees*, *Sheol*, and *Gehenna*, and finding nothing in language, law or authority, to impinge upon the premises assumed, the arguments instituted and the conclusions deduced, I demur at any, and every term that does not fitly (as far as our language can) body forth to the eyes of our understanding the differences in our vernacular found in the original—the grave, the unseen, or spirit world, and the lake of fire, or an everlasting destruction from the face of the Lord and the glory of his power. These are distinct states, and well defined in the terminology of the Christian Scriptures; and to this terminology we are to come, as far as our language permits.

Digitized by Google

Verse 18th.—Mystery is one of the retained words in almost all versions, and is yet retained in this version of the Apocalypse. Its meaning cannot well be indicated by any one word in our language. *Secret* is our best representative of it. Webster concedes this, and he is our highest English or American authority. An *enigma*, it is, in one sense. But not in an evangelical sense. Veiled truth it is, but this is too vague. "Great is the mystery of Godliness." A profound secret it once was;—hid from ages and generations.*

Christianity, piety, or Godliness, is now a revealed secret—once a mystery to all the world. The great mystery of Godliness, as lite-

---

* It may be expedient to state, that in my own private library, my means and aids are as follows:

Bagster's Hexapla, containing the following English versions—Wickliffe's, A. D. 1380; Tyndall's, 1534; Cranmer's, 1539; Genevan, 1557; Rhemish, 1582.

Biblia Sacra Polyglotta, by Samuel Lee, S. T. B., A. D. 1831, containing, besides the Greek text, corrected, the Hebrew version, English, Vulgate, German, French, Italian, Spanish.

Buxtorf's Hebrew Bible, with the Rabbinical and Chaldaic Paraphrases; the Massora, &c., in two huge folios, down to 1616; Simons' Hebrew Bible; Neander; Van Ess; Septuagint, and other Greek texts; that of Westein and Smith, containing various readings from more than one hundred manuscripts and ancient versions, said to be the most correct edition ever published. Amsterlaedami Apud, J. Westenium & G. G. Smith, A. D. 1735.

Besides several Latin versions of modern times, we have that of Junius and Tremellius, (Old Testament,) with Beza's New Testament, printed in London, 1581—a fine specimen of the typography of that day, and accompanied with many valuable notes and criticisms.

I should also acknowledge my indebtedness to Dr. John Owen, whose twenty-one volumes, though theological, are not without very valuable suggestions on many passages in the Bible. To Sherlock, and the laborious Lardner, whose ten volumes are a library. John Locke, Warburton, Dwight, Tholuck, Horne, and a host beside, with whom I have often and long communed, and from whom I have received counsel and encouragement, opening new fountains of thought, and impelling the mind to inquire into the reasons of things, which, but for them, might never have been sought after. Even the Biblical Repository, which so abused me, that after receiving more than twenty volumes of it, I was obliged to discontinue, gave me some data which turned to good account.

Lexicons consulted, are—Bretschneider, Leipsic edition, 1829; Robertson's Thesaurus, A. D. 1676; Donnegan, Stokii Clavis; Scapula; Francisci, Vigeri, Rotomagensis De Praecipuis Graecae Idiotismis Cum Animadversionibus Henrici Hoegiecai, Joannis Caroli Zeunii et Godofredi Hermanni Liber. London, 1824. With Thomas Sheldon Green's Grammar of New Testament Dialect, Fellow of Christ's College, Cambridge. Boston edition, 1842. Parkhurst's Greek Lexicon, 1809. London edition. Besides these, the modern Greek Lexicons, and New Translations—Campbell, Macknight and Doddridge; Benson's

Digitized by Google

rally developed by Paul, is composed of six items—"God manifest in flesh; justified in spirit; seen by angels; announced to Gentiles; believed on in a world; taken up in glory."

We still prefer, after many years pondering upon it, to read it in our vernacular, "Great is the secret of Godliness"—viz: "God manifest in the flesh," &c., leaving out the definite article as apocryphal. We find it only four times in the Apocalypse, and twenty-three times, singular and plural, in the Christian Scriptures. Christ and his church are the two great mysteries of Christianity. And the four mysteries of the Apocalypse are—first, the seven stars of the seven churches; second, the mystery of God's government of his church and the world; third, the mystery of Babylon the Great, the mother of harlots—the beast; and fourth, the mystery of the ecclesiastic woman that sat upon the beast. These respectively were, are, and will continue yet to be, three great undeveloped mysteries to the mass of mankind.

In this new version we find the word *repent* twelve times. Applied to the church in her delinquencies, six times in the 2d chapter, twice in the third, and four times to the great apostacy. In every instance we prefer the word *reform*. Repentance properly respects the painful regrets of remembered sin and folly, or of any thing past in our purposes, emotions, volitions, or actions. In reference to God, it is

---

Notes, Burket's, Adam Clarke's, Boothroyd's Version and Notes—London, 1836; Murdoch's Translation of the Syriac, Pierce & Halet, Granville Penn, Townsend's Bible and Notes, Professor Hackett on the Acts, Taylor of Norwich, Professor Stuart's works, Thompson's Version, Dr. Barnes' Notes; various ancient and modern commentaries, down to Matthew Henry, in five vols. folio, D'Oily & Mant, Leigh's Critica Sacra, &c., &c.

I would not be understood as having diligently read and studied all these versions, commentaries and criticisms, in these different languages, or as being master of them; but as being able to use them and to consult them, with two or three exceptions, to my own satisfaction, had I time at my command. But to one who has furnished some forty volumes, in less than forty years, and who has spent so much time in public ministrations, at home and abroad, there is wanting that repose and abstraction from the busy world, which is necessary to such a familiarity with them as always to have them at perfect command, and to be able to apply them, *ad libitum*, on any and every emergency. Still, they are always at our elbow, and on important emergencies we can command them into service. We do not, indeed, commit ourselves on any grave question without a new census of our forces and reasons, should we be called into the field of holy battle for the truth.

Beside these, we have also a College Library at hand, and if it have not a theological department, it has at least Dr. John Gill's learned Continent of Mud, and a few other such Rabbinical aids.

Digitized by Google

indicative of an apparent new purpose to change his dispensations of mercy or of judgment. But this is not the repentance preached by Jesus or his Apostles.

It is not mere regrets, or a change of purposes or feelings, but a change of state, of life, and of actions. Hence, we prefer its evangelical currency in all matters pertaining to sinners coming to Christ, or to the church, in a state of apostacy or delinquency, because it implies a change of views, a change of purposes, a change of action—an entire change of life, properly called *reformation*.

Evangelical reformation commences always in the heart; in its convictions, purposes, aims, motives—contemplating its subject in all his relations towards himself, towards his fellow-man, towards his Redeemer, towards his God.

Hence, the Apostles preached reformation towards God the Father, against whom we had sinned, and faith in our Lord Jesus Christ, as the root, the reason, and the manifestation of it. Evangelical repentance, therefore, is necessarily the fruit of faith, through the knowledge of God, and of his Son, our Lord and Saviour Jesus Christ. In the Apocalypse, it relates to church reformation, and, as it seems to us, should be translated *reform* and *reformation*, as the consummation of a state of penitence, and not as a mere penitence or sorrow concerning the past and its consequences.

If, in any point of importance, I differ from the author of the version before me, I do it with much deference, perceiving, as I do, the great amount of enlightened and judicious labor which he has bestowed upon it, and with some diffidence, arising from that want of time and concentrated attention necessary to a profound analysis and prolonged investigation of all the authorities and reasons which he alleges in evidence of his conclusions and preferences.

There are, comparatively, both little and great matters in translation, as well as in all the other labors and pursuits of life; and yet, there is nothing truly little connected with a revelation from God, as embracing in it the eternal destiny of man. Still there are, in God's own book, the "jot and the tittle," as well as the great themes of "righteousness, mercy, and judgment to come."

As a specimen of these minor points I select one, and in a place in which it will tell as little as in any other connection of things in this treatise, and yet it suggests the necessity of a very rigid attention to the minutest matters in the Book of Life. It is found in the 14th verse of chapter 1st. In James' Version it reads, "His head and his hairs were white like wool." In that before me it reads, "*But* his head and hair were white as white wool." The particle δε, represented by *but* and *and*, in this case, is a subject of learned criti-

Digitized by Google

cism. Δε, says Kuhn, most generally has an adversative sense, and hence can express every kind of contrast. Μεν and δε are so well elaborated in this treatise, that little, if any thing, can be added. At present we only remark, that the continuative and connective force of this particle, is by far the most frequent use of it, as agreed by all translators. It is also agreed that και, in the Apocalypse, is the most common connective.

The Greek Concordance, I admit, assumes, with good evidence, too, that και is almost always the connective particle in the Revelation of John. But *almost* is not always. And in this case, in the description given, there appears no reason to make it exceptive, rather than continuative. What is the exception? Is it not descriptive of another part of the vision? Is it not a continuance of the description, and not an exception to any thing antecedent?

See chapter x. 2. Would it not be as apposite to this case to say, that he placed his right foot on the sea, *but* his left on the land? Our reviser, however, in this case, prefers the connective *and* to *but*. And wherein differs this case from the preceding?

A similar apparent incongruity, as it appears to us, is manifest in the case of οτι and δε, in the Common Version and in the version as found in 1 John iii. 2. In the Common Version it reads, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." In the revised it reads, "It hath not yet been manifested what we shall be, but we know that when it shall be manifested, we shall be like him, for we shall see him as he is." Waving any remarks on the propriety of the change in the first part of this verse, we now simply advert to the diverse translations of *oti*, in the last clause of the sentence—"but we know *that* when it shall be manifested, we shall be like him, *for* we shall see him as he is." Now it will be asked, Why represent *oti* once by *that*, and once by *for*, in the same clause of a sentence? Why should the author use one word twice, and the translator use two words, to represent it in the same clause? Would it not be more consistent and congruous with grammar and usage, to make either *for* or *that* stand twice to represent the same word occurring twice in the same clause?

We have long been accustomed to quote this passage, "We know that we shall be like him—that we shall see him as he is."

It may be intimated as the reason of the change, that the sight of him will be transformative, and that the knowledge of this fact to the Apostle, authorized him to connect them in this case as cause and effect. The guaranty of our personal assimilation, is found in the fact that we shall see him as he is, in all his glory. Whereas, eter-

Digitized by Google

nal deformity, darkness, and absence from his presence, are to be the doom and the destiny of those who have finally repudiated his claims and pretensions. Now, as this is a transcendent revelation, not propounded so clearly elsewhere, it would seem to me highly important that it should be given with the most literal precision to all who cannot understand the original.* A. C.

CHURCH EDIFICATION—*No. VII.*

Bro. Pendleton—*Dear Sir:* In our last, we intimated that we would, in the present number, examine the use and application of the term pastor, in the Old Testament Scriptures. That term is found in but one of its books, and appears in that but once, in the singular form, and is then applied, not to an ordinary, but to an extraordinary functionary, (as was found to be the case in our examination of its use in the New Testament)—the Prophet Jeremiah, who was called and raised up for an especial purpose, evidently applies this term to himself. He says: † "As for me, I have not hastened from being a pastor to follow thee; neither have I desired [continues he] the woeful day, thou knowest; that which came out of my lips was right before thee." The prophet, in view of the opposition and persecution to which he would be subjected on account of his having denounced the judgments of God against the Jewish nation, for their wickedness and rebellion against God, says of himself, that he had not desired the woeful day; but, addressing himself to God, he adds: "Remember that I stood before thee to speak good for them, and to turn away thy wrath from them." In reference to the calling of Jeremiah, the Lord said: ‡ "Before I found thee * * I knew thee; and before thou came forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." "For behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." Thus we see the name pastor applied by the Spirit of Inspiration to one called from his mother's womb, and sanctified by God, and su-

* Vigerius De Idiotismis Græcæ Cura Hermanni & ejus usus, 675.
† xvii. 16. ‡ i. 5, 18, 19.

Digitized by Google

pernaturally endowed for the performance of the duties for which he was so called and sanctified. But it may be objected, that God made promise by the mouth of this same prophet, saying: * "I will give you pastors according to mine own heart, which shall feed you with knowledge and understanding." This promise was made to backsliding Israel, and its fulfilment conditioned upon the fact of their returning from their backslidings, and if fulfilled at all, was fulfilled to them, and had, as we suppose, no reference to the Christian dispensation, except in so far as the Jewish was a type of the Christian. For in the verse immediately preceding the one containing the promise, God says by the prophet: "Turn, O backsliding children, saith the Lord; for I am married unto you, and I will take you one of a city, and two of a family, and I will bring you to Zion." Then follows the promise referred to, which, as we suppose, had allusion to functionaries belonging to the same category as the one to whom, as we have seen, this cognomen was applied by divine inspiration—those especially called and supernaturally endowed—to prophets, and perhaps to men of God, such as was sent to denounce the judgment of God against those that offered sacrifice upon the altar that Jeroboam, the son of Nabat, set up in Beth-el.† And we are strengthened in these views, from the fact that the promise alluded to was made many centuries after the Jews were constituted into a nation, and their national polity fully developed and established; and from the further fact, that that dispensation, differing from the Christian, was miraculous during the whole period of its existence, God from time to time raising up persons and sending them on missions special or general, and qualifying them by supernatural endowments for fulfilling the missions upon which they were respectively sent. If, therefore, we are correct in these views, and the pastors promised by God to backsliding Israel were types of those promised, or, rather, declared to be given under the Christian economy, we might, of course, expect that the antitype would correspond to the type, and that those designated under the new economy would belong to the same class as those known by this designation under the former dispensation, as was the case, as shown in the preceding No., in our examination of Eph iv. 11, where this class of functionaries are referred to, from which it appeared they stood in the same category with apostles and prophets.

Shepherd, the synonym of the term in question, is of much more frequent recurrence, and is variously applied. It is several times applied to God himself,‡ and to the Lord Jesus Christ,§ and to those

* iii. 15. † 1 Ki. xiii. 1. ‡ Ps. xxiii. 1, lxxx. 1. § Is. xl. 11. ‖ Ezc. xxiv. 23, Zec. xii. 20.

Digitized by Google

that taught and admonished the nation of Israel.‖ The term is also applied to a heathen prince, whom the Lord designated before his birth to carry out his purpose, in releasing his people from their captivity, and in affording them the opportunity and the means of rebuilding the city and temple of Jerusalem. The Lord said by the mouth of the Prophet Isaiah, many centuries before his birth: * "Of Cyrus, he is my *shepherd*, and shall perform all my pleasure; even saying to Jerusalem, thou shall be built; and to the temple, thy foundations shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut. I will go before thee and make the crooked places straight. I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give the treasures of darkness, and the hidden riches of secret places, that thou mayest know that I, the Lord, which *call thee by thy name*, am the God of Israel." Here we see, that centuries before he was born, the Lord called Cyrus by name, and made known his purpose in calling him; and in fulfilment of this purpose, we are told that in the first year of the reign of this prince, "the Lord stirred up the spirit of Cyrus that he made proclamation through all the kingdom," saying, "the Lord hath charged me to build him an house in Jerusalem." Thus did God, through the instrumentality of a heathen king, cause the city and the temple at Jerusalem to be rebuilt, and on that account called him his "shepherd," his "anointed."

So far as we have been enabled to prosecute our inquiries, we are not prepared to say that either the term pastor or shepherd was ever applied to the ordinary officials under the Jewish theocracy; and we are more fully established in the conclusion that they were not so designated, from the fact, that they are not called by either of these names in the Pentateuch, or five books of Moses; and they contain the organic law of that commonwealth. In the account given of the organization of that people into a nation, and settling their polity by Moses, their leader and lawgiver, we read of a high priest,* of ordinary or common priests,† of elders,‡ of judges,§ and perhaps other officials; but no mention is made of either pastors or shepherds. Therefore, we are confirmed in our conclusion, that these were not ordinary, but extraordinary functionaries, (as it is evident, as we have seen some of those so designated were;) and if these names or titles, in view of some particular function of their office, or

---

* Is. lvi. 11. † Jer. xxiii. 4, l. 6. ‡ xliv. 28, xlv. 1–4.
§2 Chr. xxxvi. 22, 23. ‖Le. xxi. 10. *Deu. xviii. 1. †Nu. xi. 16. ‡Deu. xix. 17.

Digitized by Google

duty devolving upon them, as may have been the case, were ever applied to ordinary officials under the law, we have no reason to believe that their original titles, or official designations, were merged in these; but that they were at least primarily and generally known and recognised as designated in the organic law of the nation. We would not, however, as heretofore stated, be understood as intending to dogmatize upon the subject of the name, for we are much more strongly opposed to the abuses that have grown up under it, than to the name itself. But we must confess, that we are somewhat at a loss to tell why it is that so many of our brethren seem to manifest such a decided preference for the term pastor, over that of elder or bishop, when it must be admitted, to say the least, that the former is of doubtful propriety, when applied to the ordinary officials of a Christian church, while the two latter have the unequivocal sanction of the Scriptures in their favor. And we can only account for it upon the supposition that there is still some secret hankering, perhaps unconscious to themselves, on the part of those who manifest this preference after the "flesh pots of Egypt"—the honors, emoluments, and exclusive consideration enjoyed by those in the sectarian establishments of the day, that assume and appropriate this title to themselves, thus gratifying, to some extent at least, that unsanctified pride and unholy ambition that delights in being called Rabbi, Rabbi. The best way, as we conceive, to get clear of these assumptions and abuses, and restore the church again to its primitive order and simplicity of worship, is to reject the names and titles under which these assumptions and abuses have been foisted in upon the church; call Bible things by Bible names; and endeavor to conform to the Oracles of Truth, both in letter and spirit, practising the things exemplified by the first Christians, both as individuals and as congregations. Then, indeed, would the church "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." But the correction of these abuses, if it is ever accomplished, must be brought about by the membership at large, as it is calculating on too much from poor frail human nature, to expect that the favored class would repudiate a system of things that secured to them coveted privileges and honors. To this rule there are, doubtless, many honorable exceptions, but the exceptions only prove the generality of the rule. All history proves that the professed ministers of Christ have always been the first to introduce corruptions and abuse into the church, and every where the most strenuous opposers of reformation. And it was so from the beginning, for it was not until * "the word of God increased, and the

* Ac. vi. 7.

Digitized by Google

number of the disciples multiplied in Jerusalem greatly," that "a great company of the priests were obedient to the faith." They stood in opposition as long as their opposition could avail any thing, and when that proved powerless they fell in, in the wake of the common people, who, from the first, had heard our Saviour gladly. And the fact cannot be concealed, that a great majority of those who "engage in the ministry," among the different sectarian denominations of the present day, engage in it merely as a vocation, furnishing the means of a livelihood, and as affording a suitable theatre for the display of their learning and talents, and for the acquiring of distinction and worldly renown. It has grown into a maxim in political economy, that "eternal vigilance is the price of liberty," and it is equally true in regard to the purity of the church. We should, therefore, watch every innovation and declension, and at once apply the proper corrective, and not be like those Jews of whom it is said, they were "ever learning, and never able to come to the knowledge of the truth." We hope better things, however, though we thus speak than that this should be found true of us as a people. ANCIENT ORDER.

NORTH-WESTERN CHRISTIAN UNIVERSITY.

UNIVERSITY OFFICE, Indianapolis,
June 8, 1854.

WHEREAS, Elder Campbell, President of Bethany College, in his notes of a "Tour through Illinois," published in the Millennial Harbinger for January, 1854, in a page of comments on the action and labors, in Illinois, of Elder John O'Kane, the Agent of this University, says:

"I was, indeed, sorry to learn from several places in the State, that he made a new issue—one hitherto unknown among us as a Christian people. It was in brief, that Christians living on free soil, should not co-operate with Christians living on slave soil, in any seminary of learning. That in other words, political, rather than Christian considerations, should rule and measure Christian co-operation in all seminaries of learning. This was so often stated as a fact, and in so many places that he had visited, that it is due to him and the brotherhood in Indiana, that it should be laid before them, as publicly in print as it is alleged it was by him in word, that they may either endorse or repudiate it. Till this is done, we shall offer no comment on the premises."

And he says further:

"But most of all (was it) unhappy, that an Agent for an Indiana *Christian* University, should have found it expedient to base its main plea for exclusive patronage on the ground of political freesoilism."

And whereas, upon the publication of said matter, the President of

Digitized by Google

this Board opened a correspondence with Elder John O'Kane on the subject, from which it appears that he did not make the issue, that *Christians living on a free soil should not co-operate with Christians living on slave soil, in any seminary of learning, nor base the main plea of the University for patronage on the ground of political freesoilism;* nor did he claim exclusive patronage for this University on any ground; but that among other things urged in favor of this University, he urged the fact, that its location was in a free State, and that students attending it would not be brought into contact with the habits and manners that exist in populations where slavery exists; which correspondence was sent by the Executive Committee of this Board to the Editors of the Harbinger, with a request that it be published therein, accompanied by resolutions of said committee in relation thereto.

And as this is the first session of this Board since said publication by Elder Campbell; therefore,

Be it resolved by the Board of Directors of the North-Western Christian University—

1st. That we repudiate the issue that Christians living on free soil should not co-operate with Christians living on slave soil, in any seminary of learning.

3d. That this Institution is pledged by its charter to the Bible, and to no sectarian or political party—is not bound to receive or reject any doctrine or principle because received or rejected by said party; but is at liberty to carry out the principles to which it is pledged, whether received by such party or not; and we are satisfied with the action of J. O'Kane as its Agent, as stated in the correspondence above referred to.

3d. That the University does not claim "exclusive patronage" on any ground whatever; nor does it admit that Bethany, or any other college or institution of learning, has a right to claim exclusive patronage; that for convenience, it is important to have institutions of learning dispersed throughout our wide spread country; and there is as much propriety in saying that we should all go to one metropolitan church to worship, as in saying we should all send our children to one institution of learning; hence the founding of this University cannot be construed into disrespect for, or hostility to Bethany, or any other college; nor its name (designating, as it does, the district of country it is peculiarly suited to accommodate) a just ground of imputation against it, that it is sectional and not Christian, in the general sense of the term.

4th. That this Board never promised that John O'Kane, "as its Agent for the N. W. C. University, would simultaneously urge the claims of Bethany College, that Indiana might endow one of its Chairs," and Elder Campbell is mistaken when he so affirms, the Board never even having had the subject before it.

Resolved, further, That a copy of this preamble and resolutions be sent to the editors of the Millennial Harbinger; and they are hereby requested to insert the same in the Harbinger, as an act of justice; and that they be published in the Christian Record and Christian Age.

Attest; JOHN T. COX, Secretary.

Digitized by Google

I am sorry to see these brethren so expose themselves to the suspicions and insinuations of a discriminating community, as I conceive they have done in this case. They seem disposed to repudiate a claim which some of them gave us, of endowing a Chair in Bethany College, and of requiring their agent, John O'Kane, simultaneously to lay before the liberality of the brethren a Chair in Bethany College with the plea for a North-Western Christian University. I again repeat, that I am exceedingly sorry to recognize the appearance of an effort to *violate a pledge assuredly given me.* It may not be intended, yet the language is exceedingly ambiguous. Resolution 4th—"That this Board never promised that John O'Kane, as its agent for the N. W. C. University, would simultaneously urge the claims of Bethany College, that Indiana might endow one of its Chairs." This is not a cage for any bird. Several doors are open. "*This Board,*" John O'Kane "*as its agent,*" "would *simultaneously* endow." Well, now, I care not who first used these words, I or they. They now use them, and indicate that they never so covenanted or promised. "This Board." I do not say any thing about "this Board;" but I do solemnly say, that a Board called or met, by request of its President, Bro. Butler, at his own house, too, while I was present in Indianapolis; and having, in my presence, retired into another room in his own house, and for sometime having deliberated on the subject, its President, Elder Butler, after it rose, returned to said room and told me that they had resolved to endow a Chair in Bethany College, and that Elder John O'Kane, its agent, would at the same time present the subject to the brethren in his advocacy of the North-Western Christian University. So I believed, and so I wrote it down, and so published it in the January number of the Harbinger, 1851, page 52.

Strange, indeed, and incomprehensible it is to me, that now, on June 8th, 1854, another Board of said College resolves that "this Board never promised that John O'Kane, as its agent, should simultaneously urge," &c.

Well, now, the public will inquire into this matter, and I have already understood from a very credible source, that Elder O'Kane "*did urge the endowment of said Chair, in a plurality of places at least,*" and found, as he said, that "he could not carry both together." Again: on another occasion, he made his excuse for not carrying on the matter, "that I had not attended the Annual Meeting of the brethren in Indiana, as I had purposed, and on that account he could not succeed." Did he do this much without the authority of the Board!! He certainly will not deny that he made such efforts. If he does, I wish to know it.

Touching the free soil co-operation with Christians living on slave

Digitized by Google

soil—"The President of the Board opened a correspondence with Elder John O'Kane, from which it appears that he did not make such issue." Well, the memory of Elder O'Kane must be very frail, or else some of the people of Illinois are very fond of the marvellous. For that it was so *reported* to us, at points and intervals numerous and various, Bros. Happy and Roberts, Elders Henderson and Creath, of Missouri, are, I presume to say, veritable and creditable witnesses. I am not one of those that assert facts involving Christian character, on inadequate or unreliable evidence. Besides, the plea of Elder O'Kane, that the North-Western Christian University, being for the North-Western territory, legitimately claimed its full extent, created a demur on the part of Bro. Henderson, of Missouri, inasmuch as the Christian University at Canton, had some claims within those precincts!

I cannot admire the italicised lines in Elder O'Kane's response to the President of the Board, if they be the work of his own hand—"*should not co-operate* with Christians living on slave soil, in any seminary of learning." That is quite a different position; "nor base the *main plea of this University* for patronage, on the ground of political freesoilism." This is quite a new version of matters, if I know any thing of the use of words. And it is not at all contradictory to the statements which were affirmed to us. But to come to an understanding on these very ungrateful premises. If we have been kept out of that field by stratagem, or by any mistake of the meaning of words, or by a too high estimate of the sincerity and candor of those on whom we so much relied, I will, all things concurring, make my appeal to the brethren in Indiana in person, whenever they and I can agree upon the time and the route. I know many of them already, and I know them so favorably, that notwithstanding all that they have done for a North-Western Christian University, they have still a blessing left for an institution built upon the Bible; which has, within ten years, sent out, in proportion to her aggregate of students, more effective preachers and teachers of Christianity, and of schools and seminaries of learning, male and female, than any other College, whose annals are known to us, in the New World, and of whose graduating class this year, *seventeen in number*, all but two became members of the church before leaving the College; and of whose Adelphian Society—students for the ministry—six were ordained on the last Lord's day of the session, by a presbytery, to the office of evangelists in the missionary field.

Bethany College rests not her plea, nor urges her claims, upon the foundation on which other institutions of learning proposed, or now existing among us as a people, urge theirs. That plea is annually

Digitized by Google

becoming more and more appreciated. And as every tree is to be judged by its fruits, she submits to that test, and is willing to stand or fall by it. Give her means, and she will pay as large a profit, per cent. per annum, to the cause of Christ and humanity, as any college in our country. We will say no more than this; and on this rest her plea with all the genuine Christians and philanthropists in our country. We give her past and present position and history, as her pledge and guaranty for the future. A. C.

THE CHRISTIAN PUBLICATION SOCIETY.

"We are happy to assure Bro. Pendleton, and all others, that these attacks are doing much to destroy this very apathy, which has been the greatest foe to the advancement of the Society. We are happy to say, that the Sunday-School Journal has, during this controversy, and before the issue of the present number of this volume, increased, from the much-talked of three hundred subscribers, to two thousand four hundred; and such was, then, the confidence of the Business Committee in its final success, that they printed the full number of eight thousand copies, the highest circulation it has ever had; and they believe, if the 'Harbinger' can only be induced to puff the Sunday-School Journal as it has a little secular sheet, that has never pretended to any special religious character, and certainly not to any representation of our peculiar views, as a Sunday-School Journal, in a bottom note in the next number, that they will have to increase the edition to ten thousand."

So writes, and prints, and publishes, in the Christian Age of July 6th, Thomas J. Melish, Chairman of a Committee of the American Christian Publication Society. We always knew that Bro. Melish is a youth of precocious intellect, and of great boldness in defense of his opinions. But presuming him to be only the voice of the aforesaid Committee, we think it due to them to thank them, through him, for the assurance that they have given us that our notices of this subject are doing such good service to the cause, and, therefore, we are in duty bound to continue the subject beyond our contemplated limits. If, in so short a time, we have already raised the issue of the Sunday-School Journal from 300 to 2400, and have so far excited the Society to diligence and liberality, as to print, in advance of the subscription, 5,600 copies*, we must, therefore, however painful to ourselves, per-

* This must be a judicious appropriation of public funds! To print 5,600 copies of a Sunday-School Journal for gratuitous distribution, on a peradventure, is no high encomium of the trustworthyness of a Business Committee. But this is a christian and goaheadative age.

Digitized by Google

severe in calling the attention of the brotherhood to this institution. If we can gain no praise, we can the more cheerfully endure the censure of the said Committee, so long as we are so efficiently aiding their favorite enterprize.

I had congratulated not only myself, but the brotherhood generally, on having received for the Harbinger an agreement, signed by W. K. Pendleton and D. S. Burnet, to desist from the discussion of the positions and acts of the Bible and Missionary Societies, on having the authority given to said Societies on which their acts had been disapproved. That authority was given, and the matter ended, so far as the Harbinger was either implicated or in duty bound publicly to notice the subject. But from a letter just now received from Bro. Burnet, I am informed that the Board refuse the settlement, although it has been furnished with the name of its own Business Clerk, and the identical language of his communication furnished in evidence of the statements made. "Therefore," he adds, "the pacification is at an end," and "the Societies are in their former position, demanding the publication of their documents in the Millennial Harbinger at the earliest possible date." We are sorry for this. We have no controversy with any man on these premises. In duty bound, on the statements of the accredited organ or clerk of the Publication Society, we laid the matter before the community, sustained in all our statements of facts by its own accredited functionary.

The Societies have not yet laid before the readers of the Age, our first notices of this institution, and very strangely demand us to spread over our pages all that they have written, or may write on these topics. Let them first settle these matters with their own Secretary, and furnish us with the document, and we shall publish it to our readers, when they shall have given to the readers of the Age all that I have written on the premises. We desire a full development of the whole affairs of these institutions, and shall be very happy in their success, should they stand out fair as the full orbed moon at midnight, in a cloudless sky.

The question, Have we a Publication Society? is now propounded in the Christian Age, and answered by Bro. Thomas J. Melish, July 6th. We have no room for it at present. We may hereafter publish it, with a review, whenever we can do this without the semblance of fleshly motives. But on a careful analysis of it, we come to the conclusion that WE HAVE NO ORGANIZED CHRISTIAN PUBLICATION SOCIETY. We shall give a few facts, as proofs that we have not:

1. Because there never were delegates elected by the churches, and sent, instructed by the churches to get up such an institution, from

Digitized by Google

any State or Territory in the Union, so far as I have any documentary evidence.

2. Because the churches, in their individual capacities, or even a score of them, so far as I am informed, have never yet offered such a project.

3. No annual meeting of a district of churches, at any given centre —Lexington, Cincinnati, or Richmond—could scripturally originate, ordain and establish, any such institution, in the name or behalf of all the churches in a State, much less in the United States, unless elected, instructed, and commissioned by the churches, for that purpose. If these be true and veritable facts, as we presume them to be, the question is settled.

It is very easy, for two or three churches in a city, to call a general meeting for *general purposes*, in a county, province, state, or nation, and when in convention, it is easy to discuss, debate, decide, and originate a new institution, although not a church among them previously discussed or decided to recommend such an institution.

Again: it is quite as easy to have newspapers, pamphlets and preachers, to present it, recommend it, and christianize or consecrate it, especially if they are to be sustained by it officially, either in whole or in part.

Having much respect and esteem for good brethren, whom I know to be devoted to the cause of human redemption from ignorance, guilt and bondage, it is always more or less painful for me to even dissent from their conceptions of expediency and prudential economy. But if a crisis comes, and when it comes, we must stand firm at our post. We are now measurably prepared for it, and begin to apprehend that it is at the door.

We desire, and we need, co-operation in all great and good works. We want, and we desire, all the brethren in districts, small and large, like springs in the desert, rivulets and streams, to flow together, and to carry on their broad bosom the ark of salvation to the rescue of a world sinking to ruin, in ignorance, guilt, and bondage. But we desire to do it according to the pattern shown in our Mount Zion. The church is to do all this in her proper capacity, not by commercial firms, or companies in trade, nor book concerns, nor agricultural fairs, nor any mercantile operations or co-operations. I have not room to enter upon the subject, now providentially thrust upon us. We have given three reasons, in the form of facts, for the first chapter.

There is no propriety, nor need, nor Christianity, in discussing this subject personally, controversially, or with a single reference to individual interest, honor or reputation. It is evident that something is

Digitized by Google

wrong, when it becomes so much a city affair, and when passion and local feeling are peering in every movement.

I distinctly state, that I would vote for Cincinnati as freely as for any other centre of operations, provided, only, that the churches will elect and send their delegates, instructed how to act on all the premises.

But I cannot countenance any longer, any association, or public institution, called *Christian*, that is not originated, sustained, managed and controlled by messengers, specially selected and directed by the churches, as its officers, directors, or managers. I am prepared to discuss this matter in the fulness of the blessing of the gospel of Christ, without any passion, feeling, or interest, other than the honor and the dignity of the King of Zion, the union, harmony, peace, and prosperity of his kingdom, and the salvation of the world. It must be done, before our brethren in these United States either can or will co-operate as becomes the gospel of Christ. Alas for any cause, when every man gets up his own institution, and seeks to control its movements, and calls it a Christian College, a Christian University, a Christian Publication Society, a Christian Bible Society, a Christian Asylum. It is no better when one, or two, or three churches, containing as many hundred members, call a convention of all the United States, and make every one that comes an actor in the drama, without a letter accrediting him as the representative of any one but himself. But here we must pause for the present. A. C.

Bro. Pendleton being absent, of course cannot notice the communications addressed to him. Nor shall we, in a monthly publication, protract such a discussion. If the Age had published both sides from the beginning, we should not have crowded out of our pages more edifying matter; but it is important now, that since this matter has so magnified itself, that we should give it at least a scriptural and satisfactory examination, which we humbly conceive we have done—fully satisfactory to every intelligent and candid brother on the continent.

A. C.

ELDER HARTZELL'S DEBATE.

Elder Jonas Hartzell, of Ohio, not long since, had a debate of days with an apostate Christian, named Joseph Barker. He put his foot on the infidel's head, drew his own sword and most cruelly cut off his head. He has given us, in one volume, his own speeches, leaving the rights of sepulture to Mr. Barker's friends. This, so far as it pertains to the issue, is a clear and decisive triumph.

Digitized by Google

And the book ought to have a very general circulation. It has but one defect, so far as I have read it, and that is in meeting the objection to the law of Moses and the gospel, based on the system of servitude recognised in both institutions. He defends the Bible by ignoring the institutions of servitude recognised and regulated by Divine statutes.* This, however successful in the region of Ohio, where the debate was held, will be, amongst sensible and discriminating men of a scriptural philosophy, regarded as special pleading, and a shrinking from the true issue. With this single exception, and its bearings on certain special passages of Scripture, the book will be read with profit by believers and unbelievers, of honest purposes. It is for sale at this office.

In a notice of Elder Hartzell's book in the Christian Age of June 15th, the following editorial commendation of it, this morning (July 20th) first arrested my attention:

"Mr. Barker has founded an objection against the Bible, upon the fact that, as expounded by many of the most celebrated divines, especially Mr. Campbell, it sanctions slavery; Elder Hartzell denies that the Bible sanctions slavery, so that here is a new feature in arguing the evidences of Christianity, which, no doubt, will be read by many with great interest."

This is, however, I presume, an unintentional misrepresentation. It is affirmed that I take the position, and Elder Hartzell denies the position, "*that the Bible sanctions slavery.*" I never took nor defended such a position. I do maintain the position, against all opposition, that both "the Bible" and "the New Testament" admit and sustain the relation of master and servant for life, or the relation of bond master and bond servant for life. This I have maintained and do maintain, and must continue to maintain, until I see something more rational, more scriptural, than I have ever yet seen, even in the late debate. But that anomalous maximum of all evils, moral, political, or religious, called "slavery," in Algiers, West Indies, Africa, Italy, or America, I never defended, and, so long as the Bible lives, never can, and never will defend. It is the duty of the *Christian* ministry to convert the world and edify the church, not to reform the world or its worldly institutions. This is the appropriate work of political Franklins, Washingtons, Jeffersons, but not of Peter or Paul, of Jonas Hartzell or Alexander Campbell. Let every man abide in the *calling* in which he was called. This is a text on which neither he nor I, I presume, ever delivered a sermon. Alexander Cruden, author of the best English Concordance in the world, defines this calling, (1 Cor. vii. 20,) "Any lawful employment or way of living." Truly translated in Old England, too. "Are you called being a slave, be not perplexed about it; but if you can obtain

---

* For example, Because Paul says, "Masters, render to your servants that which is just and equal," he argues that they were hired servants, and not bond servants. Now, a sensible sceptic, on a little reflection, cannot admit this interpretation, because, in that case, Paul would have said, Masters, pay your servants their wages according to contract. But in this case, there being no such contract, Paul makes an appeal to justice and equity, and does not say fulfil your contract, but "render to them" what, with all the premises known to yourself, you consider to be "just and equitable." So hermeneutics and logic decide.

Digitized by Google

your freedom, don't refuse it; for the slave that turns Christian, is the Lord's freeman; likewise, the freeman that becomes a convert, is Christ's servant. Have you been redeemed from slavery, then don't turn slaves." So Paul taught. Peter and Paul—Tim. vi. 1, 2, Titus ii. 9, 1 Pet. ii. 18—use the word *despotees* four times, speaking of Christian *despots*, lords or masters, in reference to their servants—*a word never used in the Christian Scriptures but in reference to the Lord and Christian masters.* This is the most vulnerable and indefensible position in this otherwise good and solid argument, designed, I presume, for North-Western Christians. A. C.

NORTH-WESTERN CHRISTIAN MAGAZINE:

Edited and published by John Boggs—Cincinnati, Ohio, July 1. Terms, $1, invariably in advance: 32 octavo pages.

We have long favorably known Elder John Boggs, as a good and honorable man, having been, for a considerable time, traveling agent for us. He is an edifying and faithful preacher and teacher, but for sometime past has been the clerk and book keeper of the Cincinnati Christian Publication and Book Concern. He now appears in our horizon as the editor and proprietor of the North-Western Christian Magazine. We cannot commend the sectional title of his magazine. "The Christian Magazine," is quite broad enough for any Christian purpose. We more than question the propriety of the title *magazine*, for a Christian purpose. The "Gentleman's Magazine," first appropriated this title, published in England 123 years ago. It was a miscellaneous collection of papers and compositions. It does not properly apply to any Christian publication, inasmuch as the prefix *Christian*, negatives the affix, *Magazine*. Still, he has precedent for it. We have had numerous Christian miscellanies, or magazines. But this is our least objection to the title. It is primarily intended for *North-West* Christians. I do not know by what special election he signalizes and addresses *North-Western* Christians, unless he writes for that special latitude, and looks to it for special support. Why reprobate the South-Western Christians and elect the North-Western! If I were to judge from the first number, his labors would be more apposite to the South-West than to the North-West Christians.

And here I am reminded, that some political paper sent me the other day from North-Western Indiana, sets me down before his readers as an advocate of the "Nebraska Bill," because I questioned the propriety of some thousands of clergymen in New England *officially* petitioning Congress, as an index of the spirit of that priesthood. I have not read a greater perversion of my strictures upon that clerical assumption, within my memory. He sets me down as a Douglass man, and wastes a considerable quantity of oil and lampblack upon my character, under that baseless fallacy of his own dreamy brain. I never objected to any clergy, of any name, signing any petition whatever, in the character of *citizens*. But have always disapprobated their appearing in the political arena, and asking any special legislation *as clergymen*. But for the

Digitized by Google

stupidity of said editor I am not accountable. I only allude to the case as illustrative of the potency of a name, and certainly did *then*, and do *now*, disown any sympathy with the Nebraska, or any other bill, in so doing.

But to the North-Western Christian Magazine. I would not, indeed, presume to say that the Magazine is to be devoted to the political views of North-Western men on the subject of slavery, because they are neither addicted to it, and neither their position nor their convictions avail to affect South-Western Christians on that subject. It is to be a *Christian Magazine*, and, therefore, only Northern so far as our Northern and our Southern institutions are concerned. Still, I think as mankind are so much ruled by names, it is an unfortunate prefix, and will, I presume, be interpreted to indicate what its editor and its patrons do not mean. But a word to the wise is sufficient. A. C.

THE REVISER,

Is a monthly periodical, devoted to the correction of all errors in the translation of the Scriptures, conducted by Dr. S. E. Shepherd, of New York. $1 per volume.

We have received the first and second numbers of this spirited Reviser, and congratulate the revisers of the Living Oracles with its appearance, because, apart from the strictures and reviews of its editor, it will be a medium of intercommunication between the revisers, and also an occasion of much criticism; and whether sound or unsound in every instance, it will furnish a stimulus to energize the co-operants in the work, as well as opportunities of eliciting the *pro* and the *con*, in all important changes, claiming to be improvements or emendations. It is conducted with spirit and perspicuity, and with all apparent impartiality, and cannot fail to be a useful auxiliary and stimulus to all engaged in this great work. A. C.

MOUNT VERNON (OHIO) FEMALE SEMINARY.

Board of Instruction—R. R. Sloan, A. M., Superintendent; Mrs. J. E. Sloan, Principal; Misses E. T. Hatch, H. Hartzell, Assistants. Total number of pupils last session, 114. This Seminary is located in the beautiful village of Mount Vernon, Ohio. From my personal acquaintance with the Superintendent and Principal, I can commend it to my acquaintance as eminently worthy of their patronage; but its long standing and well earned reputation, and consequent popularity, render any commendation from me as a work of supererogation. Its first session commences 1st Monday of September; its second, the 1st Monday of February; its scholastic year is 42 weeks.

Expenses.—Tuition in the Regular Course, (incidentals included,) per session—In Primary Class, in advance, $8 50; at close of session, $9; Preparatory,

Digitized by Google

in advance, $11; at close, $11 62; Seminary, in advance, $13 50; at close, $14 25; Boarding, in advance, $66 50; at close, $70. To pupils entering for the year, charges are reduced as follows: Tuition in Primary Department, invariably in advance, per annum, $15; Preparatory, do. do. $20; Seminary, do. do. $25; Boarding, do. do. $125. For these sums, the pupil is entitled to board, including room, use of furniture, fuel, light and washing, and to instruction without any extra charge for fuel or incidentals, in the branches constituting the regular course of studies.

Optional Course.—Languages, Ancient or Modern, each extra, per session, $6; Music, Intrumental and Vocal, per quarter, $10; use of instruments for daily practice, per quarter, $1; Drawing or Painting in Water Colors, per quarter, $4; Painting in Oil Colors, per quarter, $6; Embroidery, per quarter. $2.

NEWS FROM THE CHURCHES.

Virginia.—*Bethany*—Our late protracted meeting, which commenced on the evening of Friday, the 23d of June, at 3 o'clock P. M., and continued during the evenings of eight days, including the forenoon meetings of the two Saturdays and Lord's days intervening, resulted in a signal triumph of Truth over error; the trophies of which were 20 persons added to the Army of the Faithful. Bro. Isaac Errett, of Warren, O., the evangelist chosen for the occasion, in a series of eloquent discourses, addressed alike to the understanding, the heart, and the conscience of his auditory, made a deep, and, we trust, an abiding impression upon the minds of many of our highly favored community. He was assisted by Bro. Dr. Robison, of Bedford, Ohio; and also, towards the close of the meeting, by Bro. D. S. Burnet, whose eloquent and effective addresses are so generally felt and acknowledged by our brethren wherever he labors. The meeting was, indeed, one of much edification, comfort, and refreshment to the church—such as was well calculated to quicken its zeal, and to remind the brethren of the great importance of using all diligence in making their calling and election sure.

On the last day of the meeting, six of our most pious and exemplary young men, five of whom were graduates of Bethany College, were ordained, by prayer, fasting, and the imposition of hands, to the office and work of evangelists. Bros. Errett and Burnet united with the senior elder of the congregation in their ordination. After which, many of the brethren and sisters arose and gave to these young and devoted missionaries of the Cross, their hearty Christian salutation and benediction. The scene was one, indeed, most solemn and impressive.

Bro. A. E. Myers, our evangelist, under date of June 20, writes as follows: On the 10th day of this month (June) we organized a congregation at Eldersville, Washington county, Pa., where the brethren of this co-operation have been, for a year or more, concentrating a large proportion of their labor, with 22 members; after which we baptized 3 others—making in all 25. We have, through the clemency of the managers of the Wesleyan Methodist house in this place, had the privilege of holding our meetings in their house. They have, at this point, as far as known to me, always exhibited toward us a Christian spirit; and we, in turn, as becomes every Christian man, have endeavored to pre-

Digitized by Google

sent *the truth*, in as unoffending a manner as we could. We have always had a good hearing here, and I think the people to be a truth-loving people. This little band of Disciples may now, by a Godly walk and chaste conversation, do a great work amongst those by whom they are surrounded; and I trust that the brethren of Pennsylvania will remember this worthy band. We expect to visit them regularly during the present year. What the provisions for them will be afterwards, by this co-operation, we cannot say; but certain it is, that the brethren should unite with them to furnish the regular proclamation of the Word in that community until the church is able to take care of herself. The brethren contemplate building a house at this point as soon as they can, say next spring.

At the above meeting we enjoyed the assistance and hearty co-operation of our beloved Bro. O. A. Burgess. He and I also co-operated in holding two meetings at West Liberty, Va., where he has been laboring during the present year one-half of his time—we had 7 additions here.

Sometime since we had 3 additions at Holliday's Cove; 2 at Beeler's Station; 1 at Dutch Fork. Much of our labor during the present year has been directed to the church members—their duties to God and man.

Ohio.—Bro. N. January, of West Middleburg, under date of May 24th, writes: "The church at this place, since last October, has had 25 additions, through the labors of Bro. Vanvoorhes and Bro. Lieurance, of Ohio, and Bro. Young, of Indiana. The brethren are all of one mind, and speak the same things."

New York.—Bro. C. Parsons of Wales Centre, Erie county, March 23d, writes: "We have a small number in this place, who meet on the first day of the week, but are making but little progress for want of some one having a gift to teach, to the acceptance of the people. We would be willing to do to the extent, and beyond our ability, to sustain an evangelist, could one be obtained. But we know not to whom, or where to apply. The few brethren and sisters here are of the most persevering kind; but unless we can have some public teaching, our prospects of additions will be small."

Illinois.—Bro. P. H. Murphy, of Abingdon, Knox county, May 5th, reports 2 additions, as the result of his late effort at Lafayette.

Wisconsin.—Bro. A. Eastman, of Cascade, May 30th, reports the success of the good cause. A church was organized some eighteen months since, with some 10 members; it now numbers 34.

DISTRICT CO-OPERATION.

In obedience to the South-Eastern Co-Operation, assembled at Mt. Ephraim, Noble county, Ohio, May 24th, 1854, I proceed to report a synopsis of the proceedings.

We met, organized, adopted a Constitution, appointed a Board, and passed resolutions in order to carry into effect the great object of the organization—the spread of truth.

CONSTITUTION.

Article I. This organization shall be called the South-Eastern Co-Operation.

Art. II. It shall be composed of the congregations of Christ in the South-Eastern District of Ohio.

Digitized by Google

ART. III. Its only object shall be to carry into effect the proclamation of the gospel of Christ, in all the destitute places within its bounds, through the means ordained by the great Head of the congregation.

ART. IV. The congregations shall have an equal voice in the transaction of business.

ART. V. This co-operation shall meet annually, one week previous to the last Wednesday in May, at such place as shall be determined at the previous meeting.

ART. VI. The officers shall consist of a President, Secretary, Treasurer, and ten Managers, who shall constitute a Board for the transaction of business, to be elected annually by the co-operation, five of whom shall constitute a quorum.

ART. VII. It shall be the duty of the Board to receive and disburse funds, employ evangelists, and direct their labors, and present the organization, at each annual meeting, a report of their proceedings during the year.

ART. VIII. The Board shall meet quarterly.

ART. IX. This Constitution shall be subject to alteration or amendment by a vote of the majority of the co-operation.

Officers, &c.—R. W. Archer, President, P. O., Bellair, Belmont county, Ohio. A. Thompson, Secretary, P. O., Beallsville, Monroe county, O. A. G. Ewing, Treasurer, P. O., Sunfish, Monroe county, Ohio.

Managers, &c.—Dr. James Smith, Rouse Merry, James Gates, Joseph Nugent, Wm. Powell, Nathan Moody, John Sands, Isaac Phillips, Levi Glover, Wm. Barnes.

First meeting of the Board fixed by the Co-operation to be held at Beallsville, Monroe county, August 26th, 1854, at 10 o'clock A. M.

There were twenty-three congregations represented by letters and messengers; there are about sixty-five or seventy congregations within the co-operation. The organization being in its infancy, the congregations did not understand what to do; and the preachers, who did understand the matter, failed to do their duty, as well as some elders. Hence the meagre representation.

The following resolutions were adopted:

1st. That the organization co-operate, through their Board, with the State Board, in sending out missionaries.

2d. That we use all our energy and influence to carry into effect the object of this organization, by soliciting funds, and we recommend to all the congregations the importance of doing the same.

3d. That the Secretary report the proceedings of this meeting, so far as necessary, to the Christian Age and Millennial Harbinger, for publication.

4th. That we adjourn to meet with the Harmony Congregation, near Claysville, Guernsey county, at the time designated in the Constitution. [This place is within six miles of the Central Railroad, at Cambridge.]

J. J. M. Dickey, Sec'y. L. M. HARVEY, Pres't.

We had a very interesting meeting at the above named place. A great amount of zeal manifested on the part of the brethren present; in particular, amongst the preaching brethren and elders. We had 1 addition by confession and immersion.

I next visited Sarahsville, the county seat of Noble county; there we had no organization, and but two sisters in the place. I had a very interesting hearing, notwithstanding the untiring efforts of both Wesleyan and Episcopal Methodists, who had meetings in progress at the same time. On Monday after I left, men who make no profession whatever, raised a subscription of about $70, to obtain my labors at that point, entirely unthought of and unsolicited by me or the brethren. Next I came to Saltrun, in the same county, where I baptized 1 more. Yours in hope, J. J. M. DICKEY.

Digitized by Google

OBITUARY NOTICES.

Died, at his residence on Pompey Hill, Onondaga county, N. Y., February 4th, 1854, ASA WELLS, Esq., commonly known as Father Wells. He lived to see a good old age, and to raise a large and respectable family, without ever attaching himself to any religious body of people. But when he come to hear the gospel preached in its purity and loveliness, he was the first man to volunteer for the Saviour. He was truly the first fruits of the gospel in Pompey. He lived to see his whole family (though most of them were Presbyterians) made free by obeying the truth, and rejoicing in the glory of God. The great Disposer of all events, in removing from our midst this venerable patriarch, has caused a void in society which cannot be easily filled. As a neighbor, Father Wells was beloved by all who knew him. He was ever the poor man's friend. To know him, was to love him. Possessing an exemplary character, he diffused a salutary influence on society. As a friend, he was ardent and sincere. He was a kind and affectionate husband. To the partner of his bosom, as well as to his interesting children, the shock is truly afflicting. May the God of Israel be unto the afflicted family a father, friend and guide. As a Christian, Father Wells possessed, in an eminent degree, the three great requisites in the formation of Christian character—faith, hope, and charity.

H. KNAPP.

Departed this life near Mackinawtown, Illinois on the morning of the 15th of May, 1854, MARIA K., wife of Bro. John Lindsey, of Tazewell county, in the 26th year of her age. Sister Lindsey was the daughter of William and Margaret Mason, of Woodsfield, Ohio, and sister of James P. Mason, late a Professor in Bethany College, Va. Naturally of a feeble constitution, she was much afflicted, especially the last two years of her life. She was conscious, for several months before her death, that her pilgrimage on earth was fast drawing to its close. She often conversed about her departure with the utmost calmness and resignation, maintaining to the last that more than common amiability of disposition for which she was so much admired. Her deep and abiding piety, her tender sympathy and affliction for all the Christian community among whom she moved, attached to her a large circle of warm and devoted friends. She may truly be said to have "walked in all the ordinances and commandments of the Lord blameless." Long, indeed, will it be, till there shall be filled for her friends the void occasioned by the loss of one they have known so long and loved so well.

W. DAVENPORT.

Brother Campbell—The sorrowful task is imposed upon me, to announce the death of our brother and elder, JOHN BAKER, of the Hancock street Christian congregation, Louisville, Ky. He departed this life May 19th, 1854, in the 59th year of his age. He came to his death by accidental drowning.

The deceased was a man of rare excellence. Possessed of a strong and active mind, and gifted with an easy utterance of the divine knowledge he had gathered from the Bible, it was his chief delight to impart it to those around him, whether in the church or out of it. Having possessed himself of the spirit of his Saviour, like him, his benevolent heart ever yearned over the salvation of sinners. As an overseer, he ever manifested, by word and conduct, an unceasing watchfulness for their prosperity. Their success was his joy; their sorrow, his.

But it was in the social and family circle that the gospel had in him a bright and living example. With what earnestness, and yet with what simplicity, did he read the Scriptures to, and with his family; how unwearicdly present the motives to holy living, and the warnings against evil doers! With what fervency and trusting, did he daily visit "the throne of heavenly favor"!

But he is gone! His labors are over, and he taken up to his reward. Additional treasure is in the heavens, and a new motive before those who survive, to imitate his example. We would bow with uncomplaining submission to this heavy bereavement. The Lord's ways are above, and unlike ours. In hope we

Digitized by Google

commit his body to the tomb, to await that day, when, if we are faithful, we shall be permitted to see the reasons of the removal of a good man, in the midst of his usefulness, and spend a happy eternity in adoring the wisdom and goodness of him "who doth all things well." J. R. H.

PROFESSOR MILLIGAN.

We are happy to state to the friends and patrons of Bethany College, that its Board has secured for the Mathematical Chair the services of Professor Milligan, vacated by the resignation of Professor Hooke. Mr. Milligan having been for years a Professor in Washington College, Pennsylvania, and latterly in the Indiana University, at Bloomington. As a preacher and teacher of Christianity, Bro. Milligan's praise is in all the churches in which he has labored; and no more popular and efficient teacher of the languages and sciences is known to me in the circle of my acquaintance. A. C.

ANNUAL MEETINGS.

OHIO.—Columbiana County, Fairfield, Friday before the third Lord's day in August, (18th.)

Trumbull County, Youngstown, Tuesday before the fourth Lord's day in August, (22d.)

Cuyahoga County, Bedford, Friday before the first Lord's day in September, (September 1st.)

Summit and Medina, Wadsworth, Friday before the second Lord's day in September, (8th.)

PENNSYLVANIA.—The Pennsylvania State Meeting for 1854, will be held with the church meeting at Peters Creek, Washington county, commencing on Friday before the first Lord's day in September. The brethren and sisters generally, and especially the teaching brethren, are cordially invited to attend.

VIRGINIA.—The Brooke County Co-Operation Meeting for 1854, will be held, according to previous appointment, in Wellsburgh, commencing on the Friday before the 4th Lord's day in September, and will continue to the 25th, inclusive. The churches, we trust, will bear in mind the resolutions adopted at their last Annual Meeting, and will come prepared, by their delegates, to furnish their Treasurer with the funds requisite to sustain their evangelist for the ensuing year; bringing, also, with them, letters from their respective congregations that shall give such statistical information, and such other matters relating to the order and edification of the churches, as shall be of general interest to the meeting.

NEW YORK AND VERMONT.—A Co-Operation Meeting of the Disciples of Christ in Eastern New York and Vermont, will be held in West Rupert, Vt., commencing Friday, September 1st, at 1 o'clock P. M. A cordial and earnest invitation is extended to the Disciples scattered through Vermont, to attend the meeting. It is designed to protract it to the 10th of September. Efficient laborers are engaged.

☞ We much regret our inability to publish, in the present No., the Report of Examinations, together with the College exercises on the Fourth. The crowded state of our pages obliges us to postpone them till our next. A. C.

Digitized by Google

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. IV.] BETHANY, VA., *SEPTEMBER*, 1854. [No. IX.

ELEMENTARY VIEWS—*No. III.*

THE most profound, lofty, and sublime principle of action known to all the tribes of earth, is bodied forth in the sweetest monosyllable in all the dictionaries of human speech. That mysterious, sublime, and beautiful formula of an idea or principle, is our soft, sweet, soul-stirring monosyllable, LOVE. The glorious, awful, self-existent Jehovah, is the *subject* of that soul-stirring, ennobling, and enrapturing *proposition*, of which love is the *predicate*. GOD IS LOVE.

The creation, the whole creation, is but its finite representation. It is but one sublime, indestructible delineation and embodiment of its Divine charms and attractions. All the melodies, harmonies, and ecstacies of the universe, originate and terminate in Love. It is the *Alpha* and the *Omega*, the *Beginning* and the *End*, the *First* and the *Last*, of all being and of all blessedness.

To its activities and energies the heavens owe all their splendors—the earth and its tenantry all their happiness. The fruit of God's Spirit, in all its details, are but the habiliments, and adornings, and transports of Love. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance. Against all these, or any one of them, no law was ever enacted in heaven or earth.

Whence, then, emanated moral evil, sin, death, and hell? Aye, that is the question on which many a philosopher, in aim and purpose, has stultified his reason and sacrificed himself. There is no

Digitized by Google

beginning nor ending to an infinite line; and yet we can never see the one nor the other. We must admit it or become fools. Hence, none but a fool can either think or say that there is no God; and yet, no man is so wise as to form one conception of a being that never began to be, and that can never cease to be. Because something *is*, every man must believe or think that something always *was*; for, as we delight to say, nothing could possibly give being to something. True philosophy and reason, therefore, fall upon their knees and worship him "that *was*, and *is*, and *evermore* shall be;" from whom all things began to be, and by whom they continue to be from everlasting to everlasting—God. This is the only solid basis for faith, reason, and religion. Other foundation of reason, religion, science or art, can no man lay.

Theists, deists, and all religionists, have yielded too much complaisance and respect to the atheists, and sceptics, and infidels of the present day. There is no man so void of reason, and so little entitled to respect, as the man that denies the being and eternity of the ineffable Spirit, called Jehovah. We cannot take one step in science, learning or religion, without, not merely the concession, but the acknowledgment of one infinite, eternal, immutable Jehovah. The Hebrew poet shows himself to have been taller than any philosopher of all antiquity, when he dared to affirm, "From everlasting to everlasting"—"From eternity to eternity," thou art God!! A *circle* has no beginning, middle, or end, and yet it encloses the whole science of mathematics. A *point*, without any magnitude, is its *centre*. A *line*, without any breadth, is its *circumference*, and a *universe* in motion, without beginning and without end, is its *area*.

A fool, but no one else, can say there is no God. And a man who has seen a Bible, and denies its origin and its inspiration, is entitled to the same diploma. Soul-sleeping and soul-dying are such chimeras, that no man, within the circles of sanity, has courage to avow. For proof, he has not an atom of the universe. No man ever found a soul asleep, much less a *dead* soul. A DEAD LIFE!!! What a chaos of words fill the brains of many of our magniloquent boasters of science—*only so called!*

"Spirits in prison" in Noah's Ark, in Hades, or in the reveries of a day-dream, are the genuine Phantasmagoria—the true *Jack O'Lantern* of magical Divinity. And yet, no age has been without it since men strayed away in the wanderings of an empty and deceitful philosophy, that casts theology into the candle-mould of bald fanaticism, or tries the truth of the Bible by the broken rule of paralyzed reason and Unitarian logic.

There are certain elements of all the compounds of the universe.

Digitized by Google

No one element, abstract and alone, can sustain any form of life known to man—vegetable, animal, spiritual, angelical. Atheism has no ideal God; theism has no real God; polytheism has a universe or imaginary planetarium since Copernicus was born; and yet, not one of them has the first attribute of Divinity, in the pure ideal conception of cultivated reason.

When, then, we speak of the elementary principles of Christianity, we must take some oil in our lamps, enter into the secret chamber of the Divine presence, prostrate our imaginations in the dust, bring our passions into abeyance, and our spirits into a devout, and humble, and spiritual communion with THE INCARNATE WORD, and, through him, lift up our thoughts and our souls to him that is the Uncreated fountain of both light and life, and who has promised his Holy Spirit to them that ask him with an humble, contrite, and adoring heart. Thus we shall as surely find it as we are sincere and as God is true.

There is but one grand central, attractive, and radiating idea in every celestial system in God's creation. That idea gives name to the whole system. In *Theology*, God alone, in his nature, personality and attributes, is the Alpha and the Omega.

In the *Christocracy*, or in the theory called *Christianity*, Christ himself, *the anointed* and consecrated official of Jehovah, in the work of redemption, is himself, personally and officially, the Alpha and the Omega.

Jesus is the Greek representative of Joshua, or the Divinely commissioned Saviour, that brought Israel out of the wilderness, across the Jordan, and who gave to them the land of promise. *Jesus* represents the Divine and human *person* of the Hero of our redemption; and *Christ*, his holy unction and official majesty, as our Mediator and Intercessor. Hence, then, the first great lesson in soul-redeeming Christianity, is to turn our eyes to the GREAT APOSTLE and HIGH PRIEST of our salvation, and to *attentively consider* him as *God manifest in the flesh*, *anointed* with the plenary possession and inspiration of the Holy Spirit as *Emmanuel*, and "as justified by the Holy Spirit" in all his pretensions.

Thus must we dig deep into the sub-soil of our humanity, before we can find a sure foundation for the true temple of true religion. The majestic oak, that lifts its branches nearest to heaven, strikes its roots deepest into earth. It is not *reason*, but the want of it, that makes any man an Atheist, an Infidel, a Unitarian, a Sabellian, a Free Thinker, or a mere *Tennessee* Baptist; though, like Mr. Graves, he might imagine himself to be the Magnus Apollo of a million of readers.

We have long since shown, by an extended induction of particu-

Digitized by Google

lars, that all *systems are circles*, and, therefore, there is but one central idea in any system of politics, religion, or morals. In each and every sect of Pagandom, Mohammedandom, Christendom, there is but one central thought, differential from all others; and that differential thought, be it a great thought or a little thought, is the centre of that system—the centre of its attraction and of its radiation. Its charms, its power, its glory, its intrinsic worth, are found in that one idea.

In this view of the subject, what a meagre kernel is in the nut of most of our Protestant sects. *Papist* has but one infallible *Papa* for its magnet. In the first family of *Papa*, separated from the Greek Patriarch, there are seven etymologieal children and six etymological grand-children. And such a set of squalid sucklings and noisy brats, no man can describe.

But to keep within the circle of Protestantdom, and to make the subject familiar and interesting to all my readers, I will select Episcopalianism, Presbyterianism, Congregationalism, Methodism, and only ask, What is the *doctrinal*, religious, or moral difference, beyond the simple *formal polity*? They may have different philosophies of portions of Christianity, called doctrines, but these are held in abeyance by the common magnetic power of the *polity*. They are very charitable on the subject of the doctrine and the speculative philosophy of the scheme; but touch not the holy Ark of the Covenant—*the polity of our dear mother! She is a good, kind, generous, sympathetic grandam!*

There is but one exception, else it would be a universal rule. The *Baptists*, (yes, the *Baptists*, whose *name* is now in imminent peril)—I say "the Baptists and the Congregationalists." Their church *polity* is essentially the same. The by-laws are mere gossamer. The old "*mode and subject of baptism*," is the Alpha and the Omega of the huge gulf between Simon Pure and Pure Simon. Settle *baptism*, and where are the pyramids and ramparts of their respective Zions!! There is not a wreck behind. On what a slender thread now hang the destinies of modern Christendom! Like the "Tennessee" Baptist, (I do not mean Mr. Graves, but the *Tennessee* Baptist,) it perishes when the river is dry. In heaven it has no locality.

Morality, the legitimate fruit of religion, like the elements of piety, is also immutable in its essence or nature. "Love thy neighbor as thyself." Show that kindness to him which you would have him to show to you in similar circumstances. Do to all what you would have all to do to you. This is the sum of the matter. All parties agree in this law, save some editors of newspapers.

It would be worth, not a million of dollars or pounds sterling, but a million of souls, to settle the great corner-stone—the sub-basis of

Digitized by Google

Christian union, communion, and co-operation in Christ's visible formal church. It must be done; and all the so-called Christian philosophies, theories, dogmas or doctrines, which have Babelized Christendom, must be repudiated, whether true or false, for two good reasons—God never commanded them; the Lord never enacted them; and mankind cannot understand them. Here and there, once or twice in a hundred years, you may find two men that can measurably understand them in all their windings, and radiations, and ramifications, from the throne of God to the farthest domicil in the last circle of our habitable earth. Has our Heavenly Father based the salvation of a world, for whom Christ died, on such a contingency!! A. C.

THE NEW VERSION OF THE APOCALYPSE.

Verse 1—"The Revelation of John the Divine." I concur with the translator in the repudiation of this title. It is without apostolic, and without canonical authority. I would, however, submit to him the propriety of changing the definite into the indefinite article—"*A Revelation of Jesus Christ*," on one specific subject—things which then were shortly to come to pass. Instead of the supplement *it*, in the Common Version, I would also suggest the propriety of supplying *them*, which is clearly indicated in the text and sustained in the sequel.

Verse 2—Instead of reading, "who testified—the testimony of Jesus Christ," for our age and nation I would prefer, "who bore witness to the testimony of Jesus, and whatsoever he saw."

Verse 3—I submit an emendation of this verse, as more in the usage and the taste of the last half of the 19th century: 'Happy he that reads, and they that hear the words of the prophesy, and keep the things written in it, for the time is near.'

Verse 4—For "the seven churches which are in Asia," many prefer *the seven congregations*, because we have not the word κυριον in the New Testament at all, and we do have, and must have, the word εκκλησια, three times translated congregation or assembly, in the book of Acts. For propriety and uniformity, I would press this matter upon the attention of the translators of the New Testament.

With our translator I concur, that the seven spirits seen "before the throne," cannot be created spirits, because, in my judgment, it would be idolatry to supplicate *grace* from any seven created spirits in heaven, I care not of what rank. But in the symbolic style of this

Digitized by Google

book, one may presume "the seven spirits" to be a symbol of the Perfect Spirit, alias the Holy Spirit.

I would again press upon the attention of the learned author of this version the impropriety, or, if any one please, the inelegance, of having "John *to* the seven churches," and "grace *unto* them," for one and the same formula in the original; and again, "*unto* him that loved us." And why, verses 7th and 9th, have *cometh* and *readeth* in the New Testament, and comes and reads in every other English book of the 19th century, except in a few volumes of the Society of Friends? And why have both *to* and *unto*, in the same connection, for one and the same formula in the original? And still more especially, why have *unto* before the dative without a preposition? Is not the New Version to be a model book of our vernacular amongst all who read it! The number of *untos* and *eths* in this book, not merely occupy an unprofitable space, increase labor, and consume time, but perpetuate a species of Quakerism which, *unless the whole formulas* of that Society be introduced, should not, in whole or in part, be confirmed or perpetuated in it. Such, at least, is my opinion, which I submit with all deference.

Verses 5th and 6th ought to be separated with a due regard to propriety. In the New Version there is but a *comma* pause between them, and an extra *he* introduced as an emendation. Quite as intelligible, and in as good taste, to read as follows: "To him who loved us, and washed us from our sins in his blood, and made us kings and priests to his God and Father—to him the glory and the power through the ages of the ages. *So let it be!* Behold, he comes with the clouds, and every eye shall see him, even they who pierced him, and all the tribes of the land shall wail because of him; even so let it be!"

Verse 8—"I am *the* Alpha and *the* Omega, the Beginning and the End." This is a valuable emendation of the Common Version. It is also valuable as a precedent, in regard to the use of the article, and suggests the importance, in such cases, (and in some others,) of using and omitting the article in conformity to the original. Sundry errors and debates might have been prevented, had the articles and the particles of speech been grammatically regarded on the part of translators.

Εν πνευματι is here rendered as though it were εν τω πνευματι. We have this formula four times in this book.

In *the Spirit* and *in Spirit*, are not identical, but distinguishable. In Revelation i. 10, iv. 2, xvii. 3, xxi. 10, we find εν πνευματι. In all of which it seems to indicate, not merely that he was inspired or led by the Spirit, but wholly enrapt or absorbed in vision—as it were in a spiritual state, unconscious of any sensation or of the em-

Digitized by Google

ployment of his senses. Not in a Spirit, nor in the Spirit, but wholly "*in Spirit.*"

Verse 11—γραψον εις Βιβλιον—"write in a book," both Common and New Version. I submit whether both grammar, lexicography, and the character of this communication, would not indicate a preference for: *What thou seest write into a book, and send to the seven congregations*, &c. This indicates the writing of the book which John has given us; but writing in a book already made, or in progress, was not the command, and it is not what John has done. He has given us a whole book, and detailed what he saw.

Here are eight *untos* in a section of one verse! An expense of sixteen letters, in homage to a word dead and buried, amongst our model writers, some half century ago. (Webster's Dictionary.)

Verse 16—The supplement *was*, weakens, in my judgment, the beauty and grandeur of his appearance. "And his countenance as the sun in his strength."

Verse 18—Εις τους αιωνας των αιωνων—"unto the ages of the ages." This, in the 19th century, in the United States of America, or in Great Britain, is not so intelligible as "*forever and forever.*" This Asiatic and antique formula of what we moderns call *eternity*, is of questionable propriety. What an "age of ages," or "ages of ages," might have indicated to the ancients, is not so patent to our ears as the simple and energetic "for ever and ever." Still, in our day, and especially in an enterprize so invidious, to many minds, as that in which we are engaged, it may be questionable how far we may change such formulas for the sake of change, when nothing more definite or intelligible can be substituted. I submit this remark, not merely on the merits of this case, but as bearing upon a large category of similar cases.

Hadees and *Gehenna.* These two words are full of terror, and, consequently, full of debate and strife. Could the ideas they have created and cherished in the human mind, and could the realities implied in them, also be annihilated, at any price, from the minds of wicked persons, I presume to say, that the last acre of earth would be mortgaged in payment of any sum demanded for their satisfactory disposal, and the last ounce of gold in the currency of earth, would be cheerfully resigned for a perfectly satisfactory annihilation of them. Hitherto all efforts have failed.

We cannot discuss the subject here, but we can refer the inquisitive reader to one of Dr. G. Campbell's preliminary dissertations, (vol. 1, p. 272–321, Boston edition, 1811,) in which he will find one of the clearest and most candid, as well as the most conclusive argu-

Digitized by Google

ments in the language, on Hadees and Gehenna, both improperly translated by one and the same term—Hell.

When and where the Holy Spirit employs two words, I do not think that we ought to represent them by one and the same word When the Lord says, Thou wilt not leave my soul in *Hadees*, in *Sheol*, in the *unseen world*, or in the *state of the dead*, or *separated from my body*, or in *the grave*, we should not make him say, Thou will not leave my soul in *Hell*. And when Jacob says, You will bring down my gray hairs with sorrow to the grave, to Sheol, to Hadees, or the world unseen, we should not make him say, You will bring down my gray hairs with sorrow to Hell.

Verse 20—The gospel, once couched in symbol and prophecy, is now a mystery revealed. It was hid from ages and generations, but is now made manifest in all its bearings, on Jew and Greek.

The mysteries of the Apocalypse are facts and truths veiled in figure. The mystery of any figure or symbol, is the meaning of it. Hence, the mystery or meaning of the seven stars, is the seven angels or messengers of the seven churches.

The retention of the term *mystery*, is questionable, inasmuch as the transferrence of words is one prominent objection to the Common Version. It has been of great service to the Church of Rome. Her seven sacraments are still seven standing mysteries, hid from a hundred millions of mankind.

Webster defines mystery to indicate—1. *A profound secret*; something wholly unknown, or kept concealed. 2. In religion, any thing in the attributes of God or in the economy of Providence, not revealed to man.

But in the Scripture style, it indicates, also, *veiled truth*—a secret. The gospel, and the calling of the Gentiles, were once mysteries, or "secrets hid from ages and generations." Indeed, this very book is, in the style of Paul to the Romans, (xvi. 25,) *Apokalupsis musteriou chronois aiooniois sesigeemenou phaneroothentos de nun*, ("the revelation of a mystery concealed since the world began, but now made manifest.")

May we not, then, say, that the mysteries of the Apocalypse are *truths* veiled in figures or symbols? Hence, the *mystery* of any figure or symbol, is the meaning of it. Take, for example, the symbol or mystery of "the seven stars," literally the seven messengers of the seven churches; or the symbol of the Lamb of God, the Paschal Lamb of Moses, the Lord Jesus Christ, our Passover. Jesus Christ himself is as truly the *mystery* of the Paschal Lamb, as the seven messengers of the seven churches are the *mystery* of the seven stars.

The figure of the seven stars would indicate that these messengers

Digitized by Google

(angels) were persons of great intelligence and moral lustre. They were, metaphorically, the lights of these seven churches—persons chosen by them because of their pre-eminent spiritual and moral lustre and excellence. And whether specially elected and commissioned by these seven communities, to visit John, and minister to his comfort, or whether they were the presidents of their eldership, who came to visit and comfort him, by commission, or by the impulse of their own sympathy or affection, they were, in either view, what Paul said of Titus and his brother messengers—αποστολοι εκκλησιων δοξα χριστου—"*Apostles or messengers of the churches.*" This, in my opinion, is the only passage of the Apostolic Scriptures that quadrates and harmonizes with this beautiful allusion to the missionaries of the seven churches in proconsular Asia, and which furnishes data to translate or interpret in harmony with the original language and with the facts of the case. It has, therefore, more probable evidence than any other view of it which I have seen. I will be thankful to any one who can throw any clear light upon the premises.

Chapter II.—Verse 1—I concur in the recommendation to retain the name of the seven cities, rather than of the citizens, in the inscription of each of the epistles. Why two of the seven should be addressed as city churches, and five as churches in cities, there appears neither reason nor religion. A church or congregation in Philadelphia, is not a Philadelphia church or congregation. Like a discord in music to the educated ear, so is the jargon of "the church and congregation" of this city, and of that, from Halifax to Charleston, and from Washington to San Francisco. It should rather be the congregation and the church, were it not that the church is, now-a-days, deaf and dumb brick and mortar. As it is, these seven communities were not in one ecclesiastic corporation, under a Pope, a Patriarch, one Bishop and his consistory, one Presiding Elder, one Presbyter, one Synod, nor even in one Baptist Association or Independent Conference. Not one of the seven was praised or blamed on account of the virtues or follies of another. Nor was any one of them addressed as a provincial church, a national church, or as a Catholic or Protestant church, in theory or in fact. It is also worthy of note, in passing, that there was but one church in one city. In none of the seven was there a plurality of congregations.

Verse 3—Κεκμηκας—and has not been wearied out, is better, because more literal. I concur in the recommendation of our translator, that the reading now found in the recent editions of Greek texts, be substituted for that in the Common text.

Verse 4—"Let go thy first love;" "Slackened thy first love;" "Abated thy first love." The sense of these three verses is nearly

Digitized by Google

equal. The first and second are too mechanical. We do not "*let go*" an affection as we do a cord or a cable, nor *slacken* it as a cord. But we may increase or abate our affections in all matters—animal and spiritual, temporal and eternal. *Left* thy first love, (Common Version,) after all, is more in accordance with its general use in the Common Version; and yet it appears too strong, for this reason, that in the case of the Apostles and others being called to follow Christ, they are said to have left all, or left their business, and followed him. Now, as John in his gospel and in his epistle uses this word very often, equal to one-third of its use in the New Testament, it argues much for the Common Version of it in this passage; still, it is evidently too strong, as it would amount to an apostacy from Christ to say that they had left their first love, as the Apostles left their calling and associated with Jesus Christ.

Verse 5—"Repent," "unless you repent." This family of words, or the *metanoia* and *metanoeo* family, is large and respectable, both in common and scriptural style. The root and ancestry of our word *repent*, is punishment and sorrow. Hence, Webster defines to *repent*, "to feel pain, sorrow, or regret for something done or spoken." Its second meaning is, "to express sorrow for something past." Its third meaning, "to change the mind, in consequence of the inconvenience or injury done by past conduct," quoting Ex. xiii. In a transitive form, it is "to remember with sorrow."

But in the New Testament usage, this feeling, emotion, or state of mind, is usually expressed by *metamelomai*, a word never used in the imperative mood in the New Testament, nor is its family ever employed by Jesus or his Apostles in preaching the gospel or its repentance. Hence, no one can reasonably conclude that the *repentance* preached by our Lord and his Apostles can be merely a sense of guilt, remorse, sorrow, grief, contrition, although these may be, and generally are, the roots and reasons of that evangelical repentance or reformation of life preached through faith in the person, mission, vicarious sufferings and death of the Lord Jesus Christ.

The gospel being glad tidings of great joy to all people, is not preached to sinners in order to produce pain, sorrow, regret, conviction, condemnation, or that which is indicated or comprehended in the word μεταγοεω and its family. This is all found in the law of Moses, and, in every legally enlightened conscience, is accompanied with piercing anguish, agony, and despair. But in this penitence, grief, sorrow, dread, anguish, there is nothing indicated by the verb *metanoeoo*. This state of things only prepares the sinner to appreciate the value, the grace, the mercy, and compassion of our God, of our Lord and Saviour, who just at this point commands us to change our views,

Digitized by Google

feelings, conduct and position—all embraced in the word *metanoia*. We have but one word in our language that covers the whole ground, and that word is *reform*—reformation. The verb *metanoeoo*, is found in the Four Gospels and Acts of Apostles *twenty-one times*; the noun *metanoia*, reformation, is found in the same books sixteen times, and in the Epistles eight times. The verb μετανοεω, is found in the Apocalypse twelve times, and but once in all the Epistles. The noun and the verb, in all the New Testament, are found in all 58 times.

Now, that these two families should be represented by one and the same word in our language, cannot be demanded nor conceded by any enlightened and conscientious man in Christendom. They are no more alike in sense than they are in orthography and orthoepy. Every man knows, that to *repent* is not to *reform*, while *reform* includes both penitence, or *repentance*, and *reformation*.

But some, from an imperfect education, the tyranny of prejudice, and their reverence for creeds and their authors, repudiate the word *reform*, at least in the imperative mood, on the hypothesis and fear that *reform* is wholly outward and formal, and independent of faith, the Holy Spirit, and the grace of God.

This indicates a grand mistake of the whole subject. If there were any truth in it, it would be as fatal to preaching faith, repentance, sorrow for sin, as against reformation and baptism. One of the *hyper orthodox* will say to the latter preacher, Why, sir, do you preach faith and repentance, before regeneration by God's Spirit and grace!! You might, sir, as rationally command the dead to rise at your bidding, as to command any poor sinner to believe or to repent, before he receives the grace of regeneration! So preached Alexander Carson, the Haldanes, the Ewings, the Wardlaws, the Mitchels, the good Old School Baptists, Presbyterians, Covenanters, Seceders, Evangelical Churchmen, John Walker, of Dublin, (Trinity College,) as learned, as eminent, as pious a man as I ever heard, as I judged when twenty years old. I could, I presume, from my own library, fully document all these; and I believe my good old venerable brother, Dr. Archibald M'Clay, knows what I say of these venerated men to be as true as any history he ever read. They were so perpendicular in their doctrinal orthodoxy, that like an Indian's tree, they lean a little on the other side of our genuine perpendicular modern orthodoxy.

Well, now, in the face of the full orbed sun of our American, English, and Scotch orthodoxy, I affirm that there is just as much sovereign grace and mercy in commanding all men every where to *reform*, as there is in commanding all men every where to *repent*; and as much sovereign grace and mercy in commanding the poor tempest-tossed and awakened wretch, crying for pardon, to reform—to turn to

Digitized by Google

God—to arise, with Saul of Tarsus, and be immersed, and wash away his sins.

It may be a work of supererogation, on my part, to vindicate the propriety of translating *metanoeoo*, I reform, and *metamelomai*, I repent. I now give as good and as learned Presbyterian Calvinistic authority for so affirming, as can be adduced in the present living age; for in this I but quote Prof. George Campbell, of Aberdeen, Dis. 6, vol. 1, p. 322:

"It has been observed by some, and, I think, with reason, that the former denotes, properly, a change to the better; the latter, barely a change, whether it be to the better or to the worse; that the former marks a change of mind that is durable and productive of consequences; the latter expresses only a present uneasy feeling of regret or sorrow for what is done, without regard either to duration or to effects; in fine, that the first may properly be translated into English, *I reform;* the second, *I repent,* in the familiar acceptation of the word."

"Let us, therefore, recur to the use of the New Testament. And here I observe, first, that where this change of mind is inculcated as a duty, or the necessity of it mentioned as a doctrine of Christianity, the terms are invariably *μετανοεω* and *μετανοια.*" p. 327.

"Let it further be observed, that when such a sorrow is alluded to, as either was not productive of reformation, or, in the nature of the thing, does not imply it, the words *μετανοια* and *μετανοεω* are never used. Thus the repentance of Judas, which drove him to despair, is expressed by *μεταμεληθεις,* (Math. xxvii. 3.) When Paul, writing to the Corinthians, mentions the sorrow his former letter had given them, he says, that, considering the good effects of that sorrow, he does not repent that he had written it, though he had formerly repented. Here no more can be understood by his own repentance spoken of, but that uneasiness which a good man feels, not from the consciousness of having done wrong, but from a tenderness for others, and a fear, lest that which prompted by duty, he had said, should have too strong an effect upon them. This might have been the case, without any fault in him, as the consequence of a reproof depends much on the temper with which it is received. His words are, Ει ελυπησα *ὑμας*εν τη επιστολη ου *μεταμελομαι* ει και *μετεμελομην,* (2 Cor. vii. 8.) As it would have made nonsense of the passage to have rendered the verb in English, *reformed* instead of *repented,* the verb *μετανοεω* instead of *μεταμελομαι,* would have been improper in Greek." pp. 329–330.

"Having now ascertained the distinction, it may be asked, How the words ought to be discriminated in a translation? In my opinion, *μετανοεω,* in most cases, particularly where it is expressed as a command, or mentioned as a duty, should be rendered by the English verb *reform, μετανοια,* by *reformation;* and that *μεταμελομαι* ought to be translated repent." p. 332.

Beza, Castalio, Diodati, the Geneva, French, and Luther, in his German translation, have, wherever it was of consequence, distinguished in the same manner.

No more uniform distinction, known to me, between any two words in the Christian Scriptures, indicative of mental operations, is more uniformly observed by eminent critics in all the versions to which I have had access. And nothing but the great importance of the question involved in this discussion, could have induced me to give to it so much space. A. C.

Digitized by Google

TRACTS FOR TENNESSEE BAPTISTS.

No. II.

Mr. Graves says, "I point you to my subscription list." But he has given me no copy of it! He vapors about his largest subscription list in the world! His myriads of readers! Well, this is a puissant argument—a mere assertion about my myriads of readers. I believe, on better evidence than he can produce, that the prominent essays in the Millennial Harbinger are read by more thousands in America, in the British provinces, in America and Great Britain, than his "Tennessee Baptist," with its "ten thousand subscribers." Of course, then, we are orthodox and he is heterodox! Payne's Age of Reason was read, and is read, by myriads more than Mr. Graves' Tennessee Baptist. Solomon says, "Answer" a certain kind of gentleman, vulgarly called "a fool, according to his folly, lest he be wise in his own conceit;" and again: "Answer not a fool according to his folly, lest you be like to him." We propose to compound the two precepts till Mr. Graves gives his version of it, and will answer him in the true spirit of their union. He talks of one "Reformer," a preacher, who ignores family worship, &c. Well, we might condemn him and Mr. Graves, too, on his premises. This "hear-say" testimony is just about equal to a rumor that has reached Bethany, that Mr. Graves, editor of the most popular Baptist journal in all the world, carries, and uses, a revolver, to protect himself in his editorial chair. What does this prove!

But to take up his items under his own headings and classic expressions, I will compliment them one by one.

CHARGE OF FABRICATION, ETC.

I do not retract it. I do charge it, and my whole response will constitute the proof of it. It is as true as the Declaration of American Independence, that I have no personal acquaintance with Mr. Graves, any more than I have with any man to whom I have been casually introduced, but with whom I never communed five minutes; and at the time that I said it, did not know where the Tennessee Baptist was printed. I presume that Mr. Graves imagines, that all the people of this great nation should know him, being the most popular Baptist editor in all the world. And since I am greatly promoting its circulation, if he will but publish my responses, it will still advance his growing popularity. I will not injure him, as I have done Elders Meredith and Broaddus, by commending them. They both repented of their opposition to me; and Elder Meredith, who, for some years,

Digitized by Google

opposed our positions on regeneration and baptism, with incomparably more strength of mind and argument than any other Baptist in America, or any where else, was not only convinced of his error, but actually came out in strong defence of our views of baptism for the remission of sins, and argued it out as sententiously as ever did any of our brethren. Were Mr. Graves equal to him in head and heart, I should expect him to preach the faith which now, like Saul of Tarsus, he openly profanes.

Let any Baptist read Elder Meredith's confession, and defence of baptism for the remission of sins, copied into the Millennial Harbinger, Vol. 6th, 3d series, pp. 135–137, and then judge for himself. Scores of such men as he, for candor, honesty and intellect, amongst the Baptist ministry, died preaching the faith which, like Mr. Graves, for a time, they labored to destroy. But they were honest, God-fearing men.

How truly did Elder and Editor Meredith say, in conclusion of his defense of baptism for remission of sins, "System makers, in our opinion, have done but little to simplify or commend the gospel plan of salvation. They have done much, however, to obscure its doctrines, to distort its proportions, and to involve the whole in mysticism and doubt." So wrote, after a long and furious opposition to the Millennial Harbinger, the strongest man in all the South, in the Baptist ministry. But not like this great race-horse of Tennessee, who runs the faster the less weight he carries; he had some weight, some gravity of mind, a fair education, and commanded a good style of writing, and a high respect amongst the editorial staff of the whole Baptist denomination, North and South. I could say much in commendation, also, of Elder Broaddus, although his biographer, Dr. Jeter, and some other too denominational men, did not do him as much justice as Mr. Broaddus did himself, in the essays from his own pen, which I gave to my readers with much satisfaction to them, and with good service to the cause we plead. I do not promise the same sort of service from Mr. Graves. But he will yet do good service to the cause in Tennessee, else I mistake the signs of the times, and my correspondents also misunderstand them. He will induce a spirit of inquiry, and multiply our readers and our preachers in that quarter; he may even induce myself to visit some sections of that great State. He is the right sort of a man to do good service by opposition. And though no prophet, I prognosticate it will be more advantageous to have him to oppose, than to plead our cause, so far as we have any cause of reformation to lay before our Baptist brotherhood. If he do not give to his readers the same privilege that I give to mine, or if he do, he will greatly facilitate the cause of Reformation amongst Southern

Digitized by Google

Baptists. Like his great prototype, Samson, he will kill more by his death than during his life. His mystic strength is easier recognized, measured and comprehended, than that of his grand prototype. Neither the "green withs," nor the "new ropes" of reason and argument, can bind him fast, or hold him to a point. Were the seven locks of his hair woven into a web, he would carry with him the pin, the beam, and the web, and leave not a wreck behind! As Paul said of some of his "Tennessee Baptists," found in ancient Corinth, "he suffers fools gladly, seeing that he himself is wise."

> "For as he writes and boasts, the wonder grows,
> How one small head can carry all he knows."

He is truly a prodigy, with fifty, or sixty, or seventy thousand readers! He is more popular than Mr. Punch, of famous London town! Well, I have seen some such precocious youths not make quite so wise old men as every body thought. But now, having fully and courteously introduced to my readers the *Reverend* J. R. Graves, I will henceforth listen to what he says with becoming respect; for, according to Solomon's advice, I have already answered him very respectfully, according to his superior folly, (I was going to say,) but I will print it wisdom. I say this as his *friend*. The young man is spoiled, and no one will dare to admonish him. Hence, I humanely interpose to read him a few lessons, and I will deal right plainly and faithfully with him. I would have done this in private, if he had not sinned against common decency and the courtesy which I know reign at the meridian of Nashville. But I shall be governed by Paul in this case literally—"Them that sin, rebuke, before all, that others, therefore, may fear." I trust that he will be so contrite and penitent, that he will lay it before all his sixty or seventy thousand readers. I hope all my readers, too, whether five thousand, ten thousand, fifty or a hundred thousand, may all read it with all charity for poor human nature, and a due degree of becoming respect for Elder Graves, of Nashville, and the Tennessee Baptist, in one impersonation.

Mr. Graves, under the sectional caption of the Tennessee Baptist, says my language, used in speaking of the Tennessee Baptist, shows that its "influence upon the Reformation is tremendously felt." If so, I have never heard of it. Mr. John Randolph once said, that something called a falsehood, vulgarly pronounced a lie, will travel from Georgia to Maine, before truth can draw on its boots. It may be so in this case, or it may not be so; for my part, the fame of its new chief has not reached my ears, only by the single voice or print of Elder Graves, and I am sorry to say, that I have learned to read that gentleman with a considerable rebate and discount on sterling truth. As a sample of his sterling veracity, I could give some choice speci-

Digitized by Google

mens, but there is one which will suffice, just in the next paragraph, called a new way to establish our orthodoxy. "Every one," he says, "who ever discussed with you, has charged you with establishing your propositions by your own unsupported assertions." I simply say, that this is false, and now let Mr. Graves produce every one that has discussed with me, and state any one subject or proposition that I attempted exclusively, or at all, to sustain by my unsupported assertion. I have never met with a disputant of a more gum-elastic conscience. I question very much, indeed, if he can find in the United States, any one disputant that has assaulted me, who will sustain him in such reckless, truthless assertions; certainly all my published debates and discussions demonstrate its gratuitous falsehood.

How did Mr. Carson teach? But Mr. Carson will prove nothing in this case, for he and I never had a discussion. But I am pleased to have Mr. Carson introduced into the dramatis personæ, upon a question between me and the Tennessee Baptist. I know more of him, I presume to say, than does the renowned and appalling Tennessee Baptist. When some fifteen or sixteen years old, I heard Mr. Carson preach, and am tolerably wll posted on his whole public life and teaching; almost as well as the veritable Archibald M'Clay, of New York, with whom I formed a very interesting acquaintance in New York, A. D. 1815–16.

Mr. Carson's work on baptism, obtained for him the title of D. D., which was given to him by Bacon College, Kentucky, through the recommendation of Bro. President Shannon, now of Missouri University, if my memory faileth not. But Mr. Carson, were he the man he was when I first knew him, would have put the Rev. Mr. Graves' through a course of discipline he never had from mortal hand, on the very document which I am now laying before my readers, and taxing their good nature and their Christian patience to read. Alex. Carson was a rigid Calvinist—as particular, at one time of his life, as Elder Dudley, of Kentucky, and, for any thing I have yet learned, died such. He lived and labored, and is buried in the North of Ireland. He made a few visits, in his lifetime, to Scotland and England, and on his last tour in England, he fell into the harbor at Liverpool, and was mortally injured. A conscientious, devout, and excellent man he was: a clear headed reasoner, and a laborious critic in the Greek language, especially in its particles and roots, and on the genealogy of the celebrated *baptizo*. He comparatively did nothing as a *preacher*, all his life. As a *teacher* of Christian doctrine, he and the Messrs. Haldanes, and John Walker, of Trinity College, Dublin, were what the Kentuckians would call *hyper Calvinists*. He was so conscientious as to live and die poor, rather than subscribe to old pure orthodox Presby-

Digitized by Google

terianism. And yet, Congregational government, and belief in immersion *in* the name, &c.,* and not into, &c., with weekly communion, were his three short steps out of pure Scotch Presbyterianism. His whole party in the North of Ireland, at his death, would not fill some of our large western meeting-houses. Elder M'Clay, of New York, the Scotch Haldanes, and Alex. Carson, were one and indivisible in faith, doctrine and worship, when I first knew them.

I delivered a series of discourses in the New York churches, in the winter of 1815–16. Dr. M'Clay and I were then of one heart and mind. He has long since said that I then preached "the true grace of God." Deacons Withington, Caldwell, and others, then pressed me no little to locate in New York and take charge of Father Williams' church, who, they said, was "a good Welshman, a good exhorter, but a poor preacher." They made me the most generous offers. I declined them, telling them, "if they knew me better, they would love me less." I frankly told them their's was not the ancient gospel, nor the ancient order of things. And added, that while I loved and venerated Elder Williams, he and I could not co-operate in one church. They insisted upon it, that I should tell them on what account. I replied, that they did not keep the Christian ordinances as delivered to us by the Holy Apostles. They demanded a single specification. I responded, you do not sanctify the Lord's day, by observing its specific ordinance—the Lord's Supper. We parted. They afterwards pressed me, with the assurance that they would adopt it, if I would consent to locate among them, adding, that Elder M'Clay concurred with me, and solemnized the Lord's day in his church as I contended it should be. Still, having resolved at that early day never to accept a salary for preaching to any congregation in the popular style, I positively declined. So the matter ended.

But I will here present that section of his anomalous article which I shall notice at this time.

DO THE BAPTISTS OF TENNESSEE APPROVE OF THE OPPOSITION OF THEIR EDITOR TO CAMPBELLISM?

You say that I do not represent Tennessee Baptists at all. This is your reckless assertion. I point you to my subscription list, already the largest Baptist list in the world, and rapidly increasing. This fact is a triumphant denial of your charge.

You say I am laboring to make some "anti-Campbellite Tennessee Baptists"—no, sir, the Baptists of Tennessee, to their praise be it spoken, are, with a *very few* exceptions, anti-Campbellite Baptists

* Strange that a man of such acumen could not, or did not, distinguish *en* from *eis*.

Digitized by Google

"to the back bone." They have had the theory and seen the practical workings of your system, and they repudiate it as they do the most *specious infidelity*. They regard it as the most pernicious error of the age. Nor is this any new opinion of it. They publicly pronounced it infidelity twenty years ago! You admit that the "Campbellite Tennessee Baptists are a *mighty lean* species." That is a fact, and if you only knew them *better*, they would be *still leaner* in your estimation. I am informed that some of them, one a *preacher*, too, ignores thanks at the table and family worship! What a picture of a Campbellite-*Baptist* preacher!

Then they are guilty of trampling honor and common honesty beneath their feet, and taking with a zest the basest meanness to their bosoms, with which a man can be attainted—unparalleled hypocrisy and double dealing in religion. They profess before the world the faith and endorse the practice of the Baptist church, by remaining in connection with it, while at heart they do not believe them, and privately instil views subversive of them! They are very few, and growing beautifully less every year. I approve of the sentiments you utter respecting Jesse B. Ferguson, in your April issue. You say:

"But we question both the *honor* and the *morality* of any one who *disguises* his intentions or his views, in EQUIVOCAL TERMS and DEEDS, in order to occupy a *false* position, and to retain the confidence of those who have no fellowship with his doctrine or his spirit."

CHARGE OF FABRICATION, ETC.

You charge me with putting into your mouth so many "notorious fabrications" of my own, when I quote you, &c. That I am "reckless of all the proprieties of christian truth, &c. That I misrepresent your views, and teachings, and writings."

Now, sir, the above charge I must unhesitatingly pronounce false and libellous—and challenge you to show proof—I demand it of you. Until you do this, I put your assertions down with your declarations in your November Harbinger, that you had no personal acquaintance with J. R. Graves, and knew not "whence issued the Tennessee Baptist," the oldest paper South of the Alleghenies.*

PARTICULAR FRIENDS.

You say a few friends of mine have told you, or written to you, not to notice me, because I imagined myself a Hippopotamus, or a Pachydermatous mammal. (I have known men to glory in using words of learned length and thundering sound before, to impress their readers with their ponderous learning; suppose I should say that you looked upon yourself as the most remarkable Plesiosaurus-dolichode-

---

* Mr. Campbell, after denying again a personal acquaintance with me, says in a note, that he has been told by a friend that he made my personal acquaintance at Memphis!! How insignificant the Editor of the Tennessee Baptist, and how Colossal the Professed Restorer of Christianity!!

"Upon what meat doth this our Cæsar feed,
That he is grown so great?
Why, man, he doth bestride the narrow world
Like a Colossus, and we, petty men,
Walk under his huge legs, and peep about
To find ourselves dishonorable Graves!"

Digitized by Google

rus of the genus, enalio-saurii, I would show myself as learned in long names, and as *vain in their use*, as yourself.)

This, with the former charges, I put down as apocryphal, and of a piece with your declaration that you knew not, until you asked your *clerk*, whence issued the Tennessee Baptist! No friend of mine ever wrote to you disrespectfully of me. I DENY THE CHARGE, and DEMAND THE NAME. Some will believe that you wrote above *what you knew to be false*—and I can't help it. You are injuring yourself more than a thousand enemies could do.

"THE TENNESSEE BAPTIST."

The language which you use when speaking of the "Tennessee Baptist," shows that its influence upon the Reformation is tremendously felt. Did you praise and flatter me, and commend my paper as you do some Baptist papers and editors, I should feel condemned. When I write so as to please you and your disciples, I shall leave the Baptist church, if I am an honest man. I hope, sir, you will never inflict so great an injury upon me as to praise my paper, and pretend to endorse my writings. You have irrevocably injured several ministers by so doing. I believe when you have been defeated, it is the revenge you take. Bro. Broaddus and Meredith are examples.

I am happy to inform you that your attacks upon the Tennessee Baptist are greatly promoting its circulation. Subscribers from all parts of the South, and even from the North, are pouring in, with words of cheer. Continue them, sir, by all means, and you will rally every Baptist in the Union to its support. Your own people may wish to see it. Tell them "whence it issues"—Nashville, Tennessee, and only $2 per annum.

A NEW WAY TO ESTABLISH ONE'S ORTHODOXY.

It used to be customary when a writer's orthodoxy was questioned, for the defendant to state his doctrine, define his true position, and appeal to the Scriptures to sustain them, but you have an infinitely shorter and easier way of doing things than this. *You* quote the Scriptures to establish your positions! I had almost said you were never guilty of having much to do with them! Every one who ever discussed with you, has charged you with establishing your propositions by your unsupported assertion. The fact is, you hold yourself in such high esteem as the Restorer of Primitive Christianity, that you regard your bare assertions as almost equal to the epistles of Peter.

You prove that you are orthodox by asserting that you are orthodox —Q. E. D. How easy!!

But you have the temerity to affirm that you are as orthodox in all that pertains to justification, regeneration, &c., as ever was Robert Hall, Andrew Fuller, or Alexander Carson! Those only will believe this assertion who believe you when you affirm against the verdict of the christian world that you are as orthodox, touching all points of doctrine, as ever was Simon Peter, John the beloved, or the Apostle Paul! Suppose we compare your teachings touching justification and regeneration with those of A. Carson, (without endorsing all Mr. C. has written,) and let our readers judge for themselves.

Digitized by Google

A. CARSON'S AND A. CAMPBELL'S VIEWS OF JUSTIFICATION CONTRASTED.

We will suppose that the question before us is, "What is the invariable law of pardon or justification? Is it *faith in Christ alone*, or is it *faith conjoined with some overt act* or *work*?—as circumcision or baptism?"

A. CARSON—"The Scriptures differ from them all [all who plead for works] in totally excluding works of EVERY KIND as a *means of being interested* in Christ's death; and refute them all under one, in most strongly and explicitly representing FAITH AS THE ONLY MEDIUM. * * They are all disproved, if I establish that the Scriptures ascribe SALVATION SOLELY TO FAITH in the atonement, and that they assert that the *smallest deviation* from this is ANOTHER GOSPEL, and not that preached by the Apostles."

A. CAMPBELL—"No Scripture, given by inspiration of God, affirms or imports that any man is saved by *any one act*, thought, volition, word or work, exclusively, either on his own part or on the part of Father, Son, or Holy Spirit." Harbinger for March, 1854.

"*Immersion* is the means divinely appointed for the actual enjoyment of this FIRST and GREATEST of blessings." Mill. Harb.

"I affirm, then, that the FIRST INSTITUTION in which we can meet with God is the institution of baptism."

This is a law, or a work, i. e., something to be done.

A. CARSON—"Were ANY DEGREE of works of law necessary to entitle the sinner to an interest in the atonement of Christ, it would lay a foundation for the sinner to boast—he could say that HE HAD PERFORMED THAT WHICH ENTITLED him to salvation.

"God is said to be the justifier of him that believeth in Jesus. He shows us that the plan of salvation excludes boasting, but this could not be done by any scheme that required ANY THING [i. e., a work or overt act] on the part of man.

"Works, therefore, of NO KIND CAN BE NECESSARY TO GIVE A TITLE TO THE ATONEMENT OF CHRIST, or the favor of God. How strong and pointed is the language! In what a marked manner is it opposed to all the cries of self-righteous men!"

A. CAMPBELL—"It is not our faith in God's promise of remission, BUT OUR GOING DOWN INTO THE WATER [an act or work] that obtains remission of sins."

"I assert that there is but ONE ACTION ordained or commanded in the New Testament to which God has promised or testified that he will forgive our sins. This act is christian immersion."

What is this but baptismal remission—*opere operato*?

"No man has any proof that he is pardoned, until he is baptized. And if men are conscious that their sins are forgiven, and that they are pardoned before they are immersed, I advise them not to go down into the water, for they have no need of it."

"Remission of sins cannot be enjoyed by ANY PERSON before immersion."

"Whatever the *act* of faith may be, it necessarily becomes the line of discrimination between the two states before described. On this side and on that, mankind are in quite different states. On this side, [i. e. IMMERSED] they are pardoned, *justified*, sanctified, reconciled, adopted, saved; on the other [UNIMMERSED] in a state of condemna-

Digitized by Google

tion. This act is sometimes called immersion, regeneration, conversion."

Then, according to Mr. Campbell, however sincerely and fully a man may believe on the Lord Jesus Christ, or trust in his atonement, though he believe on him with his whole heart, yet unless he performs an overt act, he is damned to all intents and purposes!

What says A. CARSON? "The Apostle goes on further to show from Abraham's history, that circumcision could have had no influence upon his justification, as he *was justified by faith* before he was circumcised. Circumcision did not make him righteous. It was a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them *that believe* though they be not circumcised, that righteousness may be imputed to them also. He asserts that salvation is *of faith*, that it might be by grace. Had men been justified by the BLOOD OF CHRIST, BY ANY WORK OF THEIR OWN, HOWEVER INCONSIDERABLE, salvation could not have been altogether of grace."

"If the Apostle knew any thing of the matter, righteousness will be *imputed to all who believe* in him who raised up Christ from the dead."

"All who seek righteousness in any other way miss their object. It is taught in this passage, (Rom. ix. 30, x. 1–4,) not only that the atonement of Christ is the only righteousness of God's people; but also that this becomes righteousness to them BY BELIEVING in it. Christ is the end of the law for righteousness, *to every one that believeth*."

"Consequently, they who do not rest by faith on the atonement for their WHOLE salvation, must be disappointed, for ANY RELIANCE UPON LAW [or an overt act] implies a belief that salvation is not through faith in Christ. Can any thing be more clearly asserted than it is here, that christians are justified by faith in Christ? Can any thing be more clear than that WORKS OF EVERY KIND are excluded from having any efficacy in justification?"

[We have charged Campbellites with the sin of disbelief of the gospel, which is infidelity. Hear Carson:]

"But not only is no work of law [as either circumcision or baptism] necessary, EITHER AS A REQUISITE TO OBTAIN AN INTEREST IN THE ATONEMENT OF CHRIST, OR AS CO-OPERATING WITH IT, but ANY WORK of law done for this purpose, IMPLIES A DISBELIEF OF THE GOSPEL."

"We must either receive salvation ALTOGETHER THROUGH faith in the work of Christ, or by our own works earn it, giving perfect obedience to the law. Here, then, is the clearest demonstration of THE DANGER OF ALL THESE SYSTEMS, [like Mr. Campbell's, which is Armenian] that make good works IN ANY MEASURE NECESSARY TO JUSTIFICATION. ☞ Whatever place they may give to the work of Christ in theory, they VIRTUALLY RENOUNCE IT, when they add to it ANY WORKS OF THEIR OWN, or seek an interest in it in ANY OTHER WAY THAN BY FAITH."

"Works of NO KIND, either PRECEDING OR FOLLOWING the belief of the truth, have ANY EFFECT IN THE ACCEPTANCE OF THE SINNER BEFORE GOD." * *

Contrast this teaching with Mr. Campbell's, and see if Mr. C. does not conjoin an overt act with remission and justification, and see it

Digitized by Google

Mr. C. does not make baptism, which he considers a good work, necessary to justification.

Mr. CAMPBELL—"Is it or is it not through faith in the blood of Christ that we receive the remission of our sins THROUGH THE ACT OF IMMERSION? [here a work and faith are conjoined—read on:] The value and efficacy of his sacrifice is the very document itself which constitutes the burthen of the testimony. Belief of this testimony is what impelled us into the water, KNOWING THAT THE EFFICACY OF THE BLOOD is to be communicated to our consciences in the way in which God has been pleased to appoint, [through the act of immersion,] we stagger not at the promise of God, but flee to the SACRED ORDINANCE WHICH BROUGHT THE BLOOD OF JESUS IN CONTACT WITH OUR CONSCIENCES, [here we have FAITH AND WORKS INSEPARABLY CONJOINED] WITHOUT KNOWING AND BELIEVING THIS, IMMERSION IS A BLASTED NUT, THE SHELL IS THERE BUT THE KERNEL IS WANTING."—Chris. Rep. p. 521.

If Carson is correct Mr. Campbell is an infidel—disbelieving in the gospel and renouncing the atonement of Christ!

One more contrast before the reader pronounces Mr. Campbell as orthodox, and agreeing in the vital doctrines of religion with Mr. Carson. What does Mr. Campbell teach as the only way to come to Christ, or to meet with God in peace?

"Before we are justified in Christ [which we are the moment we *come to* him] live in Christ, and fall asleep in Christ, we must be introduced or immersed into Christ."

"I affirm, then, that the first institution in which we can meet with God, is the institution of baptism."

If we misrepresent Mr. Campbell, it is when we charge him with teaching that no one who has heard the gospel since the days of Christ's ascension, has ever lived a christian or died a christian, and consequently been saved in heaven, unless having been immersed, and that, too, in the belief that the blood of Christ was actually brought in contact with his or her conscience *while under* the water. Here is our argument. All who are saved in heaven must first be justified in Christ and die in Christ. No person can be justified in Christ or die in Christ unless having been immersed into Christ, therefore, no person can be saved in heaven unless having been immersed. Is this proof? According to the last quotation, no man can meet God, unless he has met him in the institution of baptism!!

A. CARSON—"God cannot lie, and he hath declared that there is no other way of access to him, but thro' faith in the atonement of his Son."

"Faith in that atonement *is the only way* of being interested in it, and *every other way*, [like Mr. Campbell's baptism,] IMPORTS A REJECTION OF THE GOSPEL." "Believe in the Lord Jesus Christ and thou shalt be saved. Being *justified by faith*, we have peace with God," &c.

Were you to retain a thousand chaplains, who should incessantly peform religious rites for you, it would profit you nothing."—Letter to Napoleon.

The contrast between Mr. Carson's and Mr. C.'s views of regeneration is as striking as between their views of justification. Mr. Campbell teaches that no man is regenerated or 'born again' until he is immersed.

Digitized by Google

"No man can be said to be scripturally converted to God, [or regenerated, for he says they are convertible terms,] until he is immersed."

"Immersion is that act by which our state is changed," i. e. from a state of unregeneracy and condemnation to a state of regeneration and justification.

Mr. J. R. Howard, late co-editor of the Christian Magazine of this city, expresses Mr. C.'s views very clearly. He says:

"And when such a subject is baptized, he is *then* scripturally regenerated, and *not before.*"

"As to professing regeneration or the new birth before baptism, we affirm that the Bible neither teaches or [nor?] requires any such thing."

Now how did Mr. Carson teach? He taught that so soon as the sinner believed upon the Son of God, at that very instant he was *born again*, that regeneration was the first fruits of faith, having no connection whatever with any outward rite.

"The change that the belief of the truth produces on the mind is so great, that it is called in Scripture a being born again, or a being born of the Word of God.

"That this change is really produced by the belief of the truth, is clear from 1 Peter i. 23, where it is called "a being born again, not of corruptible seed, but of incorruptible, by the word of God," "and this is the word which by the gospel is preached unto you." This great change, then, is produced on the mind by the Eternal Spirit, through the gospel."

Mr. Carson here rebukes two classes of those who teach that the sinner is born again by the Spirit alone without the Word, and second, those who hold, with Mr. Campbell, that the sinner is converted and regenerated by the Word alone without the Spirit, except the Spirit that is latent in the Word. I hope his remarks to the latter class may be of service to your followers, if not to yourself. We will quote it:

"Another class, but a very small one, hold that, in the new birth, there is no agency of the Spirit distinct from the word, and that the word itself produces this change. This contradicts our Lord's account of the matter, which says, that believers are born of 'water and of the Spirit.' It contradicts the Apostle Peter's account, for he says, in the verse preceding the one already quoted, that they have obeyed the truth through the Spirit. The latter class speak much more confusedly and inconsistently than the former. In attempting to hold the Scripture language, they are inclined to say that the Spirit is the word, or that the word is the Spirit; that is, the soldier is the sword and the sword is the soldier. But the word of God says that the word is not the Spirit, but the sword of the Spirit."

This is Mr. Carson's view, but you, sir, do not allow that the Spirit has any thing to do in a sinner's conversion or regeneration. He can *become a Christian*, a new creation, without the aid of the Holy Spirit, while he must have the aid of the Holy Spirit to *remain* one! Did any one ever hear of any thing one-half so absurd!!! You offer no sinner the promise of the Holy Ghost until after he has been regenerated in, by, or through immersion. Can you hope to make Baptists and the world believe that Carson, Fuller and Hall, taught such

Digitized by Google

monstrous views of regeneration or justification? I would sooner be an Atheist than teach such irrational, God dishonoring and soul destroying views of christianity! You deny the doctrine of justification by faith, and have no title to the name of "*orthodox*" or "*evangelical.*"

This you can call upon me to prove from your own writings, at your earliest convenience. I understand you teach the pernicious doctrine of baptismal regeneration and remission, i. e. the regeneration and remission of adults, alone, through, and inseparably connected with baptism, which all christians, justly entitled to be called orthodox or evangelical, deny and repudiate as dangerous and subversive of the gospel of Christ. If you claim that I misrepresent you, you can call for the proof.

My space will not allow me in this article to contrast your doctrinal views with those of Robert Hall and A. Fuller, but for you to affirm that you are as orthodox as were they and "go fully with them" upon the doctrine of justification or regeneration, will prodigiously astonish those who have heretofore looked upon you as having some regard to truth. It must be that your memory is suffering from the ravages of time.

It is known that R. Hall, held to the communion of saints, and of none but saints—the regenerated. Now it is as well, and painfully known, that he believed and taught that baptism not only had no connection with justification or regeneration or union with Christ, but that it did not precede the Lord's Supper, and hence he communed with all who professed to be united with Jesus Christ by faith. Do you teach that any person can be pardoned, justified, regenerated or united to Christ, i. e. be in Christ prior to baptism? You fully agree with Hall and Fuller!! But I defer my 'response' to this assertion until a future issue.

Mr. Graves' onslaught and criticism on A. Campbell's views of justification, are quite as barbarous as Archbishop Purcell or Archbishop Hughes' assaults on Protestantism. Certainly this *gentleman*, has been much neglected in early life. However profoundly conversant with classic lore, a little more attention to the riches of the Queen's English would have been, in his case, a desideratum. He may possess much occult learning, for aught I know; but he too modestly now conceals it. He, like some of this class, has the temerity to assume to himself considerable critical acumen, and boasts of his myriads of readers. Are there not some mountains and mountaineers in Tennessee! I know that it has many elegantly polished citizens and some cities. But if my geography is not at fault, it has some dark spaces—some mountains and considerable frontiers. But we shall hear him with all courtesy and candor.

He makes a special contrast of A. Carson's and A. Campbell's opinions. Courteous reader, examine with all precision this contrast.

He designs, and, I doubt not, ardently desires, me to appear to his readers as advocating salvation by *works*, and not by *grace*. Strange

Digitized by Google

spectacle! A man boasting of a larger amount of Baptist readers than any other editor in the world, either so literally or so morally obtuse as to make such a display of obtusity, intellectual and moral, as the remainder of this article exhibits!

How easy to a school-boy, of a modicum of ingenuity, to make out a chapter of contradictions, even in the Bible! How many infidels have assailed the doctrine of Christ's miracles and resurrection, by means of the assumed contradictions of the four evangelists, all speaking by one Spirit! I presume that Mr. Graves' library would not hold the volumes that have been written since the French Revolution, on the alleged contradictions of the New Testament. Yet of all the objections urged against Christianity, this is the most vulnerable, and the most amply and satisfactorily refuted. There is not one real contradiction in the whole New Testament, nor one in the positions that I have taken on this or any other question connected with Christianity. Take the single and the vital doctrine of justification. And does not James flatly, in appearance, contradict Paul, and Paul as flatly contradict James? Paul says, Rom. iii. 28: "A man is justified by faith, without works." James says, (ii. 24,) "By works a man is justified, and not by faith alone." One scripture says, "God is;" another saith, "There is no God." Another says, "There is one God and one Lord;" another says, "There are Gods many and Lords many;"—who, therefore, can believe the Bible! This is quite as ingenious as the Rev. Mr. Graves, and not more sophistical or perverse.

Providentially, I am now called upon to expose one of the meanest slanders of the 19th century, and one that gives me an opportunity of developing to many of my new readers the great doctrine of justification, by grace, by faith, by the blood of Christ, and by works, and that with special reference to the true meaning, intent, and design of Christian baptism. With my old readers, this is as plain and familiar as household words. Now, then, I emphatically state, that my public teaching and preaching, orally and printed, for more than thirty years, has been as follows: No Jew or Greek—*no sinner named in Holy Writ, is said to be justified by any one principle, thought, volition, act or deed, apart from any other.* Men are said to be "justified by *grace.*" Romans iii. 20, "Being justified freely by his grace." Titus iii. 7, "That being justified through his grace, we should become heirs according to the hope of eternal life."

Does this exclude every other principle or consideration? In other words, Is this the whole Christian doctrine of justification?—! Then are not *faith*, the *blood of Christ*, *baptism*, *works* of any kind, active or passive, necessary to salvation, present or future! Dare he assume

Digitized by Google

this? He certainly will not. What, then, is his logic, theology, and Christology worth?

But we are also said to be "justified by *faith*." "All that believe are justified," Acts xiii. 39. "A man is justified by faith," Rom. iii. 28. "Therefore, being justified by faith," Rom. v. 1. "A man is not justified by works of law, but by the faith of Jesus Christ," Gal. ii. 16, iii. 24.

Again: we are said to be justified by blood—the blood of Christ, Rom. v. 9—"Much more being justified by blood." "We have redemption through his blood," Ep. i. 4, Col. i. 14. "He washed us from our sins in his own blood." Rev. i. 5.

And we are said to be justified by works. "Was not Abraham our father justified by works, when he had offered up his son?" James ii. 21. "Was not Rahab the harlot justified by works?" James ii. 25. "You see that a man is justified by works, and not by faith only." James ii. 24.

Courteous reader, take the word *saved*, and examine its New Testament history, and does it not tell the same story and employ the same agencies? We are said to be *saved* by "the *name* of the Lord Jesus," Acts iv. 12; by *faith*, Acts xvi. 21; by *grace*, Ep. ii. 5–8; by *the washing of the new birth*," Titus iii. 5 and 8. "Even *baptism* doth now save us," 1 Peter iii. 21. Are we ashamed or afraid, or so priest-ridden, as to fear to read, and *preach* and *teach* these perspicuous declarations of God's own book!!

We illustrated the harmony of these various Scriptures many years since, even in the days of the Christian Baptist. And what a population have, within thirty years, received them, already almost, if not fully equal, to half the whole Baptist community in the United States! Our illustration was to this effect—A is in the act of being drowned in a river. B sees him, and throws to him a rope. A sees B and his rope, and eagerly seizes it with one hand, and keeps himself above water with the other, and safely reaches the shore. C, D, E and F, witness the whole affair, and, on returning to the city, C says that he saw a man drowning in the river, but was saved by a man on the shore. D tells the story, but reports that he was saved by a *rope*. E being interrogated on the subject of the rope, states that he was saved by *taking hold* of the rope; and F adds, with his other hand he swam to the shore.

They have all told the truth, but not one of them told the whole truth, or developed it systematically, or in proper sequence of the instrumentalities. Need I state that B, the man on the shore, was the originating cause of this salvation; that the rope was the instrumental cause; that A taking hold of it with one hand, and keeping him-

Digitized by Google

self above water with the other, was a concomitant cause; and that his using his remaining powers were coefficient causes?

Thus we are saved by *grace*, the originating cause; by *Christ and his blood*, as the meritorious and God-justifying cause; by *faith*, repentance and baptism, as instrumental causes; and by good works, as the consummating and God-honoring cause. Hence, salvation is, in the apostolic scriptures, assigned to each one of these three causes. "Believe and be saved;" "repent and be saved;" "be baptized and wash away your sins;" "for he that believes and is baptized shall be saved." But in ascribing salvation to any one of these, all the others are always implied. Hence, faith alone, repentance alone, baptism alone, saves no man; nor all these, together and alone, without the grace of God and the blood of the Lamb of God, slain from the foundation of the world, in type, in every bleeding sacrifice from that of Abel till the Lord Messiah said upon the Cross, IT IS FINISHED. He was, and is, and evermore shall be, the Lamb of God that took away the sin of the world—the Alpha and the Omega of man's salvation.

Thus teach we baptism for the remission of sins, merely as the consummating act of a preached and received gospel. And we will be justified till, and on, the day of final judgment, for so preaching, because the prince of the Apostles, to whom Jesus gave the keys of the Kingdom of Heaven, under Christ's own Commission, and with the Holy Spirit sent down from heaven, so preached and so responded to three thousand querists, who, on believing in the Lord Jesus, asked—"Brethren, what shall we do?" To whom he responded—"Reform and be immersed every one of you, by the name or authority of the Lord Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit."

Like it or dislike it who may, every *Christian* Baptist from Georgia to Maine, from Jerusalem to the last domicil of man on the habitable earth, will believe, honor, and obey the gospel which Peter first preached on the first Pentecost, under the plenary inspiration and infallible guidance of the Holy Spirit, commissioned by the crowned Messiah. So we believe and teach, in the full assurance of faith, and in the full assurance of understanding, notwithstanding the Tennessee Baptist, with its fifty thousand readers, should, with one consent, oppose and vilify their humble servant for the Lord's sake.

But as our labors in the cause have never been in vain, we shall continue to tear off the veil with which not a few of them conceal or mystify the precious gospel of eternal life, under the pretence and guaranty of an hereditary orthodoxy, and a forged patent-right to modify a Calvinian, or a Wesleyan, or any other besprinkled Rabbinical theory of metaphysical orthodoxy, to suit the vitiated taste and per-

Digitized by Google

verted judgment of implicit believers in the pretended and supercilious Rabbis of the 19th century.

Elder A. Carson, were he now in the land of the living, would take his defense out of the hands of Elder Graves, and expose his sophistry in confounding Christian baptism with the works of the Jewish ritual. *Christian* baptism is never called a work of law, nor is baptism of any sort called a good work, from the days of John the Baptist till the last vial of the Apocalypse. And never, since the English language wast first spoken, did an educated man, *compos mentis*, ever call a man's burial, nor even a babe's sprinkling, a work of law or a good work. Some men's minds, and many men's education, are so much at fault and out of joint, that they can only hobble on wooden crutches all the days of their lives, and like the vassal Romanist, say, "hail, Virgin, I believe in thee as the mother of God; and I beseech thee of thy plenary grace, entreat and command thy Son to have mercy upon me."

A man is active in faith and repentance, and passive in immersion. But none of these is either a work of law or a good work, in the terminology of the Christian Scriptures or in the canons of sound criticism.

The injustice, or the want of perspicacity of Mr. Graves in handling Carson, is such, that knowing Mr. Carson as I did and do, were he a living man he would call him to answer the following question—Why do you, sir, confound the works of the Jewish institution—of circumcision and its ceremonial, or its works of moral righteousness with the Christian ordinances, which are all commemorative of a faith preached and indicative of a gospel received, and only confessed and publicly acknowledged in every Christian institution—in Christian baptism, the Lord's day, and the Lord's supper? For what, sir, is Christian baptism but a faith declared, confessed, and accredited in every believer's immersion into the accredited death, burial, and resurrection of Jesus Christ? By which institution he is only born of water and of the Spirit, and publicly declared as pardoned. You ought to have known better, sir, before you presumed to quote me as stultifying the great Apostle of the Gentiles, who formally "washed away his sins" according to the precept of a special minister sent to him from the Lord Jesus, saying, "Brother Saul, arise and be immersed, and wash away your sins, calling upon the name of the Lord." Do you, sir, represent me as teaching that Paul was not, with this faith and purpose, believingly immersed to wash away the sins confessed and acknowledged in persecuting him? And, sir, says Paul in spirit, do you, Mr. Graves, presume to preach under my mantle, and with my endorsement, that baptism was only thus true in

Digitized by Google

my case, and a lie in every other person's case!! I am ashamed of you, sir, as quoting me to justify your mental imbecility or unbelief, and in thus fixing my approbation upon your reckless and unwarrantable assertions.

I never preached baptismal remission, in virtue of law or of faith, as consequent upon any merit in submitting to any Divine institution, or as significant of any more than a man's stretching out his hand to receive a pardon from a judge, or a certificate of manumission from a master, merely as monumental of the fact of the pardon of the one and the manumission of the other. These both happen in the case of Christian immersion, and only in the case of a believing subject. Such, in brief, is the head and front of my offending against the traditions of the sainted fathers of every form of modern orthodoxy, canonized by the prescriptions of ecclesiastic cabinets and councils of certain forms of degenerate Protestantism, but sustained and explicitly documented by the Holy Apostles, and commended, so far as they have any merit or authority, by all the truly learned and great men of Protestant Christendom, as expressed in all the Protestant confessions, including the orthodox Baptists of the preceding century, and even yet clearly indicated in their extant confessions; in all of which it is definitely declared that Christian baptism is both the "sign and seal of pardon."

As to water regeneration, or baptismal regeneration, we have always protested, with all the perspicuity and precision of our common vernacular, and remonstrated at the uncandid and ungenerous imputation of any such view or tenet on the part of those whose narrow bigotry, long cherished hostility, and pride of opinion, perverted their reason and alienated their minds from the simplicity of Christ, and the express and definite oracles of the Holy Spirit.

As to our reputation for modern orthodoxy, we have never shown an over-sensitiveness. We are fully aware now, and, indeed, were always measurably so, that the principles we advocate will certainly prevail, despite of all opposition, just so far as men respect the Bible, and in the full ratios of their love of, and devotion to, the Lord Jesus Christ, and obey it. To gain worldly men—the worshipers of mammon, or the honors that come from man—are objects so selfish, so sinister, so worldly, that no man that fears God or loves the Saviour could conscientiously aspire to them. 'Tis infinitely better "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

"Why yet rage the heathen, and why do the people still imagine a vain thing?" While we pity their weakness of argument and strength of will, we cannot but pity their most unfortunate position in

Digitized by Google

opposing the advocacy of Original Christianity, and in abusing and condemning us, to honor and justify the unhappy and ungodly position in which they have placed themselves, or in which a few aspiring, or would-be Rabbis among them, placed themselves, before they knew what they were fighting against. I presume not to prophesy, but, reasoning from the past and the present to the future, we affirm the conviction, that the next generation will not commend them who have, through a party spirit, or prejudice, or ignorance, or unbelief, opposed the great capital evangelical positions assumed and defended in the present Reformation. Had the preachers and elders of the present day acted in the spirit of an English clergyman, who, after hearing some two or three discourses from Bro. Henshall, of Virginia, and myself, in the Wesleyan Chapel, of Manchester, England, arose in the midst of some three thousand people, and said—"I have not the pleasure of knowing either of these gentlemen, but having heard their discourses, I regard it as a duty I owe to them, to myself, and to this great congregation, to say, that this is the first time in my life that I have ever heard the Christian religion inculcated and developed *inductively*, according to the true Baconian hermeneutics; and I desire to inform them, that should they visit my city or its environs, it will give me pleasure to give them my pulpit and congregation as long as they please to continue with us." This was all that Christian reason, a Christian spirit, or Christian courtesy, could either ask or receive. We never asked more from any minister of religion, nor tendered less to any one, than was, on this occasion, voluntarily tendered to us. We shall always regret that our appointments, so far in advance, prevented our acceptance of an invitation so courteous and Christian in spirit and manner.

If I had such a one from any reputable minister in any American city, even in Nashville itself, under any favorable circumstances, it would give me pleasure to accept it; and should any gentlemanly Christian—(Are not all Christians gentlemen! Alas, I can only say, that all nominal Christians are not so. Every true Christian minister is, indeed, a gentleman; for "gentleness" is one of the fruits of the spirit)—I say, after so long a parenthesis, should any gentlemanly Christian, in any city, tender me such an invitation, I would accept it, and return it with all frankness and urbanity, and in no city in Tennessee more readily than in the city of Nashville. But here I must lay down my pen for the present, though I have not, as yet, completed my review or my response. A. C.

Since writing the last sentence, I have received the Tennessee Baptist—its date, July 15th. He informs his readers that "Mr. Camp-

Digitized by Google

bell makes no allusion to the controversy in his Harbinger for July—not so much as to tell his readers that we have copied his articles!!" What capital he can create out of nothing! He has great talents! What a splendid hypocrite he could make, if he would only try! He would have his readers believe that he has so immolated me that I am stricken dumb. He is a perfect giant in his own eyes, else he is guilty of moral suicide. Now, courteous reader, we have, in our August number, informed him that his paper came into my hands the 19th day of June. In a monthly paper, which always ought to be all in type on the 15th of every month, to be worked off and mailed on the first of the next month, how could it be otherwise?—! But the gentleman editor of the Tennessee Baptist has, just under this self-gratulation, to apologize for having printed in italics the word *gentleman*, applied to "Bro. Hendrickson," in such a way as to indicate that Bro. Dr. J. R. Waller was not one. And what is his apology for this?—a mistake of the *compositor!* And will this satisfy Dr. Waller? Will not the Doctor ask, Where was the proof-reader? The *apology* is a grand invention! Certainly he ought to have three doctorates conferred upon him. I am sorry to have to contend with such nimble fingers. But dates to the contrary, and four issues of his weekly to one of the Millennial Harbinger, his boastings may be, when the whole matter is developed, like "the joy of the hypocrite." We will patiently, but with a triumphant faith, await the last word.

A. C.

DIALOGUE

BETWEEN A DISCIPLE OF CHRIST AND A PRESBYTERIAN.

Presbyterian.—You, sir, go for water regeneration.

Disciple.—Pray, sir, what do you mean by regeneration?

Presbyterian.—I mean, sir, "begotten and born of the Spirit."

Disciple.—Pray, sir, is "begotten and born of the Spirit" a figure of speech, or is it a literal statement?

Presbyterian.—It is, sir, a *figurative* representation of what is true in fact.

Disciple.—We then agree.

Presbyterian.—No, sir, we do not agree, for you make water baptism regeneration.

Disciple.—Allow me, sir, to say, I do not. I only make it equivalent to being "born of water." Is any child begotten and born of

Digitized by Google

one parent! You rather astonish me, by saying that it is a figurative representation, and then stultify your own definition as soon as it is uttered. If it be a figure, of what in nature is it a figure? Did you ever know a child that had but one parent!

Presbyterian.—I mean, sir, that we are begotten by the Spirit, quickened by the Spirit, and born by the Word believed or received into the heart.

Disciple.—But is not "the Word" called by an Apostle "the incorruptible seed"? (1 Peter i. 23, 1 John iii. 9.) And does not Christ say, "the word is the seed"? (Math. xiii. 9.) The word, then, cannot be called our mother, even in a figure.

Presbyterian.—You carry the simile too far, sir.

Disciple.—No, sir; but you seem to me to confound both sense and figure. Whatever the Word does in us the Spirit does. For, sir, can you conceive of mind working upon mind, or Spirit upon Spirit, but through some instrumentality? Do not you, sir, work upon the understanding, the conscience, and the heart of your people, by your word! You do not work on them by your hand, nor by your mouth, nor by your naked spirit, but by *what you say.*

Presbyterian.—Ah, sir, you give too much power to the mere word. "It is the Spirit that quickeneth."

Disciple.—No, sir; I give not to the word alone too much power. I say, with you, it is the Holy Spirit that quickeneth; but, sir, how does he quicken—with or without the word?

Presbyterian.—Without the word, and antecedent to the word; for a man could not of himself believe.

Disciple.—Well, sir, why do you preach to sinners!

Presbyterian.—I must use the means, sir.

Disciple.—But you have virtually said that the Spirit does not work by means, but by naked impact, or contact, or sheer power, as a potter works on clay and gives it a new form.

Presbyterian.—And does not God say that the people are clay, and that he is the potter?

Disciple.—No, sir; he does not say so. But the people say, "We are clay, and thou art our potter," in reference to another subject. (Is. lxiv. 8.) Paul says, "Has not the potter power over the clay to make a vessel," but that, too, is in reference to another subject. Neither the Prophet nor the Apostle were speaking of the doctrine of the New Birth. Does Spirit, sir, work on Spirit by contact or impact? God gives light, and he gives eyes; but he does not superadd to light or to eyes any physical or metaphysical power. You seem to me to confound the imagery of the Bible, or to be yourself confounded by it.

Digitized by Google

Presbyterian.—I always knew, sir, that you denied Spiritual regeneration.

Disciple.—I always knew, sir, too, that you have thus always misrepresented us. We believe that a man must be quickened by the Spirit before he can be born of water into Christ's kingdom. But we do not believe, sir, that the Spirit is both father and mother, as you in your fantastic metaphysics teach. I believe, sir, that it is the Spirit that quickens, and that the flesh profits nothing. I believe, sir, that we are quickened or begotten of the Spirit, and not by mere word, or wind, or water; and that water in the figure is only our mother; not that baptism is regeneration, but only "the washing of regeneration," after the renewal of the Spirit. Then, sir, we have God for our father, the church for our mother, baptism for the washing of the new birth, and the Holy Spirit for our guest, our illuminator, our sanctifier, our advocate, and our comforter. But *you*, sir, teach water regeneration.

Presbyterian.—We do not, sir, and you cannot prove it.

Disciple.—We shall see. "Baptism is a sacrament of the New Testament, to be to the party a sign and seal of the Covenant of Grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up to God through Jesus Christ, to walk in newness of life." These, sir, are your own words, solemnly sworn to at your ordination. See the Presbyterian Confession of Faith, chapter 28, section 1. Do you not, then, sir, teach baptismal regeneration?

Presbyterian.—It is only, sir, "a *sign* of regeneration."

Disciple.—Well, sir, a sign preceding, or a sign succeeding regeneration! A sign preceding, or a sign succeeding remission of sins!!

Presbyterian.—If the *subject* be a proper one; otherwise it is not.

Disciple.—Then you draw your bow at a venture, and do it in the name of the Lord; or, as your *illiterate* formula indicates, "*in* the name of the Father, and of the Son, and of the Holy Spirit," not knowing whether he is previously quickened or renewed by the Holy Spirit! Do you not, then, sir, take the name of God in vain?

Presbyterian.—We follow a good example. Abraham circumcised Isaac when he was eight days old.

Disciple.—But you are not, like Abraham, commanded to circumcise your son, nor to baptize him when eight days old. Nor are you commanded to circumcise him or baptize him in the name of the Father, &c., &c. Nor can you name any one, from Genesis to the Apocalypse, that was so operated upon, or commanded to be so operated upon by the Lord.

Digitized by Google

Presbyterian.—We do many other things without a positive precept, or example either.

Disciple.—So much the worse. Still, two wrongs will never make one right.

Presbyterian.—You have, sir, too much faith in water, and perhaps we have also.

Disciple.—No faith in water, sir, but as a symbolic sign of an inward grace. Without faith, sir, all the wind and water in the world, consecrated by your formula and the borrowed name of the Father, Son, and Holy Spirit, is worth just nothing.

Presbyterian.—I always knew, sir, that you had no use for the Holy Spirit in your religion!

Disciple.—Such a calumny, sir, is neither logic nor rhetoric, neither religion, not even morality or courtesy. It is a mere calumny—a smothering smoke, to afford you a way of escape from the toils or the net you have woven for yourself to escape detection and the exposure of your own sophistry.

We believe, sir, in a spiritual religion, begun, carried on, and consummated by the Holy Spirit. We are enlightened, converted, and drawn by him to the Lord Jesus Christ. The love of God, and the love of our fallen humanity, are the fruits of that spirit of love and of a sound mind. I envy no man's spiritless, heartless, insipid form of Godliness, without its animation, spirituality, love, joy, peace, and the full assurance of hope.

Presbyterian.—Why, sir, your brethren and your teachers care for nothing but the ordinances of religion, and these, sir, are but mere shells.

Disciple.—You reproach and slander us with a vengeance, to escape detection, or to escape from the inanity, worthlessness, and folly of a form of religion, without its soul-reviving and soul-cheering power and comfort. We daily pray for the illumination, sanctification, consolation, and communion of the Holy Spirit.

Presbyterian.—Why, sir, I heard of one of your preachers, who, on baptizing a young man, after he came to the church, handed him a Bible, saying, "Sir, here is the Holy Spirit promised to you; take it and be led by it."

Disciple.—Did *you* hear *him* say so, or did some one tell you of it?

Presbyterian.—I have it from good authority, sir, and I regard it as in harmony with your teaching.

Disciple.—I cannot say I pity your ignorance of our principles, for you ought to have known, and might have known better; and on hearing such a reckless and unauthorized assertion, you ought to have challenged it instantly, and called him to account. It is, indeed,

Digitized by Google

through the word spoken to us by the Holy Spirit in the Apostles, that we are enlightened, renewed, comforted, and cheered by the Holy Spirit. But in opposing your theory of regeneration without faith, without knowledge, without a revelation from God, we have been, and still need to be explicit, in affirming the necessity, the importance, and the honor of being made temples of the Holy Spirit, and of having the love of God diffused through our whole moral nature by the indwelling and consoling influence of the spirit of grace and of adoption, breathing in us and by us, Abba, Father!

Presbyterian.—Why, sir, I have read some of your publications that clearly indicate such views to me. Do you deny it, sir?

Disciple.—He sheds abroad within us the love of God and the sweet odor of Christ. For this we pray, and for this we wait upon the Lord in all his gracious ordinances. But we do repudiate that theory of spiritual influences which leads a sinner to wait for a special visit from the Lord to convert him. The Saviour once said to his disciples, "My Father works until now, and now I work." So the Saviour taught—I work now; but when I leave you I will not leave you orphans—I will send the *Advocate*, and he shall lead you into all the truth. He shall testify of me, and you, also, will bear testimony of me, that the Father has sent me. But does he thus speak to the world, to unconverted men! Does not God command all men every where to repent?

Presbyterian.—Yes, sir; but they cannot do it.

Disciple.—Does he, then, mock them?

Presbyterian.—No, sir; but he desires them to feel their inability, that they may ask him.

Disciple.—Can they acceptably ask him for any favor while out of Christ, or without Christ as a mediator?

Presbyterian.—You entangle the subject by such questions.

Disciple.—It is yourself, sir, that is entangled, and not the subject. Can any one pray to a God in whom he believes not, or come to him through a Saviour that he acknowledges not? Sir, you have been taught to pray for religion, to get religion! But Calvin, not Paul, taught you to do this.

Presbyterian.—Why, sir, do you not teach your children to pray?

Disciple.—Yes, I do, but through Jesus as a mediator; seeing that no one can come to the Father but through him, acknowledging him as the way.

Presbyterian.—Have they faith, sir?

Disciple.—If they desire to come to him, or to pray to him, certainly they have faith; for how could they desire to come to him, or to pray to God, unless they believed "that he is, and that he is a rewarder of

Digitized by Google

them that diligently seek him?" But, sir, are we not straying away from the subject?

Presbyterian.—But have you not strayed from the subject of the New Birth?

Disciple.—I presume, sir, that you have. The issue was on regeneration. "It is the Spirit that quickens," the word is its evangelic envelop. The word is the seed, Luke viii. 5—the "incorruptible seed," 1 Pet. i. 23, 1 John iii. 9. Through it we are begotten again. The Spirit quickens us by his word. We are begotten by the Spirit and born of water. It is only, at most, our symbolic mother. Every one baptized without faith, without the word sown in his heart, is stillborn. Baptism, in its *emersion* only, not in its *immersion*, is our mother. God is our Father, because his Spirit has quickened us by the word sown into our hearts; and without this we are not begotten, and, therefore, cannot be born of water and of the Spirit.

Presbyterian.—Well, sir, you make great capital out of water.

Disciple.—And you, sir, make great capital out of wind.

Presbyterian.—Not so much as you, sir, out of water.

Disciple.—A great deal more, sir! For without the word heard, believed, or sown in the heart of an infant, by a few drops sprinkled on its face, you say in your creed, sworn to or subscribed, "Baptism is a sign and seal of regeneration and of remission of sins." Chap. 28. Sec. 1. And this, sir, you know, is also sanctioned and affirmed by the Episcopal Church of England; admitted by John Wesley; and, sir, as a good orthodox Presbyterian, you ought to preach according to the Westminster Assembly, which commands you to show "that baptism is a *seal* of the Covenant of Grace, of our *engrafting into Christ*, and of the union with him, *of remission of sins, regeneration*, and life eternal." Now, sir, how can you have the assurance to condemn us as erroneous, while you so far transcend us as to make your infant baptism, without faith or knowledge in the subject, more than a lamb has when led to the slaughter, avail to its regeneration and remission of sins, as yet only guilty of something you call "*original sin.*" O shame, where is thy blush!!

Presbyterian.—I will talk to you again on this subject, at a more convenient season. Good-bye. A. C.

Do that which is right, and the respect of mankind will follow; or, if it do not, you will be able to do without it.

Digitized by Google

LETTERS TO YOUNG CHRISTIANS—*No. X.*

My Dear Young Friends: The subject of prayer, is far too important to be dismissed with one brief letter. We will, therefore, present before you some of the objects for which it is to be employed. Prayer, like every thing else in the Christian economy, has a particular place and design, and in order to be beneficial, must be used in the way, and for the purpose, for which it was designed. Its type, in the Old Dispensation, was the golden altar of incense, which stood in the holy place near the vail which shrouded from view the Holy of Holies, where the visible presence of God was manifested between the Cherubim. And as this altar had a position and use different from that of the altar of Burnt Offering, the Brazen Laver, the Table of Shew Bread, and the Golden Candlestick; so prayer has a different position and use to that of any of the rites and ordinances of Christianity. The reading of the Scriptures, the Lord's supper, the ordinance of baptism, and the Lord's day, have each a specific object; and the blessing flowing from each must be sought in the use of the appropriate instrumentality. The blessing associated with the observance of the Lord's supper, is not to be found in reading the Scriptures; nor the blessing connected with the ordinance of baptism, to be enjoyed through any other rite; so the blessings associated with prayer, are to be found only in the use of prayer.

In order to know the will of God, we are not to seek and expect this knowledge through prayer. This would be to ask a direct revelation from God, who has revealed his will in the Sacred Scriptures, and has enjoined the reading of those sacred records as the means of learning his character and knowing his will. But while information on those points is not to be sought in prayer, yet, when the will of God is learned from his word, we may then ask strength from above to practice that which his word enjoins. The solution of difficult passages of Holy Writ, and the determination of controverted points, must not be sought in prayer; diligent and persevering study, is the appointed means in the former case; the clear and express declarations of Scripture, and not our own reasonings and inferences, must decide the latter. Great and good men have erred greatly in consequence of a mistake here. Whitfield, whose piety and sincerity no one can doubt, made unconditional election and free grace the subjects of special prayer, and rose from his knees firmly impressed with a conviction of the truth of the former doctrine, and this conviction be regarded as an answer to his prayer. Mr. Wesley, a man not less sincere and pious, made the same doctrines the subject of fervent,

Digitized by Google

special prayer, and rose from his knees with the firm impression that the latter doctrine was the true one, and this impression he regarded as an answer to his prayer. The answers in these cases were not only different, but contradictory, and, consequently, cannot be regarded as of God, but must be looked upon as the mistakes to which even great and good men are prone.

Indeed, when we make any matter the subject of special prayer, we should be well assured that such prayer is in accordance with the will of God; that is, with his promise. But to pray to God to give us a correct knowledge of the Scriptures, without careful reading and study on our part; or to determine for us, by special revelation, the truth or falsity of certain positions, is certainly not in accordance with any promise he has ever made, as he has ordained that the above objects shall be secured by other means than prayer—namely, the careful and diligent study of what he has already revealed; indeed, were prayer proper in such cases, we might as reasonably pray for, and expect an education, or a decision of knotty points in science and literature, without the necessity of study and research on our part.

Your prayers should be bounded by the promises of God; and let none say, "If I am only to pray for what God has promised, there is no necessity for my praying at all;" for with every promise there is a condition, as in the great promise, "ask and you shall receive." Here asking is the condition, and receiving the consequence; and if we ask and receive not, it is because we have asked amiss—asked improper things—those which were not promised.

In prayer we are to express our gratitude for all temporal and spiritual blessings, and implore their continuance. We are to confess our sins and ask pardon; in temptation, to seek aid from above; and, what is most difficult, if we have enemies, to pray for them.

In times of sorrow and deep distress, we are to pray for resignation under suffering, as did our Saviour, who, in the midst of tribulation deep, prayed, "Father, if it be possible let this cup pass from me; nevertheless, not my will, but thine be done." That is the true spirit of Christian meekness, patience, and resignation; and instead of repining and murmuring in seasons of anguish and distress, every Christian should imitate the worthy example of his Lord, and close every petition with, "Thy will, and not mine, O God, be done."

In this duty let the holy men of old be your models; emulate the examples of Patriarchs, Prophets and Apostles, and make this, which is your duty from principle, a habit by practice. The Jews had their morning and evening sacrifices, and daily did the smoke of their oblations ascend. Remember that you are priests to God, and, as such, daily offer up to him the acceptable sacrifices of praise and thanks-

Digitized by Google

giving. This will be far more pleasing to God than the richest perfume ever breathed from golden censer; and thus doing, you will fulfill the apostolic injunction, Pray without ceasing.

We had thought of speaking of the seasons for prayer, but can offer, at present, nothing more appropriate than the thoughts embodied in the following verses:

Pray when the rosy light
First gilds the eastern skies,
And thus begin the day
With purest sacrifice;
For God will be well pleased to hear,
And thou shalt feel his presence near.

All nature teaches this;
The dews which night hath given,
Soon as they see the sun,
They upward fly to heaven;
And birds, awaking from each spray,
At morn pour forth their grateful lay.

Then, like the dew and song,
Which spring up to the sky,
Thus let thy early vows
Ascend to God on high;
And thus, with every opening day,
Thy full heart's grateful homage pay.

Pray when the evening shades
Begin to gather round;
The spot on which thou kneel'st,
Shall then be holy ground.
And, as the sun sinks to his rest,
So may all passions in thy breast.

Pray that the watchful eye,
That never knows to sleep,
Around thee ever may
Its wakeful vigils keep:
Thus, Christian, speed along thy way,
And close with fervent prayer each day.

Pray on! O, ever pray,
For time is flying *fast*:
And soon this earthly scene
Will be for ever past.
Then prayer shall cease, and thou shalt raise
In heaven thy ceaseless song of praise. TIMOTHY.

ANNUAL COMMENCEMENT OF BETHANY COLLEGE.

THE Thirteenth Annual Commencement of Bethany College, took place on the Fourth of July, the regular Commencement day, in the College Hall, in the presence of a very large and attentive audience. The day, though warm, was pleasant, and the exercises more than usually interesting. In consequence of the indisposition of the President, the exercises of the forenoon were presided over by Prof.

Digitized by Google

W. K. Pendleton, the Vice President. The exercises were opened with prayer by Elder D. S. Burnet, of Cincinnati, and consisted of orations from the members of the graduating class and representatives from the three Literary Societies. In the afternoon the President had sufficiently recovered to be in attendance; and after the delivery of his Baccalaureate Address, and the conferring of degrees, the exercises of the day were closed by the benediction, pronounced by Elder Samuel Findlay, President of Madison College, Ohio.

The following young gentlemen received the degree of A. B., the subjects of whose addresses upon the occasion are here given. The first honor of the class was awarded to Mr. John T. Dye, of Mason county, Ky., and the second honor to Messrs. W. M. Thrasher, of Indiana, and Alexander Ellett, of Virginia. The Valedictory Address was assigned to Mr. J. S. Lamar, of Georgia.

JOHN T. DYE, of Mason county, Ky.,
(Address—*Latin Salutatory.*)

JOHN H. M'KAY, of Owensboro', Ky.,
(Subject—*Christianity: Its Philanthropy and Civilizing Influence.*)

JOHN J. PERRY, of Wellsburg, Va.,
(Subject—*Genius: Thy Noble Powers are Eternal.*)

O. A. BURGESS, of Illinois,
(Subject—*Moral Reforms; alias, Materialism.*)

WM. P. CRAIG, of North Carolina,
(Subject—*Intelligence: A Nation's Embellishment.*)

B. Y. GROSS, of Missouri,
(Subject—*The Uncertainty of Literary Fame.*)

JOHN HARNIT, of Pennsylvania,
(Subject—*The Abuse, and Proper Use of Zeal.*)

L. H. LANE, of Bath county, Ky.,
(Subject—*Ignorance: The Upas of our Institutions.*)

W. C. PIPER, of Kentucky,
(Subject—*Libertatis Aurora Vesperalis.*)

JOHN SHACKLEFORD, of Maysville, Kentucky,
(Subject—"*All Men are Born Equal.*"

JOHN F. ROWE, of Wooster, Ohio,
(Subject—*Reformers and their Mission.*)

G. B. SHERMAN, of Bennington county, Vt.,
(Subject—*Dum Vivimus, Vivamus.*)

W. M. THRASHER, of Indiana,
(Subject—*Encouragement of Scientific Inquiry.*)

R. V. WALL, of Mississippi,
(Subject—*The Bible the only true source of Civilization.*)

ALEXANDER ELLETT, of Virginia,
(Subject—*The Graduate on his Commencement Day.*)

T. M. HENLEY, of Virginia,
(Subject—*Virginia: The Old Dominion.*

J. S. LAMAR, of Georgia,
(*Valedictory Address.*)

The degree of A. M. was conferred, in course, upon M. E. Lard, of Missouri, and John H. Neville, of Illinois; and the honorary degree

Digitized by Google

upon Mr. Joseph D. Pickett, of Little Rock, Ark., graduates of five years' standing.

Among the graduates in the various schools, the honors were distributed as follows:

In the Latin Language and Literature, among the Baccalaureates, the 1st honor was awarded to W. M. Thrasher, of Indiana; the 2d to J. S. Lamar, of Georgia.

Among the undergraduates, the 1st honor was awarded to J. W. Horner, of New York; the 2d, to F. W. Dixon, of North Carolina.

In the Greek language and literature, the 1st honor among the Baccalaureates was awarded to Mr. John T. Dye, of Mason county, Ky.; the 2d, to Mr. Alexander Ellett, of Virginia.

In the school of Chemistry, among the Baccalaureates, the 1st honor was awarded to Messrs. G. B. Sherman, of Vermont, and W. M. Thrasher, of Indiana; and the 2d, to Messrs. W. P. Craig, of North Carolina, and John Harnit, of Pennsylvania.

Among the undergraduates, the 1st honor was assigned to Messrs. F. W. Allen, of Missouri; J. A. Brooks, of Kentucky, and I. N. Carman, of Ohio; and the 2d, to Wm. Low, of Virginia, and R. M. Messick, of Kentucky.

In the school of Natural Philosophy, the 1st honor among the Baccalaureates was awarded to W. M. Thrasher, of Indiana, and W. C. Piper, of Kentucky; and the 2d, to John Harnit, of Pennsylvania, and John Shackleford, of Kentucky.

Among the undergraduates, the 1st honor was awarded to Joseph King, of Ohio, and W. H. Robinson, of Missouri; and the 2d, to I. L. Elliott, of Tennessee.

In consequence of the absence of the Professor of Mathematics, the report in his department cannot be given.

On the evening preceding the Annual Commencement, the *Society of Alumni* held their annual meeting. Mr. C. L. Loos, of Somerset, Pa., presided. The Annual Address was delivered by Mr. A. E. Myers, of Virginia, and the Essay was read by Mr. A. W. Campbell, of Bethany, Va. The delivery of the address and essay was followed by some appropriate and well-timed remarks from Mr. J. D. Pickett, of Arkansas, in exposition of the true objects and purposes of the Association; in which he was followed by the presiding officer, Mr. Loos, enforcing and elucidating the same subject. The object of the Association was to subserve no partizan or sectarian purpose—to foster no party feeling—to cultivate no partial department of humanity. To carry with them into the active pursuits of life the influences of their collegiate training—to cultivate, to the extent of their opportunities, the fields of literature and science, and to bring, annually, their

Digitized by Google

offerings to the shrine of their Alma Mater—to renew annually, amidst the associations of their scholastic days, the attachments which they had there formed—to keep alive the impression that they had here been commissioned and sent forth to labor for the elevation of the race to which they were united by the ties of a common brotherhood; these were the objects aimed at by the Society. The Society adopted a programme of proceedings in conformity with these views, and admirably adapted to effect their realization. It consisted in assigning to the different members of the Association the preparation of disquisitions upon various subjects in science and literature; translations from the Latin and Greek classics; from German and other modern languages; original productions in Belles Lettres, &c.; to be forwarded to the Society at its annual meetings, and by them to be published. Perhaps no better means could be desired for fostering a taste for literary pursuits, keeping up literary habits, and inspiring the spirit of literary men among the Alumni of the Institution, than this Society.

We regard this Society as an important adjunct to the Institution—a valuable part of that machinery which Bethany College is organizing and putting in motion for the elevation and enlightenment of mankind, by means of literature, science, morality, and religion. The intellectual culture of its various departments—the self-training induced by its literary Societies—its moral teachings, and the concentration of its moral and religious influence, by means of the Adelphian Society*—the dissemination of these, by means of its Alumni annually combining their influence, renewing their zeal, and instructing and informing each other, all constitute an organization of means and influences which time must mature into an important agent in the elevation and amelioration of society.

The thirteenth session of Bethany College was eminently prosper-

---

* As an exposition of the views and objects of this Society, we append the following extract from the 13th edition of the Catalogue:

This Society was established in 1852, and has been chartered by the Legislature. As it differs in some important respects from a purely Literary Society, it demands a more particular notice.

It being a distinguishing feature of Bethany College to make the Bible a regular subject of study and daily examination, the Adelphian Society has been originated in order to promote and carry out, to the fullest extent, the purposes contemplated in the department of Bible Literature. Its objects are not literary merely, but moral and religious, and it may be regarded as the just exponent of the ultimate aims and tendencies of the College itself.

The regular exercises of the Society consist—

1st. Of recitations of portions of Scripture.

2d. Reading original essays on moral and religious subjects; and

3d. The delivery of Scriptural discourses, not only before the Society, but on Lord's day evenings, in public.

All the proceedings of the Society are conducted with the most admirable

Digitized by Google

ous. But a single case, requiring serious discipline, occurred during the session; and seldom or never have we seen a more promising class of young men than the class that graduated at its close. In solid attainments, in literature and science, in energy of character, in moral worth and Christian integrity, few classes of graduates can be compared with them. Of this class, all but two are members of the Christian Church.

For the information of those who may not have access to other sources, we would state, that the necessary expenses of a student at Bethany College, including tuition, board, washing, fuel, room-rent and lights, are about $160 per annum, payable semi-annually in advance. The session begins on the 1st of October, and ends on the 4th of July. Address W. K. Pendleton, Bursar, Bethany, Brooke county, Va.

CONSOLING IDEA OF DEATH.

"I congratulate you and myself," said John Foster, addressing a friend, "that life is passing rapidly away. What a superlative, grand, and consoling idea, is that of death! Without this radiant idea, this delightful morning star, indicating that the luminary of eternity is going to rise, life would, to my view, darken into midnight melancholy. Oh! the expectation of living *here*, and living *thus* always, would indeed be a prospect of overwhelming despair. But thanks to that decree that dooms us to die—thanks to that gospel which opens the visions of an endless life; and thanks, above all, to that Saviour friend who has promised to conduct all the faithful through the sacred trance of death, into scenes of everlasting delight!"

---

order. Critics, duly appointed, carefully scrutinize all the performances, and make report to the Society, and every facility is afforded for the correction of awkward and erroneous modes of writing and speaking, and the formation of correct habits of thought and utterance. Young men preparing for the ministry may derive incalculable advantages from this Society, which is so well fitted, from its organization, and the character and ability of its members, to facilitate the acquisition of enlarged views of the Bible, and the cultivation of a high standard of morality and religion.

The Society numbers, this session, more than forty members, and has a well-furnished and commodious Hall for its meetings. It has a small but well selected Library, to which it respectfully solicits contributions of works auxiliary to the study and comprehension of the Bible, Ecclesiastical History, Ethics, &c. Any such donations from individuals friendly to the Institution, will be gratefully received.

Digitized by Google

VALEDICTORY ADDRESS OF J. S. LAMAR.

[The following Valedictory Address of Mr. J. S. Lamar, of Georgia, delivered at our late Commencement in Bethany College, will, we doubt not, secure for itself, and richly repay, the attentive perusal of all our readers of literary taste, and who cherish an admiration of the moral sentiments which exalt and ennoble man. Mr. Lamar is a young gentleman of great moral worth, and a member of as respectable and estimable a graduating class, in literary and moral attainments, as ever left our College.—A. C.]

We are about to take our final departure from the scenes and associations of our College career, and our own inclinations, no less than custom and propriety, dictate that we should give expression to the sentiments that arise in our bosoms. This occasion calls for no long and labored effort—no pompous declamation and rhetorical display. The language of the heart's deepest feelings, is silence; its eloquence, the quivering lip and gushing tear. But however much we may feel, it is no part of our purpose to attempt, by studied phraseology or pantomimic pathos, to excite the feelings or awaken the sympathies of others. Our fellow-citizens who witness this scene, and have looked upon us to-day for the first time, know but little of the warmth of attachment, the intimacy of intercourse, and the fraternal regard that have been engendered here; and hence, cannot be expected to view it as any thing more than as an established formality: while to you and me, the silent anticipations of the coming hour address themselves as present realities to our hearts.

The attachments formed here are different from all others, as they are formed in the midst of circumstances every way peculiar. We come here from different parts of the country, accustomed to different kinds of society, and to different pursuits in life; with different experiences, tastes, and dispositions; but, like the passengers in a great ocean steamer, we are forced to remain together, and, out of these masses of dissimilar materials, selected with no reference to their union, we must form a standard of character which shall be the test of our college standing and respectability. Hence that indescribable something in the manners of every one, by which the world recognizes him as a student with almost infallible certainty. It is, indeed, a curious character, unsuited to any other sphere or station; yet it meets the exigencies of our condition—it is ours, and we love it—it identifies and unites us in heart and feeling, like the badge and password of a common fraternity. Thus cut off from the world, and made to affiliate by mutual concessions and compromises, we enter upon the

Digitized by Google

tedious round of duties with the same difficulties to overcome, and the same goal to gain. Daily and unreserved intercourse—frequent and mutual assistance—enjoyment of the same pleasures, subjection to the same ills, and attention to the direction, advice, and instruction of the same *quasi* parentage, soon leads to the confidence and familiarity of brothers. This intimate knowledge of one another, we presume to be the secret of their friendship. It is a strange inconsistency in human conduct, that we should so often act before the world with masked face and borrowed costume, and feel a conscious superiority in being able to play a part not our own, when we are really best beloved by those who know us best. And, though we often strive to conceal the real character, and keep back the real motive, it cannot be denied, that our strongest and purest affections are centred upon those who know, in reality, what we are—who understand our faults and our weaknesses—the good and the bad in us; and who, notwithstanding all, respect and esteem us. We appreciate such a partiality, we more than reciprocate such an affection, for we feel that they are appreciating and loving *us*, and not the imaginary being others suppose us to be. Such are the attachments of students, not only for one another, but for the citizens with whom they associate, and for their professors. Their warmth and sincerity may be unknown or overlooked while they are together, but when they come to part; when each one realizes the full force of the expression, "you shall see my face no more," sorrow fills their hearts, and a lonesome sadness steals over them as for a brother departed.

There are, indeed, other ties to be sundered besides those between students. Other friendships have been formed, other faces beloved, other kindnesses received, other joys participated. From the citizens of Bethany and vicinity, we cannot part without begging their acceptance of the poor tribute of our thanks, for the kindness and attention we have received from them. And I would be understood, ladies and gentlemen, as not expressing the empty sounds of ceremonious politeness: I know that I utter the sentiment of every member of the class, when I say that we feel indebted to you for much, very much, of that enjoyment and happiness which has made our stay among you so pleasant, and that makes our departure so painful. We shall not attempt to recall, specifically, the many and various ways in which your solicitude for our comfort has been manifested; the items that make up the sum of social enjoyment, are not to be enumerated and classified; nor, if they could, would we pain you by mentioning them. To us they are all embraced in one word—you have made Bethany our *home*. We came among you as strangers, with no identity of interest and no permanency of location, yet the domestic

Digitized by Google

circles of affection round your firesides have embraced us in their number. How brief is our stay among you! We come, write our names upon your memories, (perchance your hearts,) and are gone forever! But it is not Bethany—the strange, and far-of Bethany—we leave, but home and all its endearments. When have we sighed for a father's advice, a mother's tenderness, a sister's affection, or a brother's support, and have not fonnd it here? This, it is, that gives Bethany its charm. The beauty and sublimity of its own incomparable scenery would satiate and disgust, if we felt there was no friendship here, and no warm greetings of the heart. This, it is, that makes us loath to leave, and unwilling that other scenes and other friends should fill the place of those we have left. But we must go. And when we say farewell, fellow-citizens, we assure you that your hospitality, your benevolence, your solicitude for our happiness, and all the pleasant intercourse we have had with you will be remembered. Whether chilled by the blasts of the ice-clad North, or immersed in the busy scenes of life and activity in the ever progressing West, or fanned by the aromatic breezes of the blissful South, gladdened by its perennial fruits and fadeless flowers, we shall ever turn our thoughts to Bethany, as the fondest retrospection in life's checkered journey. We go, carrying your names and your memories engraven upon our hearts.

To those whose business it has been to furnish us with those materials with which we are to rear our future edifice of literature and science, we turn with no ordinary feelings. We had expected, gentlemen, to find you learned expositors of the various branches in your respective departments. We came with high anticipations of the golden fruits we were to receive from you, and, hungering for those feasts of knowledge with which you were to serve us, we have not been disappointed. But we did not expect that personal regard for us, that interest in our well being, that attention to our future wants, and that earnest anxiety that we should be fully and thoroughly prepared for the great actions and duties of life, which you have ever manifested. And we rejoice to-day, in launching our united barks upon life's tempestuous sea, that they are freighted with your fervent prayers, that your instructions be not in vain. We feel it due to you, gentlemen, and to the honor of our beloved *Alma Mater*, in taking our final departure, to pledge ourselves, that though fortune, in her capricious whims, may not inscribe our names upon the gilded page of renown and glory, we shall retain and exercise the invaluable right and privilege of enrolling them ourselves upon the scrolls of virtue and of honor. Others will soon take our place, and reap the benefit of your instructions; other scenes and other duties will engage our

Digitized by Google

attention; but while we can read a book or write a page; while we recognize a principle in nature, or in any case realize the blessed light and power of a single precious truth, we shall remember whence it was derived, and fervently ejaculate,

> "In artibus ingenuis, dum vox vel aura datur,
> Vigescat atque valeat insignis Alma Mater!"

And thou, beloved President,

> "Who hast with nobler aim inspired my soul,
> And pointed to a purer, loftier goal,"

what farewell can we address to you? While others have instructed us in the learning and science of earth, you have taught us the learning and science of heaven, and pointed us to the source and fountain of all truth. Educated in the school of Apostles and Prophets, you have not wearied in unfolding the beauties, and impressing upon us the worth and excellency of the Holy Bible. Its difficulties have been removed from our minds, its authority brought home to our hearts, and its promises made a thing of settled faith and the object of diligent search. While the certainty of its invaluable facts shall, in after years, solace our troubles and purify our joys, we shall often, with gratitude, think of you, who so clearly established this certainty. And when age shall have silvered our heads as yours, and the journey of life shall be all in the past, even then these truths, fresh and interesting, will often, we think, recall the form and the voice of our venerated and beloved President. We shall all ne'er see you again; but as the truths which you have taught us reach beyond the borne of time, and give us an interest in the boundless eternity, we trust that in that other world, the class of '54 may add something to the brightness of your star, which shall shine forever and ever.

To my fellow-students who have not yet completed their course, I could say many things, but I forbear. I would not excite in your bosoms the feelings of sadness that fill our own. The prospect before you is gilded with beauty and richness, and 'twould be wrong to mar it. I know the affection of your hearts, and shall be content to receive the parting good-bye of your unceremonious good nature. But how vividly do the joys and sorrows—the hardships and difficulties we have mutually shared, rush upon my memory. Common dangers strengthen the bond of union. Common studies, and difficulties, and triumphs, produce feelings in common. Nor do I forget the pleasures we have enjoyed together; not only the *labor ipse voluptas*, but the social meetings—the quiet walks—the innocent jests—the good-humored repartee, and the numberless list of unnamed enjoyments, that bind the hearts of all to the scenes and associates of College life.

Digitized by Google

We have been on intimate terms with most of you, and we know your character and dispositions to be such, that, though in other cases it might be proper, and is, we believe, customary, to give a word of parting advice and encouragement, we deem it wholly unnecessary. Your own experience and good sense have taught you, that the greatest honor and happiness of a student is to honor his institution, conform to its laws, perform its duties, and maintain its character. We need not, however, advert to this subject; your past good conduct is the surest guarantee for the future; and I have only to assure you, that the continuance of this course will be the means of your happiness and success while here, and the sweetest memento when you leave. We bid you farewell, fellow-students; and though we have somewhat the start in the race, we have no advantage in the goal. Come on and overtake us, that together we may hurl the battering-ram of truth against the ramparts of error.

And now, fellow-classmates, we have bid adieu to Bethany, with all its attracting endearments; and we regret to find that our roads all lead in different direction, and none may be companion to another. Solitary and alone we are to go forth, and to contend for a name and influence among men. You have waked at the late and silent hours of the night, when all the world was hushed in the stillness of death, and buried in oblivion, and that strange consciousness has stolen over you, that you were the only living thing upon God's green earth; and how you have nestled to your pillow, and, like a child, sought to hide yourself, afraid of very solitude! Do we feel less lonely in going from all that know and love us; ignorant of the world's manners, our heart-strings tuned to accord with other sounds than theirs; in the midst of friends, but no friend for us; surrounded by the babbling multitude, but no companion for our solitude! All alone we must go. But let us bravely go, and become champions of the truth and dispensers of the light we have here received. Necessity is laid upon us—the wants of humanity call for us—go, and God speed you, my brothers! Let the world hear of you, and let it feel honored and blest that it contains you. But, ere we shake the trembling hand and drop the silent tear, let us look together, for the last time, upon all that was dear and lovely here, and together let us say: *Fellow-Citizens, Fellow-Students, and Beloved Professors*—FAREWELL!

CHERISH a love for justice, truth, self-control, and benevolence. Swerve not from the right for any present advantage. In all circumstances show yourself a man of unflinching rectitude.

Digitized by Google

SOUTH AUSTRALIA.

South Australia, or the great south land of Asia, is an island equal to a continent, lying between 112 and 153 degrees of east longitude, and 10½ and 39 degrees of south latitude. Its greatest length from West to East 2,400 miles, and from North to South 2,000 miles, discovered by the Dutch in 1606. Its average breadth being 1,400 miles, and the length of its coast line 8,000 miles.

Capt. Cook surveyed its entire Eastern coast in 1770; at whose suggestion, Botany Bay was created the site of a convict establishment. A new settlement was founded there in 1788, the year of my nativity, which grew into a Colony, December 28, 1836. It obtained a constitution in 1851.

Mr. Hargraves, a colonist of New Sonth Wales, visited California May, 1851, and, struck with the similarity of the California mountain ranges to the great dividing range of the Australian Island, and determining to set out in quest of gold, on his return he explored the Blue Mountains in his own country, and found it. It was first found at Ballarat and Mount Alexander. The gold fields were richer than those of New South Wales, and, consequently, the attraction was irresistible. Multitudes flocked thither, and the amount of gold assayed and delivered at the assay office, from 10th February to the end of the year 1852, amounted to 406,693 ounces—more than equal to six million three hundred thousand dollars.

The boundaries of *South* Australia were fixed by the act of the imperial parliament which established the province. Its coast line is 1,600 miles, and of irregular shape. Its Eastern boundary is 834 miles in length, reaching through 12 degrees of latitude; the Northern through six degrees of latitude, 559 miles—containing 300,000 square miles, or 192,000,000 acres. Its capital, the city of Adelaide, containing a population of 7,000, the metropolis of the colony, seven miles distant from the port, is founded on a limestone elevation. The river Murray passes between North and South Adelaide, and is seven miles distant from the port, and navigable by steamboats

It has its Bank of Australia, with a capital of 900,000 Pounds Sterling—almost four million of dollars; its Savings Bank; Chamber of Commerce; insurance offices of all sorts; mining associations, copper, lead and iron; land and gold company; building societies; total abstinence societies; philosophical society; library and mechanics' institute; agricultural and horticultural societies; German and British hospital; choral societies; a central and exchange news room; Saint Andrew's Society; Saint Patrick's Society; cricket clubs; Jewish

Digitized by Google

Benevolent Society; Bible Society; Union Tract Society; Free Mason Society; Odd Fellows; Ancient Order of Foresters; Order of Rechabites. Thus, South Australian institutions begin where British and American institutions end.

The religious denominations, too, of Europe and America, are generally represented there—Church of England, Church of Scotland, the Papal Hierarchy, Wesleyan Methodists, Congregationalists, Presbyterians. Free Church and National have each one representative in Adelaide; so have the United Presbyterian church.

The Baptists, the Christian Brethren, the Disciples of Christ, Bible Christians, Primitive Methodists, Society of Friends, German Evangelical Lutheran Church, German Evangelical Independents, and the Jews, have one and all their church in Adelaide; and all this, too, in a population of 7,000 souls!!

Thus, the new settlements in the English provinces begin where the mother country ends. Our theories and our speculations, our faith and our traditions, our sciences and our arts, our virtues and our vices, go with our population hand in hand, or, as the Romans would have said, *pari passu*. And in this unprecedented age of rapid progress and wide dissemination, it behooves us to look well to our ways. The greatest cause on earth is Original Christianity, in its primeval purity and integrity, in faith and manners, in doctrine and worship, in piety and humanity. This is our beau ideal of human enterprizes. It is of celestial origin and celestial destiny. It is emphatically God's own cause, and man's own glory, honor and happiness. We have now a stand-point in Asia, Africa, Europe and America. The beginning of things is small every where, and in all time, how great soever may be the end. We have seen, under the shadow of a single oak, the first community of "The Disciples of Christ," as now denominated, meet around one Lord's table. And now, in forty years, there are said to be in these United States and Territories from two to three hundred thousand, with a population under their training, by affinity and consanguinity, of more than a million.

In forty years more, who can anticipate what may be achieved! With the experience obtained, the accumulating instrumentalities, and a zeal and industry according to knowledge, what may not be, what might not be accomplished! Live or die who may, Jesus Christ and his cause will never die. Storms and tempests may arise—the seas may swell and oceans rise in mountain billows, but the great Ship of Christ's Church, with himself, the great Pilot, aboard, shall outride the storm, and finally anchor in the delightful haven of eternal rest.

Digitized by Google

Since writing the preceding notice of Australian affairs, we had the pleasure, on Lord's day morning, the 13th August, of immersing into the Christian faith formerly delivered to the saints, Bro. Henry Hussey, an active member of the Episcopal Church of England, and an efficient superintendent of the Sunday-schools in the city of Adelaide, South Australia. He had formed some knowledge of our views of the Christian religion from our writings, and while on the Pacific ocean, read our work on Christian Baptism, with its Antecedents and Consequents, which had been put into his hand by a friend from England, at his departure. This treatise effected an entire change of his views of the Christian system, and occasioned his making a special visit from New York to Bethany. After spending a week with us, and freely intercommunicating on all the Christian premises, he was joyfully immersed into the Original gospel, and went on his way rejoicing to the city of Adelaide, with its 7,000 souls, fully resolved to devote his life to the cause of our common Saviour. We have rarely met with a more frank and devoted disciple of Christ than he, now over thirty years of age, and occupying a very respectable position in his adopted country. A. C.

THE CHRISTIAN PUBLICATION SOCIETY.

The Annual Meeting of the Societies patronized by a portion of our brotherhood, takes place at Cincinnati, commencing on Tuesday, the 17th of October.

Our duties to the American Bible Union will, we presume, prevent the possibility of our personal attendance. We regret that the attention of the whole Christian brotherhood to the intrinsic claims of these Societies, has so unfortunately been turned away from their intrinsic merits and claims, by the evil genius of implication. Instead of meeting a fair issue on their character and proceedings, it is manifest to all, that an air of suspicion has been thrown around the motives of the parties, pro and con—their character and usefulness. Implication of motives and action, instead of a candid exposition of their intrinsic merits, and their justifiable administration, has excited a state of feeling of a most deleterious character and tendency, which cannot but abate alike the interest and the confidence of a very large portion of the brotherhood in their organization and administration. This, we presume to say, is the fact, as far as we have heard from East, West, North and South, on the subject.

Digitized by Google

From the feeling and the spirit indicated on the part of the administration of their affairs, especially of the Publication Society, the uncommitted portion of our brotherhood is seriously aggrieved. Although we have no temporal or secular interest in the matter whatever, it would seem that an effort has been made to create such an impression. And that, too, in the face of the fact, that we have donated some of our most popular works to those connected with it, for the public good. This we complain of, as alike discourteous and unjust. We have the data to show, that we have made at least as benevolent a disposition of the avails of our own publications, as ever did the Publication or any other Society amongst us. And we are now resolved to continue so to do. We will be, henceforth, our own publishers and our own almoners and executors. And if we are, from delicacy and a proper self-respect, inhibited from making such an expose of our editorial labors and their results, as would indicate a full justification of this purpose, we will only say, that our clear conviction is such as to warrant the assurance, that our own publication office has been quite as beneficial to the cause we plead as ever has been the Christian Publication Society, either in the diffusion of light or in the raising of men to advocate the great cause of repentance towards God and of faith in our Lord Jesus Christ. We ask not now, nor have ever asked, one cent for our personal labors in the Christian cause. We formed no association, asked for no donations, got up our own publication society, was our own president, secretary, treasurer, executive board, traveling agent, and, when other traveling agents were in the field, we were our own and their paymaster. We had a small capital of ideas in our head, and a small capital of philanthropy in our heart, and all the world before us, and Eternal Providence our guide.

And yet, when remonstrating against unfortunate counsels and premature action, I am, by some half dozen of persons hanging on and around the Publication Society for its smiles and its patronage, by implication or insinuation, supposed to be somewhat sinister or selfish in noticing its prudential involutions and evolutions.* But now,

* I have no intention of exposing the very lame vindication of the administration of the affairs of any one of the societies, as it appears to me—such as its defence of certain appropriations to other uses than the specific object of the donors, by a reference to a certain transaction; such as our paying over certain collections for the Missionary and Bible Societies by orders on the Agent of the Publication Society, because said Society is always in our debt; and in this way we transact our business in the East and in the West. But what has this to do with the case of one society *loaning* funds, placed in its hands in trust, to another society, for its special use, without the concurrence or knowledge of the donors?

Digitized by Google

since I am compelled to notice indications, such as an Apostle of Christ once noticed in his friends and coadjutors, and published to the world for the benefit of mankind, I will make no farther exhibition of these matters, and am sorry, indeed, at this late day of my labors, to have to allude to matters of so much delicacy. I will only add, that my purpose is to continue, as I began, my own publication society, and to keep its office on the ground and platform on which it commenced, more than thirty years ago. I will still, the Lord willing, continue to be its executive council, its treasurer and almoner; and while doing this, will throw no impediment whatever in the way of any other publication institution, which a company or an individual may get up in St. Louis, Louisville, or Cincinnati. I hope, that in so doing, I will give no offense to Jew or Gentile, or to the Church of God. I will only add, that my works shall always be, while I control them, sold as cheap as any other works, of a similar character, in our country. All of which is most respectfully submitted to our brethren, both within and without the Publication Society. A. C.

NEWS FROM THE CHURCHES.

Ohio—Bro. A. B. Green, in his P. S. of January 14th, reports 23 additions by baptism and 3 from the Baptists—all at a meeting of days at Lafayette, Medina county. Bro. Wm. Hayden, with Bro. G., conducted the meeting.

Bro. Jonas Leonard, writing from Peru, Huron county, June 16th, reports the progress of the gospel in North Fairfield and vicinity. Through the labors of Bro. Dickson, a congregation of over 30 members has been organized, some 13 of whom were added by immersion—some from the Baptists and other denominations.

Bro. D. G. Mitchell, Martinsburg, Knox county, August 15th, reports 7 additions by immersion, who were added to the church on the same day. "Since last December, we have had in all 11 additions."

Proceedings of the 3d Annual Meeting of the Convention of the Churches of Christ in Ohio.

From a very handsome report of the proceedings of the 3d Annual Meeting of the Convention of the Churches of Christ in the State of Ohio, held in Bedford, May 31, 1854, together with the report of the Board of Managers, Treasurer's report, and other documents, we gather the following interesting facts:

There are already nine co-operative districts formed in the State, which, during the year, have employed portions of the time of sundry evangelists. It appears that in one district, (the North-East,) 488 were immersed. In all the districts, added by immersion, 2,041; others, formerly immersed, or immersed by other denominations, added, 894; making the increase for the year, in those portions of the State, 2,935. It appears from the report, that from much of the

Digitized by Google

State no statistics have been received. It is hoped that the organization for co-operation, thus in progress, will go on to perfection, and be adopted and carried out, not only in Ohio, but in all the United States, as necessary to a general and efficient co-operation.

WISCONSIN—Bro. C. Levan, of Dubuque, under date of May 11th, reports the result of his late visit to Georgetown, Grant county. The church, though of but three months' standing, now numbers over 50 members, 5 of whom were added at his last visit. Bro. Otwell, their Elder, and their Deacon, Bro. Calhoun, are men much beloved for their works' sake. Traveling brethren are invited to call in passing through. Georgetown lies 13 miles East of Dubuque, and about 18 North of Galena. "I expect," says Bro. Levan, "to send you one hundred subscribers for the Harbinger next year."

MICHIGAN—Bro. Edson Fuller, of Grand Rapids, Kent county, June 19th, wishes us to tender his cordial invitation to any of the brethren who, in their wanderings, may chance to go thither. His residence at the Rapids being some 30 miles from any church, he will feel himself much gratified and honored for any of the brethren to call and make their house his home, feeling, as he does, his lonely and destitute condition of religious society.

ARKANSAS—Bro. J. J. Stobaugh, of Clinton, May 17th, reports 11 additions at two meetings, since he last wrote.

KENTUCKY—Bro. L. Marrett, of Duncanville, Mercer county, under date of January 5th, says: "My evangelist district is made up of Boyle, Mercer, Anderson and Washington counties, where I have been laboring for twenty years. In the last three months, I have spoken 107 times, and had about 29 additions. In the last year, ending October, 1853, I spoke 406 times, visited 500 families, had 112 additions, and constituted one church, at Willisburg, Washington Co."

[To preach and teach publicly, and from house to house, was an apostolic practice, necessary to the success of the ministry of the Twelve. And we infer, that if the public and private inculcation of the truth was necessary to success then, it is so still, seeing the moral condition of mankind is ever the same Mere pulpit or platform exhibitions of the truth, often fail of reaching the difficulties of many honest minds in their inquiries after the right way. Such are to be approached in a more familiar way, if we would succeed in our attempts to liberate them from the bondage of error and to introduce them to the blessings of the gospel. While, then, we repudiate the idea of apostolic succession, we claim an imitation of their practice in this particular as not only legitimate, but praiseworthy, and would most heartily recommend the practice to our evangelists and elders as most worthy of their imitation. In thus preaching from house to house, the teacher, in his public addresses, like the schoolmaster, who has first ascertained the progress of his pupils, knows where to begin and what to inculcate. And it is thus, that in the public assembly the words of the preacher become "as goads and as nails, fastened by the masters of assemblies."—A. W. C.]

Bro. Jno. A. Gano writes us from Centreville, August 17th, as follows: I am requested by the brethren at Millersburg, to inform you, that at a meeting which closed there on the 27th ult., after six days labor some 36 valuable additions were obtained, the great majority of them from the world. At Old Union,

Digitized by Google

in Fayette county, in June, 12 promising disciples were gained, and some 3 last week at Caneridge, in this county. Praised be the Lord our God for all his goodness and mercy to the sons of men! Bro. Newton Payne was at Union, and Bro. J. J. Rogers at Millersburg and Cane-ridge.

ILLINOIS—Bro. R. O. Warinner, of Bloomington, reports, February 13th, encouraging news from their meeting in progress—"4 confessions last night; 32 immersions; 14 received by letter and restored. There is great joy amongst the brethren."

P. S. February 25th—Whole number added at the above meeting, 56.

Bro. W. P. Shockey, of Georgetown, Vermillion county, July 10th, writes, that since the 15th of March, he has immersed 11, and 6 others have been added.

Bro. Geo. Minier, from Little Mackinaw, July 12th, reports 7 immersions and 1 by letter, at Hittles' Grove, Tazewell county. Three weeks previous, at Sugar Creek, Logan county, 2 were immersed and united to this church.

MISSOURI—Bro. H. Warinner, of Gentry county, June 6th, reports some half-dozen congregations in his county, all in a flourishing condition. But a few years ago the prospect in said county was, indeed, gloomy. But our brother has been laboring in hope, and already the Disciples number over 300. Within the last eight weeks, there have been 35 additions. The brethren at Bethel have lately finished their new brick meeting-house, where about 100 members break the loaf weekly. Preaching brethren passing that way, are invited to give them a call. They will be cordially received and courteously entertained at the houses of Bro. Caneday, Geo. Carlocks, Uriah Wells, Geo. Brown, or at the house of our good brother Warinner.

Bro. J. Creath, under date of July 19th, reports 13 additions by immersion—"all young persons in the bloom of life." Bro. C. was assisted by Bro. Henderson. Meeting was held at Ashland meeting-house. About the same time, Bro. A. Viel, of Fulton, held a meeting in Boone county, and had 13 additions. Young Bro. Miller had 6 additions at another meeting. Bro. Creath justly observes: "We want more laborious, hard-working Christians. We need more zeal, private, family, and public devotion—more consecration of body, soul and property, to the Lord. There is still too much desire to lay up treasure on earth, on the part of those who have not only a right and title to lay up treasure in heaven, but who are graciously commanded to do so. Take heed and beware of covetousness, for a man's life depends not on the abundance of his possessions."

Bro. T. M. Allen writes us from St. Joseph, under date of June 13th, as follows: Yesterday I returned from Savannah, where a very interesting meeting of ten days was held, at which there were 19 additions. Bro. P. L. Hudgens, the resident preacher, was present all the time, and showed that he was a workman that needeth not to be ashamed. Bro. O. C. Steele, of Platte county, and Bro. Trapp, of Andrew, were also present a part of the time, and did good service. It was the first speaking I had done since my late severe sickness, and although I was very weak and feeble when the meeting commenced, yet the good Lord seemed to bless me with increasing strength, notwithstanding I did the principal part of the speaking. The congregation is large and prosperous in Savannah. You will remember, with much interest, our former visit to this pleasant town, where you commenced your labors in the Platte country, for the

Digitized by Google

endowment of the "Missouri Chair in Bethany College." You will doubtless recollect those two noble sisters, Monroe and Nave, who took such interest in the good work. They are in the spirit land; but died triumphant Christians. Many other kind friends, who aided in the noble enterprise, are still there, and remember you with much affection.

Bro. J. Baldwin, a graduate of Bethany College, assisted by many noble brethren and friends, is engaged in building a splendid edifice in the city of Savannah, that would do credit to any community, for the "Savannah Institution," of which Bro. Baldwin is Principal. During the past academic year, over 150 students have been in attendance. Bro. B. is zealously engaged in the great and good work, and the prospects for his success and usefulness are truly flattering.

Bro. L. O. C. Nicklin, New Hope, August 8th, reports 15 additions—5 by immersion, and 10 from the sects and reclaimed. The church now numbers 47. Bro N. says: "We are still meeting in the woods, but are now making arrangements to build a house. Bro. Russell, of Bethany College," he says, "is now out here, and holding a meeting this week at Clarksville, and next week to hold one at Frankford; the following week at Louisville, and the following, beginning on on the 4th Lord's day in August, at Painesville. He and Bro. J. J. Errett will be together at the first three, and they and I will work together at Painesville."

[We wish our young Bro. Russell all success, in his first efforts to enlist soldiers in the service of our King.—A. W. C.]

VIRGINIA—Bro. J. P. Wayman, Beeler's Station, Marshall county, July 24th, reports 11 additions during a late visit from Bro. Calvin Smith—9 by immersion and 2 reclaimed.

INDIANA—Bro. P. K. Dibble, Bruceville, June 11th, reports 18 additions—11 by immersion, during a protracted meeting at Sullivan. Bro. J. W. Wolfe conducted the meeting. "Also, on the 4th Lord's day of May, Bro. W. was with us at our place, and 1 bowed in obedience to Jesus.

CALIFORNIA—Bro. T. Thompson, of Santa Clara, June 8th, writes: In accordance with my promise, I communicate the following: On the first day of this year I organized a church at San Jose, with 12 members, immersing one of that number. On the first Lord's day in March, Bro. M'Corkle and I held a meeting at Santa Rosa, planted a church of 4 members, including a preacher, proselyted from the Methodists, a man of much praise. He is preaching with success, and has added several to the church. On the 2d Lord's day in March, we held a meeting at Napa, had 6 additions, and Bro. M'Corkle has had several additions since. We had the labors of Bros. Correll and M'Corkle at Santa Clara and vicinity on the 3d and 4th Lord's days of May, when we had 14 additions—10 by immersion, 2 from the Baptists, and 2 united who had been members before. Bro. Stevenson organized a small church at San Francisco—10 or 12 members; and there might be one organized at Sacramento, with from 25 to 100 members, if they had a preacher of the right sort. We have appointed a co-operation meeting for the 4th Lord's day in September next, at Santa Clara, to see if we can start some evangelists. Some rich brethren might sustain and send us some six or eight able, faithful men, to help plant Original Christianity

Digitized by Google

in California. It would be money well laid out, if they could be sustained for one year. There would be no danger afterwards. Other denominations have flooded this country with preachers, while our brethren have sent none, to my knowledge.

[Who, brethren, that have the talents and opportunity of winning souls, rather than gold, would not go into the great field of California, and reap a golden harvest that would tell upon the reapers a thousand ages hence, shining, as they would, "in the brightness of the firmament, and as the stars for ever and ever"? Have we no Christian alchymist, rich in the gold of California, that could, by sending some half-dozen preachers thither, transmute his yellow dust into a celestial coin, that would be found hereafter a rich treasure, securing to him friends, and a hearty reception into the eternal mansions? If such there be, let the Macedonian cry be heard.—A. W. C.]

OBITUARY NOTICES.

NEW ORLEANS, May 27, 1854.

Brother Campbell—It has pleased our Heavenly Father to separate from us, by death, a devoted and worthy member of our church, Sister JANE LAWSON, wife of our esteemed brother, Dr. A. A. Jones. She died suddenly, on the morning of the 25th inst., of hemorrhage of the uterus. Sister Jones was immersed by Bro. D. S. Burnet, in Cincinnati, in 1835; and during the number of years that she was attached to the church in this city, her constant and faithful performance of her Christian duties, together with her meek and gentle deportment toward all, had greatly endeared her to all her Christian associates, and made her example one worthy to be imitated by every disciple of the Lord Jesus. We can poorly spare such a one out of our little flock, yet it is the Lord's will, and we must be resigned. A fond and affectionate mother, she passed much of her time in the domestic retirements of home, watching over the interests of her beloved family; from whose midst she will be sadly missed for a long time, no doubt, but not without the consoling reflection, that what to them and to us all, in this eventful providence of God, is great loss, to her is greater gain. May our Heavenly Father watch over the afflicted family, and increase to them, in this dark and trying hour, the assurances of His gracious love and protection. Your brother, J. MEAD.

Died, in Sullivan county, Ia., May 17th, 1854, in her 20th year, Sister L. M. COMBS, wife of Bro. Wm. Combs; leaving her husband and one child to mourn their irreparable loss; but they sorrow not as those that have no hope beyond the grave. They look forward, through the telescope of faith, to the new existence, where they shall know as they are known on earth. "Blessed are the dead that die in the Lord." W.

SALONA, Clinton county, Pa., May, 1854.

Died, very suddenly, on the evening of the 28th of April last, Sister CATHARINE HARVEY, wife of Bro. Isaac Harvey, Sr., in the 70th year of her age.

The deceased had been a resident of this neighborhood for about forty years, and had always borne a most estimable and exemplary character. She had been a member of the Christian Church about 22 years, and her deportment in the various relations of life was always characterized with the spirit of a devoted Christian.

Died, of typhoid pneumonia, in the 24th year of his age, Bro. ELI GOODNER, late of Georgetown, Vermillion county, Ill. Fifteen months prior to his demise,

Digitized by Google

he had put on Christ, and had lived an exemplary life during this period till it closed, on November 24th, 1853. His death was peaceful and happy.

In his 42d year, Bro. ALFRED WILSON, of Boone county, Mo., of consumption, on the 16th of March, 1854. He had confessed the Lord but a short time prior to his departure. His death was happy and triumphant.

Sister VIRGINIA WALL, consort of S. G. Wall, and daughter of Major Wm. Winston, dec., at Caseyville, Ky., on the 13th of February, 1854, on her 23d birth-day. Early in life the deceased had given her heart and service to the Lord, and her Christian life and triumphant death proved that she had properly considered the import of dying unto sin and of rising to newness of life, as signified in the act by which she had put on Christ. Her death afforded a sublime spectacle of the triumphs of faith and hope in the divine testimony and promises.

Sister SARAH NORTHCROSS, late of Tippah county, Miss., consort of Elder John M. Northcross, on the 18th of February, 1854, in her 46th year, leaving eight sons, three daughters, and a venerable husband, to lament their loss. In her last moments she gave proof of her unshaken confidence in her heavenly Father and Redeemer. She encountered the last enemy in the form of a congestive chill.

Bro. WILLIS DIXON, at his residence, Fountain Hill, Green county, N. C., of pulmonary consumption, aged 46 years and 2 months. The deceased had been a member of the Christian Church for some years prior to his death. He bore his sore afflictions with Christian fortitude and patience, and has left an affectionate wife and three lovely children to deplore their loss. With the sainted Stephen, his last words were, "Oh! Lord Jesus, receive my spirit." His exit was on the 11th of March, 1854.

On the 11th of March, 1854, Elder SAMUEL D. STREET, aged 67 years. The subject of this obituary was a devoted minister of the gospel for nearly 40 years. In his youth he united with the Baptist church, and was one among the first to embrace the Reformation in Kentucky, especially on the South side of the Kentucky River. Since which time, he has zealously plead for the primitive gospel and order of things. And by his pious and exemplary life, endeared himself to all who had the pleasure of his acquaintance. The immediate cause of his death was a pain in his head, with which he was suddenly taken while adjusting some fence that had fallen in his garden, and which continued till the next day, when his spirit took its flight to the bosom of his Father and his God. "Say ye to the righteous that it shall be well with him, for he shall receive the reward of his doings."

At his residence near Fayette, Howard county, Mo., in his 75th year, Bro. JONATHAN BOZARTH departed this life on the 16th of May, 1854. The deceased had been a member of the Christian Church some 20 years. "Up to the period of his death, he may be said to have walked worthy of his profession, enjoying the love of the brethren and the universal esteem of all who knew him. An affectionate wife and children, members of the same church, though they mourn his loss, mourn not as those who have no hope."

JOHN H. HUNLEY, son of Ambrose Hunley, at Columbus, Ga., where he was attending school, on the 6th of May, 1854, aged about 18 years, of typhoid pneumonia. The deceased was a youth of much promise. This is the second instance of bereavement our brother has experienced in his family within a year. "Many are the afflictions of the righteous, but the Lord will deliver them out of them all."

Of cholera, while on a visit to Bloomington, Ill., Bro. SPOTSWOOD WILKINSON, of Stewart county, Tenn., on 23d of April, 1854, in hope of a crown of life. The Lord bless and keep the widow and the fatherless.

On the 13th of May, Sister FRANCES KUYKINDALL, late of Trigg county, Ky., died in Panola county, Miss. She had been a member of the Christian

Digitized by Google

Church about 11 years. She is survived by an aged parent, brothers, and a sister, and an infant child, aged one month.

On the 22d of August, at his residence in Wheeling, Va., Dr. JONAS CRUMBACKER, aged 73 years.

[We sympathize with the family of Dr. Crumbacker, and with the church in Wheeling, in this bereavement. We have long enjoyed an intimate acquaintance with our deceased brother, and have always found him sincere in his profession, and an honorable and useful member of society. He attained the advanced age of 73 years, and died in the hope of the resurrection of the just.—A. C.]

Bro. JEDEDIAH JONES, of Sparta, Ky., on the 24th of May, 1854. The deceased was a native of Hebron, Ct., emigrated to Kentucky when he had attained his majority, and intermarried with Miss Belzora Samuel, of Scott county, Ky. Of an unsullied standing in society, he always sought to be useful in every sphere in which he moved, ever frowning upon vice wherever seen, and by precept and example encouraging all the virtues which elevate and ennoble our nature. As a merchant, in constant business with a large community for years, he had the good wishes of all, and died with the reputation of an *honest man*. For the last five years he was attached to the church at New Liberty, and was beloved by all the brethren for his orderly walk and godly conversation.

On the 24th of May, 1854, at her residence in Woodford county, Ky., Sister NANCY CRUTCHER, relict of the late Elder Isaac Crutcher, in her 63d year. The deceased was born and raised in the above named county. Many years ago she embraced the gospel as taught by the Apostles of our Lord and Saviour; and of her it may be truly said, she lived a disciple of Christ to her last moment. Exemplary in all the relations of life, she was an affectionate wife, a tender and faithful mother, a kind and merciful mistress, and an obliging neighbor. In her last painful illness she spoke of her departure and of her desire to be with Jesus, with the utmost composure of mind; and although her sufferings were great, without a murmur ever being heard she sweetly fell asleep in Jesus.

At his residence in New Albany, Ind., on the 16th of June, Bro. JAMES HEAZLETT, in the 59th year of his life, formerly of Philadelphia, where he became a member of the Christian Church about the time of its organization in that city. Although he had not long been a resident of the city of his late adoption, his weight of character has caused the community to feel, that in his death the city has lost one of its most valuable citizens, the church a most worthy and active member, and his family an affectionate and dutiful father. They that have sown to the Spirit, shall reap life everlasting. They rest from their labors, and their works to follow them.

On the 18th of June, at the residence of Bro. L. H. Jameson, of Indianapolis, Mrs. M. GOREE, wife of J. A. Goree. She died as she had lived, a consistent Christian. Her remarkable cheerfulness was, under most trying circumstances, maintained to the last moment of life. With the strongest desire to live, she yet relinquished the hope of life with calm serenity, in the full assurance of a glorious resurrection and blissful immortality, where there shall be a reunion of sacred ties. Combining the gentlest spirit with the firmest adherence to Christian principle, she lived an exemplary daughter, wife and sister, and died the death of a quiet, but earnest and devoted follower of the Lamb.

At his residence in Bruceville, Ind., on the 23d of April, Major WM. BRUCE, aged 77 years, 8 months, and 17 days. The deceased was born August 6th, 1776, eight miles above Pittsburgh. In 1785 he removed with his parents to Nelson county, Ky. In 1800 he and his wife joined the Baptist church. In 1805 removed to Knox county, Ind., and settled on a piece of land where now stands Bruceville, named in honor of its founder. Shortly afterwards a Baptist church was organized, of which he became a member, and continued therein till 1832, when he united with the Christian Church, in whose communion he remained until his death. He was a lover of the truth, and contended for it

Digitized by Google

against much opposition. "There remains a divine rest for the people of God."

Died, of cholera, in the town of Caseyville, Ky., on the 5th of April last, Mrs. MARY HANSBROUGH, in the 65th year of her age. She was for many years a member of the Baptist church at Flat Rock, Oldham county, Ky., until the great split in Kentucky, about the year 1827. Since which time she has been a pious member of the Christian Church, and died in hope of immortality and eternal life.

Bro. RICHARD GRAHAM, an evangelist, fell asleep in Jesus about the first of May, 1854, at Jefferson, Texas. For several years he had been a Baptist preacher, but united with the Disciples at Marion, Ala., some two or three years since. He had given promise of being a successful proclaimer of the ancient Faith, but for wise reasons was called home, after a severe illness of four weeks, to enjoy that divine rest which remains for the people of God. "Blessed are the dead that die in the Lord."

BOWLING GREEN, Ky., JAN. 27, 1854.

Our aged and beloved brother, STEPHEN HACKNEY, left us on the morning of the 20th inst., for the Spirit land, full of years, faith, and good works, being 76 years of age, and having been a follower of Jesus for near half a century. The church at this place, of which he has been a member for many years, will feel his loss sensibly. May his relations whom he has left, and the brethren, endeavor to imitate his Christian graces, and may our latter end be like his.

W. P. PAYNE.

☞ Obituaries omitted this month, shall appear in our next.

ANNUAL MEETINGS.

NEW YORK.—The Annual Meeting of the Disciples of the State of New York, will be held with the church meeting at Cato, Cayuga county, commencing on Thursday before the 3d Lord's day of September next, at 1 o'clock P. M. The brotherhood who take an interest in the good cause of the Lord, are earnestly invited to attend, either in mass or by delegates. We hope the churches will not neglect to send delegates or be represented in some way. They are also requested to report the state of the good cause in their vicinity, the number of members, the amount of effort put forth for the spread of the gospel the past year. Let us, then, dear brethren, come together with hearts warmed with the love of God and man, and see what more we can do for the cause the coming year than we have done in the past year.

H. A. CHASE.

TENNESSEE.—The Tennessee State Co-operation meeting will be held at Ebenezer meeting-house, 14 miles from Nashville, on the Chattanooga Railroad, commencing on Wednesday before the 3d Lord's day in October, 1854, and it is earnestly hoped the churches generally will send representatives.

T. FANNING, Cor. Sec'y.

VIRGINIA.—The Brooke County Co-Operation Meeting for 1854, will be held, according to previous appointment, in Wellsburgh, commencing on the Friday before the 4th Lord's day in September, and will continue to the 25th, inclusive. The churches, we trust, will bear in mind the resolutions adopted at their last Annual Meeting, and will come prepared, by their delegates, to furnish their Treasurer with the funds requisite to sustain their evangelist for the ensuing year; bringing, also, with them, letters from their respective congregations that shall give such statistical information, and such other matters relating to the order and edification of the churches, as shall be of general interest to the meeting.

Digitized by Google

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. IV.] BETHANY, VA., *OCTOBER*, 1854. [NO. X.

THE MISSIONARY CAUSE.

THE missionary cause is as ancient, as venerable, and as Divine, as the Bible itself. It antedates the Bible by thousands of years. It was organized in heaven, before the foundation of the world. Prospectively, a council was held, at which the Father, the Son, and the Holy Spirit were present, ere the blue heavens were spread over unmeasured space or the green earth was wrapt in her swaddling bands. Then "wisdom dwelt with prudence, and found out knowledge by witty inventions." The first missionary was "set up," nominated and ordained, "from everlasting," "rejoicing," prospectively, "in the habitable parts of the earth, and his delights were with the sons of men." He was denominated "the Messenger of the Covenant," and his retinue were all "the ministering spirits" sent forth on errands of grace and glory, to meet a catastrophe seen from afar, and provided for by a "council of peace," while, as yet, there was not a porter to open the gates of Paradise, nor an angel secretary to enroll the first name on the pages of the Book of Life.

The field to be cultivated was the world, the whole world, from pole to pole. A map of the field was placed in the archives of heaven, and a school was founded for providing and training an army of prophets and evangelists. "Known unto God are all his works from the foundation of the universe." A grand library was provided ages since, and a librarian ordained. It contains only sixty-six volumes, and is the work of less than half that number of writers, and yet, there

Digitized by Google

is not a living man that can say he has mastered it! Like the sun, it is a perfect sphere. It irradiates all space. Its light shines in all directions. Its rays are severally infinite lines, penetrating and pervading two eternities. It is studied by angels and by men. Demons only read it not. Its light has life eternal in it, provided, only, it once enters the heart of man. None but the good can love it. None but the wicked can hate it.

It vitalizes the heart with a life divine, and energizes the soul with a pathos that reaches to the skies. It is the combined result of the wisdom and power of God unto salvation, to every man that gives it a lodgment in his heart. This, in the head and heart of a missionary, is a sword sharper than the cherubic blade that guarded the Tree of Life, and a shield unpenetrated by all the arrows launched from the bow of Satan.

The missionary, with the "Book of Life" in his head and heart, like David with his sling and stone, can lay the proudest Goliah of infidelity in the dust, and sever his head from his trunk by a single blow. We want a mighty cohort of these, to enthrone the Bible in the hearts of our cotemporaries, and to break to atoms the bulwarks and ramparts of schismatic error and secularized religion. The Bible and the missionary, or the Book of Life and a tongue to utter it, to those who cannot read, and will not learn, its heaven-descended light and love, are the sum total of God's provisions for the illumination, sanctification, and eternal redemption of man. This is our stand-point, and long has been the profound and cherished conviction of our heart. We, therefore, assume, as a fixed fact, that this is the paramount object of the Christian Church, so far as she has any special mission or commission given to her from her Head. And this we do, not because we made our first issue in the first volume of the Christian Baptist, with sectarian Christendom, on this very theme, but because a portion of our community has been induced to conform to the secular spirit and worldly policy of the age, in secularizing the Christian Church, on the assumption, that by such an instrumentality they can better further her mission and her power in the world.

AMERICAN CHRISTIAN BIBLE SOCIETY.

We have already an incorporated Publication Society, and an incorporated Bible Society, as well as a Missionary Society. As to a Bible Society, unless as a monied institution, *we, as a people*, never needed any, how specious soever a Bible Society may stand before us on its own merit. We never had a Bible manufactory, so far as I am informed, but were retailers of the Bibles manufactured by the common Bible Societies of our country. We were only Bible Society

Digitized by Google

shop-keepers and retailers, with the additional expenditure of store rooms, clerks, committees and agents.

Had we the means of distributing Bibles *gratis*, we might, indeed, have furnished ourselves with Bibles and colporteurs as economically, and much more profitably, by those already in the field. But so long as we were merely colporteurs ourselves of the Common Version, why should we be entrammeled with all the forms and ceremonies of a Christian Bible Society! If we have invalids to employ, or if we aspire to the dignity of a separate Bible Society, merely as distributers of Bibles already created, let it be so distinctly stated and universally understood, and then we shall silently allow it to work out its own fortunes, as we have hitherto done, without a note or a comment. But it has now become expedient to distinctly state our views on the whole premises of our public institutions.

There is, indeed, providentially, now before us an open door, by which we can honorably escape from this incubus upon our feelings and upon our liberality. I allude to the Bible Union, at New York. That institution has, indeed, paramount claims upon all Protestant Christendom, and more especially upon us, as a people, so long the advocates of an improved version of the Book of God—the book of life to man. Had we thousands to bestow upon any benevolent institution, I contend that it is entitled to a large share—I might, in truth, say, *the largest share* of our public munificence. We care not who it makes for—whether for us, as a people, or for the Baptists, as a people. We know that it will make *for the truth*, and whoever has most of that, it will make most for them. And ought it not so to be! Truth, like God, is eternal and immutable. If the Baptists have more of it than we have, it is our paramount duty to stand side by side with them; if otherwise, they must and will stand with us. And is there not, in our Father's house above, room for us all! There is no Baptist heaven, nor Pedobaptist heaven. And in that I truly rejoice, have long rejoiced, and will rejoice. I love John Newton more than John Gill, William Cowper more than Andrew Fuller, and John Bunyan more than John Milton. So on to the end of a long chapter of the dead. And why not co-operate cheerfully, liberally, generously, with them, not only or merely in the work and expenses of the revission, but in making the Bible Union association the receptacle of every dollar we give for Bible purposes? We will not need, and ought not to have, any other Society than the Bible Union Co-operation. We ask not them to surrender a single position, to secure our co-operation; and they will not, I feel assured, ask us to surrender a single position to secure their co operation. All the immersionists in America, either are or will be Bible Union men, despite of all

Digitized by Google

opposition. They may stand upon their dignity, but this dignity is not granite nor marble. It is only red sandstone, and at the touch of time's cankering hand, it will all moulder down to dust. I do not expect to see it in my day; but, without pretending to the gift of prophecy, I will say, *come it will, for come it must.* I care nothing for those massive Doctors or their great Rabbinical wigs—their cowls or their robes. It must come; for all the saints amongst us pray for it. We neither cultivate, in ourselves nor in others, the spirit of infallibility, the pride of intellect, the priority of discovery, our massive literature, or our profound science. It is he, and he alone, that humbles himself, that God will honor and exalt. He yet resists the proud, and he gives grace to the humble. "To this man will I look," says Jehovah, "to him that is of an humble and a contrite spirit, and trembles at my word."

I stand strong in the faith of the American Bible Union, and I will give it my suffrage and my aid so long as it faithfully carries out its own magnanimous principles. We want, at present, no other Bible Society than it. Ours has only been an incubus on us.

But we have also got a chartered Publication Society. On this, too, we are constrained to make a few remarks.

OUR PUBLICATION SOCIETY.

This is our most expensive, our least profitable, and our least defensible institution. It is, intentionally, a manufacture of books called "*our literature.*" It is, therefore, just as worldly and as secular as any other copartnery concern. It is not to be compared with the Bagster Bible publication concern, nor with the American Bible Society, nor with the Baptist's American and Foreign Bible Society. But it promises to bring out our literature! It ought, rather, to have first proposed to create it. It does, indeed, propose to do this in some sense. This, however, is a very hazardous experiment. Time alone does this by individual enterprise. Whenever we hire *would-be* authors, to write books for us, for wages, we will have no good literature. And still less likely to have it when Christianity is the theme.

But suppose we had a hundred valuable volumes, whose are they? The laws of heaven and earth say that they are their authors. How, then, shall their books be obtained? We presume the Managers of a "Publication Book Concern" are, and will always be, just, honorable, and law abiding men. Of course, then, they will pay authors for their copy-rights and labors. But whence comes the money!

The Publication Society, as such, have no money. But the brethren will bestow it, or the managers will borrow it. It must be paid.

Digitized by Google

Then who will raise the capital? An agent, on a good round salary, of course, (if a good one, he will have a good price,) must travel, and he cannot travel for nothing—he must also have an outfit and traveling expenses. Who pays these sums? The good benevolent brethren assuredly! Well, with skill and capital well managed, one or five thousand dollars per annum will accrue. Then there is a thousand dollars a year to pay a traveling agent, and some two or three hundred dollars for traveling expenses. Hence, there must be a clerk, books, a book-keeper, &c., &c.

In one plain view of the case, like the Methodist Book Concern, it is one grand ecclesiastic manufacturing company. Thus the churches are secularized. They have their debtors, creditors, and all the accompaniments of one grand manufacturing concern!

But the profits go to widows and superannuated preachers! Very generous, indeed! Well, they say in Parliament, indirect taxation is better than direct. In the former case, the people are not conscious of paying it, and, therefore, it gives them little pain. And just as little pleasure gives it to the Christian, who gives to the poor through all the machinery of a book, a cloth, or a bread concern! Jesus, in all his benevolence, nor his Apostles after him, thought of any such secular schemes of *philanthropy!* He would rather beg an ass to carry him, than hire, by one good word, or promise, or action, any disciple to find him one. And why? Because he was conferring an honor and a happiness upon the lender greater than that now enjoyed by any man upon the earth. I doubt if there be a man in Christendom, in any nominal church, within its broad precincts, that would not esteem it a greater honor to be asked, as a favor, to loan, or give a horse, an ass, or a bed, to him that built the universe, who commands all the legions of heaven and all the armies of earth, than to have an empire kneeling at his shrine, or all earth's princes bowing at his feet.

He gave to Mary, at Bethany, the sister of Lazarus, for one kind, affectionate service to his person, at the cost of a box of ointment, the largest reward ever paid to man or woman for any favor conferred on the person of another. He gave her that which all the gold of Ophir could not have purchased—the pleasure of his smile, and the perpetuation of her praise through all succeeding time.

This publication manufactory, store, or establishment, is not only a fungous excrescence upon our system, but also an onerous tax upon the generosity of our brethren, interfering with their liberality to that which most of all demands it—our missionary evangelical operations. If I might presume to refer to details of the incumbrance which it has thrown upon our evangelical operations, in the consumption of talent

Digitized by Google

of gifts, and pecuniary resources; in abstracting time, talent and money, from nobler enterprizes, not only perfectly evangelical, but indispensible to the furtherance of the gospel—I could make out an argument against which I might challenge any effort. But presuming that a word to the wise is sufficient, I will not, at present, or at all, unless other occasions may demand it, occupy either time or space on such an unpleasant theme. Good men may differ, in judgment, upon almost any subject of complex and long extended bearings. We have seen, in the developments of our contemporaries, both amongst Baptists and Pedobaptists, what alienations and strifes have grown out of publicational associations and operations, between the Church North and the Church South, and which will, sooner or later, in every society, manifest roots of bitterness, strifes, contentions, emulations and alienations, alike dishonorable to the Lord who bought us, and to those who may occupy high places and large areas in the esteem, the gratitude, and the admiration of the friends and followers of the Lord Jesus.

But there is one co-operation and one co-operative system, perfectly and purely spiritual and ecclesiastic in its own nature, tendencies, and objects. And to that I would emphatically and earnestly request the profound attention and candid consideration of all our brotherhood. That is, in brief,

THE CHRISTIAN MISSIONARY SOCIETY.

This is so evidently within the scope of combined, large, and liberal co-operation, and so obviously requiring it, as to need no pleading, general or special, on the present occasion, with our readers or the public. We all know that the God of all grace, the Fountain of all wisdom, power and goodness, of all justice, righteousness and mercy, himself originated it. The Lord Jesus Christ was his Father's missionary, his ambassador, plenipotentiary to the world. Christianity was introduced by a *voice* from heaven, whose first echo in the wilderness of Judea was heard from the lips of John the Harbinger, crying, "*Reform, for the Reign of Heaven is at hand.*" John the Immerser was a missionary specially called, educated, and sent to prepare the way of the Lord. Hence, he was literally and truly a PREACHER, i. e., an herald—an harbinger of the reign of grace—the morning star, intimating the immediate approach of day. He preached repentance towards God and faith in our Lord Jesus, as the Christ, the Anointed Ambassador of Heaven.

Jesus appeared on Jordan's banks, recognised the ministry of John, was immersed by him, and, on the descent of the Holy Spirit, symbolized in the form of a dove, monumental of the olive branch of

Digitized by Google

peace, opened his mouth, echoing the oracle of John, "Reform, for the Reign of Heaven is at hand."

He became the focus of a missionary circle, constituted twelve heralds—sent out seventy traveling missionaries—retaining the twelve as his missionary school. His mission being Divinely attested, the elementary facts and documents of his reign and gospel were the burthen of his preaching during his whole earthly mission. And after his death, burial, resurrection, ascension, coronation and glorification, his "Spirit of all truth"—the Holy personal Spirit of God—descended, inspiring and investing his school of Apostles with all needful gifts and graces. He commissioned them, and left them fully qualified for their work and office.

The Jerusalem church became a great missionary school, from which hosts of mighty men were sent all over Judea, Samaria, and thence to the ends of the earth.

We need not, then, argue the necessity, paramount and supreme, of a perpetual missionary institution, in order to the increase and perfecting of the church of the Lord Jesus. Until the whole world has heard the glad tidings of great joy to all people, the missionary cause will be in season. Nay, not merely in season, but the paramount and transcendent work, duty, privilege, and honor of Christ's own church. This needs no argument with us, and very little in any country, to which the Bible has been sent. We shall, therefore, regard it as a fixed fact—*That the Church of Jesus Christ is, in her nature, spirit and position, necessarily and essentially a missionary institution.*

What, then, are we doing, worthy of this position and obligation? We have attempted two foreign missions—one to Jerusalem, in Asia, and one to Liberia, in Africa. We have nothing to boast of, nothing to despair of, nothing to be ashamed of; but we have something to be gratified and thankful for, both in Jerusalem and in Africa. Good has been done in Jerusalem, as you may have learned from the letters published in our periodicals. Something was done in Africa, in the very fact that our missionary arrived there, and that some of our books have been scattered over that barren field, and in that our few brethren there were made to feel that we care for them, and for the inhabitants of Africa. This cannot but energize their souls, and interest them still more in that religion which we profess. No one can compute the influence, preparatory to good and great results, which even the sudden death of a missionary may exert on the minds of one or more.

The fortunes and destiny of the world have often been apparently thwarted, suspended, or greatly modified by apparently disastrous contingencies. Joseph, the son of Jacob, at the age of 17 years, was

Digitized by Google

sent with pledges of paternal affection on a mission to his brethren in Shechim. They sold him for a slave, to a band of Ishmaelites, who carried him to Egypt. They sold him to Potiphar, an Egyptian officer in the family of Pharaoh. By the wicked intrigues of whose wife he was cast into prison. His virtues were illy requited. Still, he left behind him, in every place, the precious odor of an excellent name. He was finally made the saviour of his country and his fathers, and was equally, with Pharaoh himself, lord of Egypt. The story of Moses, of David, of Daniel, of John the Baptist, of Carey and Judson, in modern times, and of many other missions, inhibit any repinings at any total or partial failure of Christian philanthropy in any given case. God, in these dark and mysterious providences, but tries our faith and perseverance in his service.

But in our own country, he may intend to employ us in more profitable fields. The harvest here is immense, and the evangelical laborers are still comparatively few.

New England is yet, with us, in our special mission, (for a special mission we most assuredly have,) almost wholly neglected. Boston, its great metropolis, stands to New England as Jerusalem once stood to the land of Judea and to Galilee of the Gentiles. Let us, then, in the meantime, plant our Jerusalem missionary in the city of Boston, and, with him, some adjunct laborers in New England. Let us turn our eyes, and our prayers, and our efforts, to that quarter, and present to them the great doctrine of Primitive Jerusalem Christianity. Let us keep an eye, too, on Africa, and forget not the down-trodden race of Ham in that sable region. We have the means, and have we not the heart, the will, and the opportunity? Why pray the Lord of the Harvest to send out reapers to gather it, while we are not making a single effort to reap it? Would not this be a species of presumption, mockery, or hypocrisy on our part? We are abundantly able to accomplish this. If we have not the means in hand, it is because we have not sought them, or because we have not husbanded them in a faithful manner. But I am assured we have them in hand, and that we are competent and able to do a large amount of missionary labor. And the more we do, the more we can do.

As the Christian Publication Society has done, comparatively, little or nothing to promote the cause of Primitive Christianity, and as we have many more weekly and monthly periodicals than are well supported, and as many books, and as good books, from other publication societies as we can publish or sell, we would suggest that it be suspended for the time being, or wholly abolished. From all we know of it, and all that is before the brethren, it is of no real value to the cause, but an encumbrance upon the liberality of our brethren, and

Digitized by Google

without any reasonable promise of future usefulness, as well as incompatible with our views, as a people, of the spirituality of Christ's Church, which forbids her incorporation with any such pecuniary institutions, or their incorporations with her, as auxiliaries to her character or mission.

And as the Bible Union, in its efforts to have the pure word of God in our vernacular as perspicuous, definite, and intelligible as it is in the original scriptures to those who read them, is doing all in its power to accomplish this noblest enterprize of the age we live in, is it not our duty, our privilege, and our honor, to co-operate with our Baptist brethren in achieving this great service to the church and to the world? Have not our brethren from North to South, and from East to West, engaged in it, fearless of the consequences, and sanguine in their anticipations of its happy influence and bearings upon a distracted Christendom and an alienated world!

We fear nothing, because we have nothing to fear from such co-operation. We are all in quest of the truth, the whole truth, and nothing but the truth. And why should they, who think they have the truth, or they who are doubtful, yet desire to know the truth, stand aloof from an undertaking so evidently benevolent, and so full of promise to the church and to the world for ages to come? A. C.

ELEMENTARY VIEWS—*No. IV.*

THE RIGHT OF PETITION.

In Paradise, man had no need to ask any thing from God. He had neither desire nor wish for any thing not already in his possession. Gratitude and praise constituted alike his duty and his happiness. His every want was anticipated, his every desire was gratified, his every wish was crowned. He was free from fear, and he had no use for hope, except for the continuance of his present bliss, and for that he had the strongest guaranty in the universe—the promise or covenant of God.

By the incarnation of a fallen seraph, in one of the then most splendid, sagacious, and companionable of the tenantry of Paradise, this catastrophe was consummated. His beloved Eve, allured by the dazzling splendor of this rebel angel, so forgot herself and her God, that she contemplated, with thrilling interest, this panorama of glory and bliss, until, losing her own equipoise, she yielded to the fatal spell, and, through her influence, Adam, the first and noblest of

Digitized by Google

human kind, was overcome and fascinated into disloyalty and rebellion.

In the infinite resources of Almighty God, a remedial system was introduced, and the woman's own offspring was constituted the avenger of his mother's wrongs, and the ransomer of unnumbered millions of her children from the guilt, pollution, dishonor and shame, which, in all their consequences, had, in an evil hour, been entailed upon them all.

Amongst the institutions under which fallen man was placed, the right, privilege, and honor of *petition* was gifted and guarantied to him. But not in his own personal dignity and right. A mediator was promised, based on a mysterious and awfully sublime expiatory sacrifice, to be consummated in the fulness of time; to which all living men, of faith and hope in God, might confidently look forward with rich and glorious anticipations. Thus prayer was based on sacrifice, from the foundation of the world. The sacrificial fire and the bleeding victim, the altar and the priest, became the occasion and were alike the foundation of prayer and praise in every hallowed family, from that day till now. Light has increased from star-light to moon-light, from moon-light to twilight, from twilight to sun-light, and from the rising sun-light of the early morn to the splendors of the risen day.

Prayer, then, is the well-defined and Divinely chartered right, privilege, and honor of every one, who, through this all glorious Mediator, comes to God. But out of him and his mediation, no sinful man can find access to God or acceptance with him. It is his own oracle, "No man cometh to the Father but by me." The deist or the theist, therefore, must always address God in vain. This is a fundamental fact in the Divine economy. We must acknowledge that Jesus is *the way*, and the *only way*, to God, before our persons or our prayers can be acceptable to God. And it is a glorious fact, that whosoever cometh to Jesus, as the Son and Ambassador of God, shall find an audience and a favorable acceptance with him.

But although no sinner can come to God in prayer but through his Son, every sinner may come to Jesus in the fullest confidence, "that whosoever comes to him, he will in no wise reject." He is, therefore, the way, and the *only way*, in which any sinful man can approach the Eternal God. Hence the indispensable necessity of faith in the Lord Jesus Christ, on the part of every sinner, in order to his having any intercourse with God in prayer. But possessing this faith, we can "draw near to the throne of grace in the full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water," or the water of purification.

Digitized by Google

The right of petition is, therefore, the exclusive right of those who recognize and acknowledge the Lord Jesus Christ in his proper personality and mission. This, also, excludes the Unitarian of every school, as well as the humanitarian. Any sinful man, who imagines that he can come to God in prayer, in his own human personal right, has not believed in the true Messiah. A Christ he may have, but it is not the Lord Jesus Christ. It is an imaginary Christ—the idol of his own creation, or that of some other man. This is a solemn, an important, a transcendent fact. Yet it is said that no man can come to Jesus, as the Christ, "except the Father, who sent the Christ, draw him."

Attestations of his true and proper Divine personality, were richly bestowed upon him by the Father, times without number, in the days of his flesh, and especially in raising him from the dead. And thus the Father draws, allures, invites all men to come *to him*, as the Messiah; and to come *through him* to God, *as the way*, the truth, and the life.

Those *Protestants* who acknowledge not the *Divine person* of the Lord Jesus Christ, and yet presume to address God in prayer, in his name, because, though not personally Divine, highly gifted by the Spirit, are no better than the Romanists, who come to God, or to Jesus, in and through the mediation of the Holy Virgin, St. Peter, St. Paul, or St. John. They may apotheosize or consecrate Jesus of Nazareth, or St. Andrew, into divinities, or intercessors of tantamount or paramount virtue and power; but in theory and in fact, they are as practically idolaters as those who pray *a la mode* Rome, or *a la mode* Constantinople.

"No man can come to the Father but by me," does not mean that we must come to Jesus by his mother Mary, St. Stephen, or St. John. Nor can any man come to Jesus as the Son of God, but through the attestations which God the Father gave of him, while he was acting the prophet in Judea. Hence the necessity of faith, as prior to our recognition of his person and mission.

But we do not argue the fact of his Divinity or mission: we merely state and affirm both. Those whom we now address admit both. We may, hereafter, advert to that theory assuming to be rationalism, in a more methodical way. Meanwhile, we emphasize upon the clearly announced fact, that no man can come to the Father, but through the belief of the clearly announced and abundantly demonstrated fact, that Jesus of Nazareth is the only begotten Son of God—the Incarnate Word—Divine as his Father, God, human as his mother, Mary—*Emmanuel.*

Every petition presented by him, or through him to the Eternal

Digitized by Google

Father, will as certainly be heard as Jesus is the Mediator. But it must be for things promised by God, and good for us; for he will present no other petition before his Father's throne, than those which are good for us and for those in whose behalf we intercede. Their appositeness to our condition, their suitableness to our nature, as well as in all their tendencies on society, constitute them "*good* things." What might be good for one Christian, in one condition, might be quite adverse to another Christian, in the same condition. One man's food might be another man's poison. Riches, to some men, are a great blessing; to other men, a very great curse. Prosperity, to one man, is a very dangerous gift; to another, it is equally safe and beneficial. Agur's prayer was as much that of a profoundly wise man—a sage or a philosopher, if any one pleases—as it was that of a saint. "Give me," said he, "neither poverty nor riches; feed me with food convenient for me, lest, on the one side, I should be full and deny my God, and say who is the Lord; or, on the other, put forth my hand and steal, and take the name of my God in vain."

It is often more kind in a wise and benevolent father to say *no* than *yes*, to an importunate child. We should, therefore, ask with *diffidence*, or, rather, perhaps with *deference*, and thank God when he withholds from us, as when he gives to us, our desires. But our mind, at present, bears upon the honor, and privilege, and felicity of communion with God, through the mediation of our Lord Messiah. and now especially regarded as one of the elementary and common privileges of every child born into the Kingdom of God.

It is just as natural, for one duly born into the family of God to pray to God, as for a new born infant to pray to its mother for protection. And this it does, with an eloquence and pathos which at once stirs up all the sympathies of her nature, and secures for it all that it asks in its most plaintive wailings and intimations.

A prayerless Christian, is, to the eye of reason, an absurdity, as it is to the eye of faith an impossibility. I could not imagine a prayerless Christian, any more than a breathless man. Prayer is but the Christian's breath. Without it, he cannot live or be happy a single day. Nor is he ashamed or afraid of praying in public, any more than of eating or drinking in public. On the contrary, it is much more honorable, man-like, and dignified, to pray to God at table, than to eat at it. A well educated dog, as well as a gentleman, can eat off a table! And can a *man* do no more? A man that believes in God as his Creator and as his constant Benefactor, and does not thank him for his benefits! What shall we say of him? Is he as grateful as his own dog? for even he will thank his master with his smiles, with his genuflections, and his embraces. If Solomon, with all pre-

Digitized by Google

piety, said to the sluggard, "Go to the ant, thou sluggard, consider her ways, and be wise," may we not say to some prayerless professors of faith and piety, Go to the kennel, go to the manger, go to the stall, and see the welcome given, and the gratitude expressed by their tenantry, to those who wait upon them? And then say to yourself, Wherein do I excel in piety or gratitude to my Father who is in Heaven, these brutes that perish! Alas, for some of our contemporaries, members of Christian Churches, of whom we sometimes hear it said, "he never prays in his family, nor acknowledges the Lord at table." And what says the Lord of such professors? "The ox knows his owner, and the ass his master's crib;" but Israel, blinder than they, "do not know, my people do not consider." "Ah! foolish people and unwise."

We will not quote a passage, in proof of family worship, which is sometimes heard in English, Scotch, and American pulpits. It is this—"Pour out thy fury upon the heathen that acknowledge thee not, and upon the families that call not on thy name." It is too far fetched, and taken from its connection. Still, it is not without a moral. But we Christians have a higher and a clearer law, written, not in capital letters on marble, or on parchment, but in many delicate allusions and in some strong precepts. Such as—"Parents, bring up your children in the *nurture* and admonition of the Lord." Can this be done without teaching them, in word and deed, in precept and example, the will and the ways of the Lord?

The New Testament is not an abstract creed of speculative theses. It is not a blank book, a form book, a code, or a ritual. It is the Holy Spirit in apostles, prophets, evangelists, pastors and teachers, developing the Christian facts, precepts, and promises. It is the truthful delineation of living Christian men, in families, societies and churches—associated, and sometimes scattered to and fro—furnishing models for every thing praiseworthy and excellent, even to the proprieties of a parting scene on the sea shore—on which a whole company kneeled down and commended each other to Israel's God. Christianity, in fact, is at a low ebb, (as sea borderers would say,) when heads of Christian families neglect family teaching, family praying, family singing, and family conversations, down to the meanest, humblest inmate in the family, or serf on the premises.

How transcendently radiating, smiling, condescending, alluring, attracting and cheering, is the good spirit of our most holy religion!! It cannot all enter into the heart of any man, without making him a priest and a prince to God and with God. Abram rose to Abraham, Jacob to Israel, and Shem to Melchisedek, by virtue of faith, piety and humanity. Indeed, the last two are twin daughters of faith, and

Digitized by Google

the parents of all the social virtues. But Christianity, full orbed and full developed, has placed in the richest museum of earth* the finest models of human nature on which the sun has ever shone, or on which it will ever set. And in its onward stedfast course, it is still making the wilderness and solitary place glad, and ever causing the moral deserts of earth to rejoice and to blossom as the rose.

To all this beauty, loveliness, riches, glory and grandeur, there is nothing wanting but a single eye and a devoted heart. "Lord, open thou our eyes, that we may see wondrous things in thy law"! For in it are hid all the treasures of wisdom and knowledge necessary to man's eternal honor and blessedness. A. C.

"FALSE ISSUES—THE REIGN OF HEAVEN"—*No. I.*

Bro. A. Campbell—*Dear Sir:* I write this to recall your attention, and that of the numerous readers of your useful periodical, to your editorial article headed, "*False Issues—the Reign of Heaven*," in the Millennial Harbinger for May, 1851. When you wrote that article, I suppose you had in your horizon those sectarians who, cowardly and covertly, by the pen, or maliciously and publicly, with the press, slandered and misrepresented your sentiments and motives; and who, as far as possible, shut against you every avenue to the public ear, by which you might truly represent and defend your own position, and expose their weakness or wickedness. These well merited your severe rebuke: but, by the same article, you have touched, here and there, (perhaps unawares,) the sensibility of a friend and brother, who, in general, agrees with you, but disagrees on a few points, which may be esteemed matters of Christian forbearance.

You give a *general challenge* to the discussion of the questions, "When did Christianity begin?" and "When did the Christian Church begin?" and you, seemingly, give the same answer to both—substantially, that they began on the day of the first Pentecost following the ascension and coronation of Christ. Now, with all due deference to your extraordinary talent, extensive learning, and commanding position, I feel, in conscience, bound to make "a true issue." I *deny* that position, and *affirm* that Christianity and the Christian Church had their beginning *prior* to that Pentecost. I, therefore, accept your challenge, and allow you your claim, to select your mode

* The true church of the true God.

Digitized by Google

of public discussion, upon fair terms. Many brethren desire to see the *pro* and *con* upon this point.

Permit me here to offer a few precautionary remarks. To the answer to neither of the above questions do I, nor, I presume, do you, attach such an importance as to make the Christian state of any person to depend upon its accuracy; but that, on the contrary, I grant, and I presume you grant, that assuming *the present existence* of Christianity, and also of the Christian Church, every constitutional and consistent member of the latter, believing and practising the former, is spiritually safe for time and eternity, whether able or unable to fix, definitely and correctly, the beginning of either, (or neither.) I, therefore, the more readily answer your challenge to this discussion, because it may tend to the edification of a Christian, without, necessarily, decomposing the serenity of his mind; because, an error here does not, necessarily, imply that the erring Christian must wander, for ever, farther and farther from Christian truth and duty, in his Christian pilgrimage, to the danger of his eternal salvation; and because, this thought may get better attention to the question at issue, than a different one might. I acknowledge, however, that Christian truth may be contemplated as a chain, and that the withdrawal or misplacement of any link in it, may lead to very injurious consequences. But, the answer that either of us may give to the questions before us, I hold to be debateable, which also your challenge implies, and neither answer is to be taken for granted as true, but both answers are to be put to the proof. I deem, now, mine to be right, and yours, with you, of course is right, but neither of us claims infallibility. Should our friendly interchange of ideas and reasons for holding them, convince me that I am wrong and you are right, I will gladly embrace your position, and hold myself under perpetual obligation to you for the conviction and correction.

I have, heretofore, heard you eloquently plead your cause in the pulpit, and read your defense from the press, but I was never satisfied with it upon the point now in issue; hence, as to *the when* and *the how* of the beginning of Christianity and of the Christian Church, I have advocated among our brethren, both publicly and privately, a position or proposition differing from yours. But, in making this issue with you, I disclaim every improper motive, and declare it is for the truth's sake. A fair discussion, in a Christian spirit and respectful style, according to the approved rules of Biblical hermeneutics, is my desideratum, as, I presume, it is also yours. I control no press, and cannot say that any press, not your own, is free for such a discussion. Therefore, I cannot offer you the reciprocal advantage of a doubly extended circulation of our respective contributions towards such a

Digitized by Google

discussion; but, if managed fairly and in friendship, as between brothers, and made interesting in its matter and logical in its manner, might not such a one add an attraction to the Millennial Harbinger, if you please to select that for the first channel of its publicity? This weapon you have, thus far, used for defending your position; and you have more than hinted your willingness to allow an able and honorable opponent to use it, in making and maintaining with you a fair issue. What say you to my doing so? What response make you to this communication? which, I trust, you will insert in your Millennial Harbinger at your earliest convenience, but a copy of which I reserve for my own special use and disposal. Abiding the ascertainment of your will in this matter, I remain

Your fellow-laborer in Christ, WM. BEGG.

Louisville, Ky., June 22d, 1854.

I have had the pleasure of an intimate and fraternal acquaintance with our sensible and estimable Bro. Begg, commencing many years since. He is a good man, and well read in Bible literature, and zealous in the defense of the truth as he understands it. I know that he is very sensitive on the whole premises of Christian faith, doctrine, discipline and government. And few men are superior to him in Christian knowledge, decision of character, and perseverance.

There will be no necessity for any thing of a controversial discussion on the subject to which he alludes. A definition of the terms will, in this, as in most cases, settle the matter. What mean we by "Christianity," the "Christian Church?" Settle these terms, and then it becomes a merely historical question. What is Christianity? What is the Christian Church?

I read, many years ago, the whole, or a part of a treatise, if I mistake not, titled "Christianity as old as the Creation." It may be on my shelves to this day. Some take the ground that Christianity, in its programmatic form, was older than the creation. That there was a "*counsel*," a "*covenant of peace*," entered into between the Father and the Son, before a tree was planted in Eden, or a flaming sword fabricated to guard the way to the Tree of Life.

We have no disposition to launch our feeble bark upon a perilous and shoreless ocean, in quest of some new found land, in the regions of scholastic, dogmatic, or pragmatic theology. Nor is there between us any religious or moral principle at issue in the question, "*When did Christianity begin?*" "*Christianity*," indeed, is an abstract term, and, therefore, exists no where but in the brain. Like the idea of a *circle*, *square*, or *triangle*, it is a pure abstraction.

Digitized by Google

But Jesus the Christ is a glorious official personage, and is the Author and Founder of a society of regenerated men, women and children, called "Disciples of Christ," or "Christians"—a name given at a certain time, at a certain place, to a certain people. Their religion and church state were rhetorically called "*Christianity*." When this doctrine, institution, worship, dispensation of eternal life, in the name and mediation of Jesus Christ, began, is a very important practical question. And more especially important just at this crisis, when we have so many forms, traditions, and rival institutions, called "forms of Christianity." Some of the Rabbis of even this century, without, I presume, ever gravely thinking of it, regard Christianity, and what is called the Christian Church, as identical, or equipollant terms. And, indeed, most of the Old Baptists in Virginia and Kentucky, some thirty years ago, began the Christian Church and religion with the ministry of John the Baptist, making his baptism—subject, action and design—substantially identical with Christian baptism!

Very much depends, in all matters of science and religion, upon the precision and perspicuity of the terminology employed. More than half of all the controversies on the subject of religion, for some three centuries past, have been mere logomachies. More ink than blood or light, has been shed in these border wars of our ecclesiastic knight-errants.

But there cannot be many words between us on this subject. I will define myself in a few sentences. *The Christian dispensation began not with the ministry of John*, nor with the *earthly ministry* of Christ, nor with the first mission of *the Apostles*, nor with that of the *Seventy* disciples, reported Luke x. Nor did it commence with Christ's *resurrection* from the dead, nor with his *ascension* into heaven. His trial in the Supreme Court of the Universe, on his own appeal, was an essential prerequisite, he having been, by God's vicegerents, Annas and Caiaphas, condemned on the counts of blasphemy and treason, and executed. All these were and are the materials of, or the preparations for, the dispensation of the affairs of the universe. "He was justified by the Spirit," (a fact not noticed in a single treatise on Christ's kingdom ever seen by me,) and publicly acquitted on the next Pentecost in Jerusalem. Then the Christocracy commenced. Then the *Christology* was developed, the Christian gospel was preached, Christian baptism dispensed, the Christian church began, and the Christian ordinances, one and all, were instituted and consummated by apostolic authority, with the Holy Spirit as the *Holy Guest* of the Christian Church. I am aware that Bro. Begg and many other intelligent brethren, can say much on the antiquity of the

Digitized by Google

principles and elements incorporated in the Christian institution, but all these will not prove that Christianity is as old as Abraham, Moses, Isaiah, Daniel, Malachi, or John the Baptist. We can find every principle in our political constitutions occasionally asserted and vindicated in the British Parliament, during the days of Oliver Cromwell, 1625 to 1658. But that does not prove that England was then a bona fide commonwealth or a republic.

There is some little indication of what might be called a "quirk," or hypercriticism, on the verbal difference between "Christianity" and the "Christian Church." We will have no room for any distinction or discussion of that sort. With Walker, Webster, &c., we use the word in the freedom of common acceptation, for "*the religion of Christians.*" The Patriarchal, Jewish, and Christian ages, are equally dispensations of grace. But very different in their positive institutions. "The Reign of Christ" is, with me, "the Christian dispensation"—Christianity in fact, in actual development and enjoyment. Jesus went to receive a kingdom, and did receive it, and has now reigned 1825 years; just as Moses reigned 1525, in round numbers. We presume nothing on the object of our brother in this proposition. But being aware that there is now, and long has been a question, *sub judice*, before the Christian world, as to the *personal return* of the Lord Jesus, to set up a new dispensation, and to give to his throne and kingdom a new position in the world; and also knowing that Bro. Begg has a brother in Scotland, who is distinguished for his zeal, diligence, and perseverance in that theory, I would not be understood as now opening my pages to the discussion of that view of his kingdom yet to come, purposing, however, soon to enter upon that subject, I prefer to dispose of other matters, more immediately and imperiously demanding our attention. At a proper time, we may hear from him on that subject, too. A. C.

AN EXCURSION INTO OLD VIRGINIA.

The greater parts of the months July and August, we spent most delightfully among our friends in a portion of Old Virginia. The weather, it was generally conceded, was beyond all parallel for heat. Still, it did not quench the zeal of the brethren, and we had refreshing times from the Lord. We had the good fortune to fall in with a circle of appointments for protracted meetings, and were thus thrown, for a short time, into communion with many disciples of our Lord,

Digitized by Google

who are, with us, contending for the faith once delivered to the saints.

On the morning of the 13th of July, we took the cars of the Baltimore and Ohio Railroad at Wheeling, and the next morning were landed safe at the old family homestead, in the county of Louisa—a distance from Bethany of about 550 miles. Our way, for the first half of the journey, was chiefly among the Allegheny mountains, and, as we gradually ascended their heights, the air became sensibly cooler, and the spirits quickened under the bracing breezes that swept along their wooded solitudes. Onward and upward we rushed—our mighty steam-horse dashing along in the rapture of his speed, as if rejoicing in his strength. Along shady glens—across level glades—on the brows of high and hoary precipices—over yawning chasms or deep dashing torrents, still onward and upward. Nothing stayed his impetuous course;—now one frowning ridge, which throws its mighty arm across our course, is doubled, then away with a whistle he flies; and anon, with a scream and a bound, plunges madly into the bosom of another, groaning and toiling through the darkness, till, emerging again into light, he is off with a snort for a long stretch along the opening valley of some mountain stream, pouring out his steaming breath and disturbing the solitude with the roar and the clatter of his feet, while he hurries on with his anxious riders towards his appointed place.

What a triumph of science and art is this stupendous work. The masterpiece of engineering may find its parallel in this road. Despite of the awful heights over which it passes, you cannot but feel the security of a firm foundation beneath you, and you look down upon the foaming and angry torrents of the Cheat river, as they pour over its rocky bed, with an admiration and awe unmixed with fear or apprehension. Sublime, O Nature! are your mountain solitudes, and wild and mournful the music of your winds and your waters; but wonderful, also, are the triumphs of art, when guided by science and prompted by the aspiring heart of him who is made in the image of God. These are the highways of the nations, and along them *multitudes are running to and fro*, and by them *knowledge is increasing*: And what of the gospel? Should not it, too, have *free course, run and be glorified?* How does the church answer? Will she sleep, when the busy hum of humanity calls her forth to the fields already *white for the harvest?* Now, louder than ever, is the call of the great Commissioner, "Go ye into all the world and preach the gospel to every creature." Who will hear it?

We descended the Eastern slope of the Allegheny just as the sun went down behind the Western, and night found us rushing along the

Digitized by Google

valley of the Potomac, towards the City of Washington. We reached this busy city of corruption and intrigue, of national glory and disgrace, by early breakfast; and after a few miles upon the bosom of the Potomac, were again aboard the cars at Alexandria for Gordonsville, in the county of Orange, where the Alexandria road unites with the Central Virginia Railroad, running from Richmond over into the great valley of the State, and destined, ultimately, to tap the Ohio river somewhere in the neighborhood of the Kentucky line.

Three miles West of Gordonsville is the "Piedmont Female Seminary," conducted by our esteemed and gifted Bro. James W. Goss, whose praise is among all the people. This Seminary is delightfully situated for health, being in a valley formed by the spurs of the South-West mountains, and in sight, from their summits, of the distant and beautiful ranges of the great Blue Ridge. Here, the young ladies may at once breathe a pure mountain atmosphere, and catch the lofty inspirations which nature always gives, when seen in her forms of mountain majesty and grandeur. The Piedmont Seminary has succeeded well under the management of Bro. Goss and his amiable and motherly lady, assisted, as they are, by accomplished teachers from the graduates of the best Eastern or Northern schools in the Union. We commend it, as affording facilities of the best kind for procuring a rational and useful education.

Twelve miles from Piedmont Seminary is the Stoney Point Church, hard by the former residence of old Bro. Goss, (now dead some ten or fifteen years ago,) whose three living sons and one only daughter, our kind hostess, Sister Branham, are all honorable monuments of his faithful and pious Christian training; walking in the way of his Godly example, and cheering, with their piety and filial affection, an aged mother, now *ready to depart and be with Christ.* May her path be as the sun, which shineth brighter and brighter unto the perfect day! Her departed consort, old Bro. Goss, was for many years a Baptist preacher, and the pastor of a congregation which met in a house just by his residence. He entertained fully the principles of the Reformation, but, since his death, the house has been exclusively the Baptists, and our brethren have built another in the village close by. Here they were conducting a protracted meeting, to which, in company with Bro. J. W. Goss, we repaired. There were large and interested audiences, and, under the faithful and efficient labors of Bros. Walthall and Parish, eight or ten persons were persuaded to obey the Lord.

From the meeting at Stoney Point we returned to Gilboa, the parent church of my native county, and in a few hundred yards of my mother's residence. Here, more than twenty years ago, was planted the

Digitized by Google

first congregation of Disciples ever convened in this county, on the principles, and with the practice, of Primitive Apostolic Christianity. Sometime before this, two eminent and influential Baptist preachers—brethren Higgason and Bagby—had been ostracised, under the rule of the "Dover Decrees," for holding, as was alleged, "the heresy of Campbellism;" and I am not sure but that some few, who had shared a similar fate, had been gathered together by Bro. Bagby, in the edge of Hanover, but the persecution was violent and unrelenting, and the light of these good men was much obstructed by prejudice and misrepresentation. Still, the fame of these things was noised abroad, and, through the influence of my oldest brother, my father, then not a member of any church, was induced to read the Christian Baptist. His mind had long stumbled at the creeds and formulas of faith, as held and enforced by the various religious parties around him, and though concerned, deeply concerned, for the salvation of his soul, he could not work himself into the kind of experience that was taught to be the only evidence of a saving faith, and an assuring sign of pardon and remission of sins.

The elementary essays of the Christian Baptist had a most happy effect upon his mind, removed many of his intellectual difficulties, and presented to him, from a totally new stand-point, the simple, yet sublime plan of the ancient gospel. He was turned from the embarrassments of human systems to the consolations of the living word, and, in a short time, he and my mother, two of his sisters and their husbands, all resolved to be buried with Christ in baptism. Bro. Higgason was sent for from an adjoining county; and curiosity to hear "the new doctrine," combined with the high character of the preacher, brought together a large concourse of people. I was then but a boy, and had never witnessed an immersion in my life, and the whole scene, therefore, made an impression upon my mind that I shall never forget. How distinctly, to this hour, do I see the tall and eloquent man of God, as he stood up in a door-way between two large rooms, in my father's house, and plead with that people in behalf of his once crucified but now risen and glorified Lord! He has long since gone to his rest, and all of those six disciples, whom he that day immersed into the name of the Father, and of the Son, and of the Holy Spirit, save my venerated mother, are with him in the bosom of Abraham. Yet their works remain; and from "Old Gilboa" the word is still sounded abroad, and she stands like a comely mother in the midst of many fair daughters, younger churches, whom she has raised up to follow her example in holding forth the primitive gospel, both in faith and practice.

In but few portions of the State has the Reformation had more sig-

Digitized by Google

nal success than in this county of Louisa. From the beginning till now, it has been favored by the watchful supervision and eminently faithful care of Bro. J. M. Bagby, whose clear head, pure heart, and Bible-stored mind, make him a treasure of wisdom to the churches. We sympathize deeply with his many friends, in their solicitude about his feeble health, but we trust that the Lord will still spare him for many years to come, to cheer and counsel the churches.

At Gilboa we found Bros. Coleman and Bagby conducting a meeting, with already some success. The interest was still increasing, when other engagements compelled us to close it, with three additions. The brethren were greatly refreshed, and resolved to hold another meeting soon, in the hope of reaping much fruit from the good seed sown on this occasion.

From Gilboa we went to Salem. Here Bro. M'Chesney, assisted by Bro. Flippo, was, despite of the almost insufferable heat of the weather, laboring with his characteristic zeal. His urgent and impassioned appeals wrought with power upon the people, and some seven or eight souls were born to Christ. The congregations were large and attentive, and words were spoken by these brethren that will, we trust, ultimately work in the hearts and consciences of many, to their conversion and eternal salvation. The church at Salem is favored with a highly intelligent and pious eldership, and Bros. Turner and Alexander Bagby are among the first of those who stood up for reform, in those "days that tried men's souls." Nothing daunted by "Decrees," however, they have "stood stedfast by faith," and now see of the fruit of their labor and are satisfied. The Lord reward all his faithful and fearless followers with many and good days, and bless their latter end more than their beginning!

At Louisa Court House the cause was greatly strengthened. The brethren became deeply interested in the work, and, through the persevering labors of Bros. Walthall, Parish and Goss, they were enabled to keep up the effect for eight or ten days. Bro. Parish is one of the general evangelists for the State, sent out by the general or State Co-operation, and is a workman that needeth not to be ashamed. He delivered some strong and eloquent discourses, and is exciting in the brethren wherever he preaches, high hopes of eminent usefulness. His energy and courage, combined with his zeal and ability as a speaker, make him peculiarly fit for the field to which he has been called. We trust he will run and faint not. Bro. Walthall is stationed at Charlottesville, but frequently visits adjacent churches, and is a most welcome co-laborer wherever he goes. His amiable disposition and urbane manners, commend him to all, whilst his prudent and thoughtful mind, and meditative habits, give him a moral power

Digitized by Google

and influence which but few deserve or can command. The labors of these good brethren were crowned with some precious fruit, and the conversion of some six or seven persons, of the highest standing and social influence, and, at the same time, dear and cherished connection with many of the church, opened up a spring of joy that refreshed and gladdened many a loving and anxious heart. Wives received their husbands anew in the Lord, and husbands their wives; children wept tears of joy at the late but sure return of their parents, and friend embraced friend, in the new and stronger tie of Christian fellowship. The souls of all swelled with heavenly emotion, and smiles of joy glistened through tears that gathered in the heart and rose into the eyes, in looking on that happy Christian scene of divine reconciliation and love. Every Christian *felt* the meaning of that precious word, which saith, "Repent, ye, therefore, and return to God, that your sins may be blotted out, and that times of refreshing may come from the presence of the Lord." This is to *experience* his truth and faithfulness, and such as this constitutes the only genuine *experience* of the Christian. "If any man be willing to do his will, he shall know of the doctrines whether it be of God." Truly do we sing—

"Earth has a joy unknown in Heaven—
The new-born joy of sins forgiven!
Tears of such pure and deep delight,
O angels! never dimmed your sight."

"*While* I amid your choirs shall shine,
And all your knowledge shall be mine;
You on your harps must lean to hear,
A secret chord that mine shall bear."

[To be continued.] W. K. P.

ELDER J. B. FERGUSON'S RELATION OF PASTOR AND PEOPLE—*No. I.*

I HAVE sometimes thought, that the apalysis of some of our popular orations, on something called religion, would be an invaluable service to all who feel any interest in the outpourings of what is fashionably called pulpit oratory, or "gospel preaching," provided, only, the "church going masses" were capable of understanding it, and felt any interest, however small, in being rational or safe on what, in the set phrases of pulpit declamation, is called "Christian doctrine."

But where to find such a class, and if we had it, how to interest it in the subject—*where to begin, how to proceed,* and *where to end,* are questions of no little difficulty, and yet of great importance.

Digitized by Google

One reason of this difficulty is found in the little interest that the fearful majority take in the whole subject of a future life. To-day and to-morrow wholly absorb their souls, so that ten or a hundred thousand years give them no more trouble, and create no more interest in their hearts, than the adventures of Robison Crusoe, or the entertainment of certain Arabian Knights.

I think it is something like buying a lottery ticket, to undertake a rational conversation in almost any polite or impolite circle, in the hope of really interesting, and substantially and eternally benefitting, half a dozen of persons. There are a thousand blanks to one prize! Perhaps I may, in certain directions, lose the last ounce of influence I have, in adventuring myself into such a circle, and in selecting a certain discourse sent me, as the text for a calm, discreet, common sense exposition of the hallucinations or wanderings of a mind adrift on an ocean of speculations and adventures, in quest of a new Elysium, in some fairy land of perennial springs, gushing fountains, ever budding, ever expanding, ever blooming roses; where the birds of Paradise warble in ambrosial bowers, and angels are ever on their wings, in perpetual waiting to minister new pleasures from new fountains of unmingled bliss.

Still, however hopeless and unpromising the task I consent to accept, I will submit, if not a perfect analysis, of a speech or sermon delivered somewhere in Nashville, and sometime in 1854, by J. B. Ferguson, at least a few hints and suggestions to those who think, or who may now intend hereafter to think, on the greatest theme in this universe. It appears under the following caption and title, *literatim et punctuatim*—"RELATION OF PASTOR AND PEOPLE; STATEMENT OF BELIEF ON UNITARIANISM, UNIVERSALISM, AND SPIRITUALISM. BY J. B. FERGUSON. NASHVILLE: UNION AND AMERICAN STEAM PRESS. 1854." Having two copies, one on the cover and one on the first page, exactly and literally as above, we are fully assured that this is no *lusus pennae*—no typographical obliquity. It is not *a* Relation, nor *the* Relation; but Relation of—not a pastor and his people, or the people—but "Pastor and People." It is on three abstract *isms*—1. "Unitarianism," which includes two *isms;* one called Arianism, the other Socinianism. Both agree in undeifying Jesus Christ and the Holy Spirit. 2. "Universalism," of which school not informed: whether Restorationist, and if so, of what school; or Absolute, and if so, of what school!

As to Spiritualism, it is bald, undefined, and undefinably, spiritual intercourse. But it is prefixed by, "Statement of belief," but, very cautiously, *it is no one's belief.* It is "Statement of belief" on these three isms. It is not *of* J. B. Ferguson; it is only "*by him.*"

Digitized by Google

Whose belief is not affirmed. But it is not even a statement, nor the statement, but statement, naked, bald, absolute. I presume no city but Nashville, and no gentleman but Mr. J. B. Ferguson, could have got up such a title-page.

But, after all, it is no "*belief*" whatever. It is neither faith nor belief, neither reason nor understanding, but it is an undefined and undefinable statement of belief. In what? In facts? not one stated. In testimony? not one given. It is only *opinion*, *inference*, or *hypothesis*. It is so in fact. *There lives not a man who can make more or less of it.*

The text of "Statement of Belief," is as Quixotic as the title-page and the discourse. It is—"*Why do ye not of yourselves judge what is right?*" Luke xii. 27. A strong blow at the Bible! If men can, of themselves, judge what is right, why need a revelation? But was this the case before him!! If not, why adduce it here! I can find it written in one passage—"Judas went and hanged himself;" and in another passage—"Go thou and do likewise." I find in one passage—"There is no God;" but on reading the context, I find that it was a fool who said, *in his heart*, not in his head, "*there is no God.*" He acted as if, in fact, there was no God. This statement of belief "*on*," betrays an uneducated mind. We sometimes believe *in* or *on* a person; but to believe *on* Unitarianism, &c., &c., requires a very remarkable man, of extraordinary perspicacity. No man can, in the true meaning of our vernacular, state his belief *on* any one of the three.

In any other case I would not descend to such verbal criticism. But when any one assumes to subvert the *faith* of a people by "philosophy, falsely so called;" by assuming and arrogating to himself the power and the right to arraign the learning, the science, and the theology of Protestant Christendom—assailing the highest antiquity and authority—evidences internal as well as external, contained in the monumental *ordinances* of worship—such as praying through a Mediator, Christian immersion, the Lord's day, the Lord's supper, a church state—all of which depend, not on decrees of Synods, Councils, Prelates or Popes, being part and parcel of Asiatic, European, and American civilization, *historically* deduced and deduceable from the Christian Scriptures alone, he demands a special exposition.

From a general view of this remarkable intellectual and moral development, I therefore proceed to notice some of its details.

There is nothing more pre-eminently characteristic of an author's mind, than his selection of terms. "Relation of Pastor and People," is a logical nondescript. "Pastor and People" are not correlate terms. There is no relation between pastor and people. *Pastor* and *flock* are correlates; between these there is a relation. Sometimes

Digitized by Google

we hear, in familiar discourse, of "a pastor and *his* people," or "a pastor and *his* charge." He develops the same indiscrimination in the first period of his discourse. "The relation of a preacher to a congregation of hearers, is as simple as it is responsible." There is no such relation in grammar, logic, theology, philosophy, or Christianity.

There is a relation between a *speaker* and his *hearers*, which all the world understands. His tongue and their ears were made for the occasion; but farther than this, there is no other relation essential to them as such. But theologically contemplated in the purview of this discourse, this is the least error in the terminology. He adds, as his third period, "The relation of your preacher has been made peculiar." Now, what is the nature and necessary relation of a "pastor and his congregation?" A *speaker* and his *audience* we do understand. These are fixtures in our language—literary, moral, religious. But a *preacher* is one who evangelically proclaims the gospel to aliens, or unconverted men. They are not *his* people, nor is he *their* preacher! There is no fixed relation between them; but in grammar, logic and, Christology, he announces facts, documents and evidences, and they either receive or reject them. The moment the preacher ends his discourse and the people hear the last word, the relation between them is dissolved. He is no longer their preacher, and they are no longer his hearers. Unless there is a special contract between Mr. Ferguson and a certain number of persons, that *for them alone he will preach, and him alone they will hear.*

It would require the patience of a Job to analyze and expose the lines of sophistry that run through this discourse. "The *relation* of *your* preacher has been made *peculiar*"! It is, indeed, a peculiar relation, and I presume Mr. Ferguson has made it very peculiar, and, worse than all, it will forever be peculiar. It is "by force of circumstances so." And who made them? He adds, "you have been warned repeatedly that his views are heretical, and that by a people who professed to have renounced all ecclesiastical assumption in religious faith." What in reason's name does the man mean! Did he dream that amongst us there neither is, nor was, nor ever could be, *heresy!!* Or does he mean that amongst us there might, with perfect impunity, be every form of heresy, and no one either could or would, in honor or consistency, name it, condemn it, or remonstrate against it!! What does the man mean! Is such his mental calibre! his perspicacity! Or is such his guile, hypocrisy, and deceit!

But by way of congratulation, and despite of all this conscientious trembling at the word of the Lord on the part of the true disciples of the Lord Jesus, he congratulates them that "their *meetings* are now

Digitized by Google

favored with a larger attendance* than heretofore, and classes of the community, many of you never expected to reach, have become constant and *interested* hearers, and, to some extent, co-operants in the work of religious enlightenment and philanthropy." p. 4.

It is as true now as it was in the days of Horace—*Quem Deus vult perdere prius dementat.*†

Had he gone over to Romanism, in some of our cities, how much more appositely could he have spoken these words in the ears of those who would then have followed him to purgatory and the mass! He could have congratulated them with a splendid cathedral and the rich Gothic-pointed arches, clustered columns, rich with a profusion of ornaments, covered with olive leaves, and the Corinthian acanthus; and, better still, have pointed to the more genteel and courteous helpmates to Paradise, who now would take them by the arm and help them on their journey Zionward; not merely in their hebdomadal meetings, but in all the daily and weekly courtesies of polished life and princely manners.

But even then and there the friends of the world are not secure from the poignant arrows of truth, which will haunt them by night and day.

Some thirty years ago, a Presbyterian clergyman in Baltimore or Boston, methinks it was, went over to the liberal, generous, polite, and courteous Unitarians. Some week or two after he made his first visit to a theatre in the city. But some one who, like himself, ought not to have been there, having heard of his renunciation of orthodoxy, struck with the remarkable proclivity manifest in his new location at the theatre, (being himself hid away in the pit,) distinctly exclaimed, loud enough to be heard in every part of the theatre—"Lucifer! Lucifer! Oh Lucifer! son of the morning, art thou also become like one of us!" It was instantly understood and universally applied to the unhappy apostate, who, it was said, was stung with guilt and covered with shame. But all who are similarly effected, are not equally susceptible of shame and contrition!

We shall have another extract:

"I. In the first place we are called *Unitarians.* Now the relation of this highly respectable body of Christian professors to many points of divine truth, we believe to be just and improving. So far as they teach the unity and spirituality of God, the natural capacity in man to be religious, and the right of the human conscience to its freest and holiest exercise, they have our heartiest sympathy and veneration; and we hail their distinguished men as great and useful workers in

* This is neither Greek nor Latin, French nor English. "Meetings favored with a larger attendance"!! There is such an air of ostentatious bombast in this whole speech, as calls for at least a single note of admiration.

† God first dements those doomed to destruction.

Digitized by Google

the common vineyard of human improvement. We rejoice to occupy a position of religious freedom, and, we trust, a freedom from religious bigotry, which enables us to take delight in any advances in knowledge and improvement they may have made. As able and consistent asserters of the right of every man's conscience to decide upon all religious questions for himself, and by the aid of whatever help he may command; and in their reasons sustaining this right as the only basis of rational improvement, we hail them as among the first of the age; and for myself, I regard the religious movement of our present opponents as greatly indebted to them for most, if not all, the arguments by which they have assailed the existing forms of sectarianism in the days of their most cheering success."

We acknowledge no such debt, not one farthing of it. It was, indeed, true, that some who had been more or less mystified on the atonement, and made to stumble at the outlandish terminology of some old fashioned speculative Trinitarians; who spoke of "very God of very God," "begotten, not created," "proceeding, not made," &c., &c., "eternal generation of the Son," "eternal procession of the Spirit," &c., &c., became, for a time, mystified, confounded, and ran off into metaphysical tangents. But so soon as they heard the great principles of the Reformation, and saw how easy it was, by the sword of the Spirit, to put to silence the ignorance of foolish man, soon ceased to dogmatize on such themes, and cordially acceded to the great principle or law of a pure evangelical style, all comprehended in calling "Bible things by Bible names;" and by thus accustoming themselves to a pure speech, all this confusion of ideas and of language would cease. They acceded to it, so acted, and, as anticipated, soon died away. I have heard some say, and of others who did say, that not long after they began to read and study the Scriptures, without the *green* spectacles of Universalism, or the *blue* spectacles of Trinitarianism, over their eyes, and familiarized themselves with the Christian terminology, that not only these speculative views died within them a natural death, but, in process of time, they even forgot the arguments by which they had sustained, or sought to sustain, their former positions.

Of all the forms of Christianity in my horizon, that of a *human* Saviour, or a *created* Saviour, is the most miserably lean, poor, blind, naked, wretched conception, within finite space, or in the cycles of time. I have not, never had, and can never entertain, such a miserable conception of the august, and glorious, and all-puissant hero of my redemption, as that cherished by J. B. Ferguson, so far as I understand and comprehend his language and intellectual developments.

I hope to satisfy the most sceptical of my readers, that there is a gulf between the true Christ and the Unitarian Christ, that all the bridge-builders on earth cannot span. A. C.

Digitized by Google

TRACTS FOR TENNESSEE BAPTISTS.

No. III.

MR. CAMPBELL'S ENDORSERS.

You claim that you have the published endorsement from the highest sources, Pedobaptist and Baptist, that you are evangelical—regular diplomas for graduated orthodoxy—you claim the signatures of Williams, M'Clay, and that Parkerson, Holcome and Stoughtan, Baptist worthies, gave your views their sanction before God took them to himself!!

Now Mr. Campbell, you must excuse me, when I say I canot believe one 'jot or tittle' of the above, though you do assert it. I will ascribe it to a treacherous or failing memory, but ninety-nine hundredths of the Baptists in the United States will regard it as a statement fabricated by you, with the intent to deceive your followers and solace their misgivings as to the soundness of their faith. Great God! what an awful responsibility is yours! What a fearful reckoning awaits you at the judgment of the great day!! Deceived perhaps yourself, and certainly deceiving others! You will allow me to call for those published "attestations" of your evangelicalness, from the "HIGHEST BAPTIST SOURCES." It is due yourself to publish them Until I see them I place the assertion with the following very unfortunate one of yours in your article: (1)

"My real, genuine orthodoxy, [can there be any real orthodoxy that is not genuine, or genuine that is not real?!] WAS NEVER QUESTIONED ON ANY OF THE VITAL PRINCIPLES OF CHRISTIAN FAITH, Christian piety, and Christian morality."

---

(1) Until this paragraph is retracted, another article than those before me from Mr. Graves, shall not appear on my pages. I hold it to be as great an outrage of all the gentlemanly and Christian proprieties, as has fallen under my observation in my whole editorial career. I never said that I had printed or written, or published endorsements, diplomas, certificates or documents, from any Baptist ministry in the world.

Nor did I name Dr. Williams, of New York—I simply alluded to my preachings and teachings in New York, in the years 1815, 1816, while the elder Williams was a pastor; of which Father Colgate and Elder M'Clay, yet living, know full well. I alluded, also, to Dr. Stoughtan, of Philadelphia, in the same way. I do not care one feather for all such endorsements, and just as little for all the excisions and condemnations of the councils and sanhedrims of earth. I cannot, on the most calm deliberation, do less than to pronounce this a gross and willful falsehood, which must sink its author in the esteem of every gentleman and Christian that knows it.

And now, publicly noticing it for the first time, I take occasion to say, that after the reviews began shall have been finished, I will have nothing to do with Mr. Graves, except on the stage, and under the control of a tribunal that will constrain him to respect, at least, the propieties of modern civilization. If such be the fruits of his regeneration and Christian civilization, we can never envy him, nor show any respect for the one or the other. It is not as a *man*, a *gentleman*, or a *Christian*, that I respect him; but merely as the *organ*, or pen of Tennessee Baptists. If they saw through the thin guise of his hypocrisy, he

Digitized by Google

DID MR. M'CLAY OR DR. WILLIAMS EVER QUESTION THE REAL, GENUINE ORTHODOXY OF MR. CAMPBELL?

The impression you make in your article, is that these men, as well as Parkerson, Stoughton, Holcome and others, have endorsed you. I have said that I cannot believe it, for what I know of the views of Williams and M'Clay, cause me to distrust your intimations respecting Stoughton and others. (2)

Dr. A. M'Clay has several times expressed his views of your teachings to me privately, in each conversation he distinctly repudiated your system as vitally unsound, unscriptural, unreasonable and ABSURD. He has twice stated to me the conversation he had with you in New Orleans, (I believe,) when he pointed out to you the unreasonableness and absurdity of your views of regeneration without the assistance of the Holy Spirit. I would that I could recall his very words—I can give one point, for I shall never forget it. He said the absurdity of your system consisted in its requiring the GREATER WORK, i. e., the resurrection of a sinner dead in trespasses and sins to a divine life, or his regeneration, to be accomplished WITHOUT THE

---

would not long be their tongue or their pen. But so long as they hold him in their fingers, whether a grey or a white goose quill, I will respect him as such for their sake.

Of me he next says—"Great God! what an awful responsibility is yours! What a fearful reckoning awaits you at the judgment of the great day!" What profanity! what impudent hypocrisy! The third commandment says—what? "Thou shalt not take the name of the Lord thy God in vain," &c.

(2) His question about *real and genuine*, shows just as little of learning, as the former indicates of piety or Godly sincerity. He ignores his own pretensions! He does not know that "*true* and *genuine*," and "*real* and *genuine*," are often used by all schools as *exegetical* and epexegetical, and not in *contrast*, or as synonyms.

His allusions to Dr. M'Clay are quite as unfortunate as his allusions to "Parkerson, Stoughtan and Holcome" are, or they are geographically at fault. Dr. M'Clay's *private* communings with Mr. Graves, of course I cannot contradict. But believing Elder M'Clay to be an honest, truthful, and Godly man, I do not believe one word of Mr. Graves' statements concerning these private communings. I call upon him for the proof. Dr. Archibald M'Clay is not a two-faced man, and he has often spoken in a very different style to, and of, our brethren, East and West, North and South. I demand some proof of Mr. Graves' assertions. I do not believe them. I remember no conversations with Elder M'Clay in New Orleans. I was there in 1839. Dr. M'Clay never assailed me in New York or in New Orleans, on the absurdity of my views of regeneration without the assistance of the Holy Spirit, for one of the best reasons in the world—*because I never entertained such views of regeneration in my life.* And of course, never preached them nor wrote them.

Mr. Graves has likely told this story so often, that he now believes it himself!! Dr. M'Clay pressed me more than any man ever did in New York, to occupy his pulpit, at the time to which I allude; and would have me, and *did have me*, to preach my farewell sermon in his church, at the very time to which I allude!! I care just as little for the endorsement of great men as any other man, I know. If my biography thus far proves any thing, it proves this.

Digitized by Google

ASSISTANCE OF THE HOLY SPIRIT; while the LESS WORK, preserving the soul in that state of new life, could not be accomplished unless WITH THE SPIRIT'S aid!! If I misrepresent Bro. M'Clay he is still living, and I hope will repeat that conversation as he stated it to me. (3)

Brother M'Clay, when he conversed with me, did not consider you as settled in your theological views, but a speculatist in religion. I have never doubted that you would claim the endorsement of this venerable and good man after HE HAD PASSED OFF, as you have that of others, but I fear you have spoken TOO SOON this time.

Dr. Williams, of New York, you intimate attests your soundness in the faith as held by Baptists, or at least never questioned your orthodoxy!!

I think I saw in the year 1852, some tolerably plain intimations from the pen of Dr. Williams, that, in *his* estimation, and in the estimation of *his church*, your peculiar views were not the most '*real genuine*' orthodoxy imaginable. I must charitably suppose you have never seen his reply in behalf of the Amity street church, or you would not have inserted his name in the list of your endorsers. I will republish an extract:

"But yet in great distrust must we hold the *alliances* which you have accepted in the work of revision. A religious body, most numerous at the West, the adherents of the Rev. Alexander Campbell, are associated with you. With that body, in its doctrines, ministry, and membership, our own churches have long had no fellowship. The movement began by denouncing all creeds as one chief cause of prevalent disunion. But the body called, from their founder, Campbellites, or the Disciples, have in various description of their tenets, given what may be called virtually a creed, though disclaimed as binding the consciences of their members. We find in these statements much that is obscure, and vague, and *painfully unsatisfactory as to great truths*. On some minor points, as the weekly communion, and its

---

(3) Dr. M'Clay and myself had but one doctrinal conversation on the Christian religion for many years. It was in his own house, on the subject of my addressing the Sceptics of that section of New York in his meeting-house. He refused on the ground, as he then alleged, that I had changed my views since I had preached for them before.

He said, "You used to preach the true grace of God." I responded, "Did you ever hear me preach any other grace than the true grace of God?" "No," replied he, "but some of *our people say* you have changed." "Perhaps," said I, "they only think so." "But," continued he, "I do not think it would suit for you at this time to address the Sceptics in our house, in Mulberry street." So we parted. I saw him last in Memphis. There was not a word of debate on the occasion. I do not believe that ever "Dr. M'Clay distinctly repudiated your [my] system as vitally unsound, unscriptural, unreasonable, and absurd." I demand the proof! I do not believe it. That he may have so condemned Mr. Graves' representations of it, I doubt not; for so would I. But I will not believe that he did, until I hear him say so, or see it under his own hand. I demand, with all respect, from Dr. M'Clay, a response to the following interrogation:

Do you, Elder M'Clay, speak as above represented of my *written views of regeneration*, or of *some representation made of them to you by Mr. Graves, or some one else?* I must add, that while on a *question of fact* I request your response, it is not as a *sanction of my views* on this or any other subject whatever. I ask no *endorsement* from Elder M'Clay or any living man.

Digitized by Google

being occasionally dispensed by a private member, they seem to lay stress. But the main peculiarity of the system we have not been able to distinguish *baptismal regeneration*, which is, we believe, one of the *most baleful of religious delusions, wronging the Holy Spirit, corrupting the first germs of the Christian church, and dislocating the eternal gospel*, by teaching men to expect in sacraments that kingdom of God which begins with their own spirits. The new body, on its appearance, made promises most high and large, of restoring the 'Original gospel and order of things' that had for centuries been overwhelmed, and was proclaimed to be 'the Reformation of the Nineteenth Century.' In an article evidently by a member, and apparently by a leader in the connexion, contributed to 'Haywood's Book of Religions,' and quoted in 'Howe's Historical Collections of Virginia.'* it is said that they regard '*Trinitarianism* and Unitarianism . . . . . as *extremes* begotten by each other,' and '*cautiously avoid* them as *equidistant* from . . . . . the doctrine and facts . . . . . of the Christian institution.' The founder, the Rev. Alexander Campbell, in his 'Connected View, &c.,' speaking of the Millennium, when all strife shall cease among Christians, asks, 'Will all be converted to any *one sect?* Will all become Unitarians, *Trinitarians*, Arians, or Socinians?' And he answers himself, 'I presume no person of common intelligence will say, *Yes*.' (4)

---

* Mr. Campbell, in the article he prepared for the Encyclopædia of Religious Knowledge, uses this language:

"Regarding Calvinism and Arminianism, TRINITARIANISM and UNITARIANISM, as EXTREMES begotten by each other, they *cautiously avoid* them, as EQUIDISTANT from the simplicity and practical tendency of the promises and *precepts*, of the *doctrine* and *facts*, of the exhortations and precedents of the CHRISTIAN *institution*."

Will Baptists yet assert that Mr. Campbell is orthodox on the Trinity? Let him assert it if he will in the face of the above.

(4) The next effort to scandalize myself and brethren, and our co-operation with that portion of the Baptists in favor of revision, is some *mean and cowardly insinuations* as to my soundness in "Trinitarianism." I have long since fully and freely expressed my views on all this terminology. I abjure the whole controversy, and with it *Trinitarianism, Unitarianism, Arianism, Socinianism, Humanitarianism, Theism, Deism, Atheism*, and the whole scholastic jargon.

I believe in one God, one Lord, one Spirit, equally, eternally, immutably, *substantively* Divine; one Jehovah—"JEHOVAH OUR ELOHIM IS ONE JEHOVAH." Hence are we immersed equally *into the name* of the *Father*, the *Son*, and the *Holy Spirit;* indicative of perfect Divinity in perfect humanity, and of perfect humanity in perfect Divinity.

We have long since abjured the consecrated jargon of the "Divinity Halls" and the old quaint "Theological Schools." And have simply substituted *Bible names for Bible things*. If *the thing*, the subject, and the predicate be in the Bible, the proper name is unquestionably there.

Baptists of Mr. Graves' kidney, think they honor us by permitting us to have a name and a place in "the Bible Union." I know none of the truly enlightened men of the Bible Union that have ever so indicated themselves. But I must inform Mr. Graves, and those who associate with him, that, while he can neither drive the Bible Union from us, nor us from the Bible Union, we, as a people, think that we are just as much of an honor to the Bible Union as the Bible Union is to us. We ask no more—we will take no less.

Digitized by Google

"We, and our fathers before us, are, and have been, Trinitarians. The doctrine is enwrapped about our prayers and plans for the conversion of this world, and all our personal hopes of salvation in the world to come We may not, dare not, hold it in abeyance or leave it in doubt. Looking forward to the millennial evangelization, we believe that the faith which will then have subdued the world will be biblical, and because biblical, therefore Trinitarian. If it be a want of 'common intelligence,' as Mr. Campbell charges, to cherish such a hope, we, and our churches generally, do so want 'common intelligence.' The statement that Trinitarianism and Unitarianism are two extremes, equidistant from the doctrines of the gospel, seem to us as unhappy as would be the assertion that freedom and despotism were two extremes, equidistant from liberty, or that the Bible and the Koran occupied the two outermost points, between which the revelation of Heaven lay, parted by an equal interval from both.

"Our views as to the nature of the faith requisite for discipleship, again, do not probably coincide with those of most Campbellites. What we term but historical faith, not affecting the heart or controling the life, and existing in many of our hearers whom we do not regard as converted, they seem to consider as identical with evangelical faith, and as entitling to admission to the church ordinances On the *operations of the Divine Spirit*, we find much to perplex and wound in the statements of Mr. Campbell. 'A faith wrought in the heart' is, in his view, 'the quintessence of mysticism.'† 'All the converting power of the Holy Spirit is exhibited in the Divine Record.'‡ This leads him to regard, if we can understand his words, the ordinary dependence of evangelical communions on the direct influences of the Holy Ghost, as enthusiastic.

"'If the foundations be destroyed, what can the righteous do?' And the Trinitarian recognition of the blessed Comforter and Enlightener of the Church we hold to be one of the 'foundations,' immutable and eternal, never to be renounced as the basis of Christian fraternity and co-operation. We have heard, from the lips of the Master himself, the warning, 'He that gathereth not with me, scattereth abroad.' The views of the gospel presented in Campbellism *are not, in our judgment, a gathering with Christ, but a scattering of souls from his fold; and a scattering of vital truths from that*

Now I must say, and I say it emphatically, that I must have an endorser, before I believe that Elder M'Clay, alias Dr. M'Clay, ever said to Mr. Graves that my "system is vitally unsound, unscriptural, unreasonable, and absurd." I give Mr. Graves' words, and I must have from Dr. M'Clay an express statement, in these identical words, before I believe it. My views are, and long have been, in print, on this subject, and I call for my words, in any proposition that I have used, and Dr. M'Clay's endorsement to it *"absurd."* Then, and not till then, will I believe that Mr. Graves tells the truth, the whole truth, and nothing but the truth on the premises.

As to Dr. Williams, of New York, "attesting my soundness in the faith as held by Baptists;" or, to quote the words direct from Mr. Graves, "Dr. Williams, of New York, you intimate, attests your soundness in the faith as held by Baptists, or at least never questioned your orthodoxy!!" This is, from beginning to end, an unqualified falsehood. I call for the proof. Give me chapter and verse! Then I will take these words back, but not till then. *"There is something rotten in Denmark."* If I have fought with wild beasts at Ephesus or at Nashville, what avails it, if there be no future life!

† "Connected View," pp. 365, 366. ‡ Ibid, p. 351.

Digitized by Google

connected scheme of doctrine, the 'faith once delivered to the saints,' for which we must 'earnestly contend.'"

Do you yet say that your real genuine orthodoxy was never questioned?

Did you ever hear of a distinguished minister in Virginia, by the name of Andrew Broaddus? You had some little controversy with him, I believe. I will quote a few sentences from his Review of your "Extra on Remission of Sins:"

"The *great error* which lies at the bottom of Mr. Campbell's theory of the actual forgiveness of sins in baptism, appears to consist in an undervaluing of the exercises of the heart, and attaching to external conduct or action the importance which really belongs to those exercises." p. 3.

"Hence, too, it is that he considers baptism to be the proper Scriptural conversion, regeneration, new birth; holding out no other views of these terms, and hence we find him taking from faith the province of justifying the soul, and ascribing that privilege, and, indeed, almost every other appertaining to a believer, to the outward bodily act of baptism." p. 3.

"To the first item in this statement [of Mr. C.'s, that the New Testament converts are represented as pardoned, justified, &c.] we fully assent; but the view or theory with which it stands connected, we consider *highly injurious to the cause of evangelical truth.*" p. 5.

"'It may be expedient to remark, [says Mr. C.,] that all these terms are expressive, not of any quality of mind, not of any personal attribute, &c., but each of them represents, and all of them together represents, a state or condition.' Now, here it may be expedient for me to remark, that this 'remark' of Mr. C.'s, (which is at *war with the sentiments of all* EVANGELICAL *writers,*) is a mere assumption—*unfounded* and *gratuitous.*" p. 5.

"Here, then, are the two positions, viz: Mr. C.'s and ours. He maintains that a person may be a genuine believer and have his heart changed towards Jesus, and may yet be, nay, certainly is until immersed, in a state of utter condemnation.

"We maintain, that where the heart is changed towards Jesus, when genuine faith, the 'faith that works by love,' does exist there, by the constitution of God's gracious economy, a change of state does ensue; or, in other words, that there is an inseparable connection between the exercise of such faith and a state of favor and acceptance with God."

"But says Mr. C., the believer, until some external act be performed, namely immersion, is lost to all christian life—lost in trespasses and sins." p. 10.

Can you hope to make Baptists believe that Robt. Hall and A. Fuller taught such monstrous views of justification and regeneration, or that the Holcomes and Stoughtons endorsed them?!

ELDER T. MEREDITH.

I suppose you heard of this gentleman, and know "whence issued" his paper. In closing an examination of Campbellism, in fourteen articles, he remarks:

"We do not hesitate to say, after an attentive, and, we think, candid investigation of his writings, that we have found his views materially more objectionable than we had anticipated. We have found some things that we approve, and a few that we commend; but his system, as a whole, we consider essentially erroneous and hurtful. His making of faith and repentance merely common—we may say—worldly principles, unconnected with a principle of godliness, and uninduced by the action of the Spirit; his making the renewal of the heart to consist merely in the incidental impression produced by the operation of divine testimony; his making regeneration and conversion to consist merely in immersion; his making remission, sanctification, and acceptance with God, to depend solely on a proper immersion; and his exclusion of the influence and operation of the Holy

Digitized by Google

Spirit from the sinner's heart till after baptism—all tend, in our view, to reduce the substance, the marrow and fatness of the gospel, to a mere shell —a mere external observance, which, although it forms a part, and an essential part of the system, is, by no means, the only, nor the principal element."

Did you ever read his articles? How, then, can you say, in truth, "my real genuine orthodoxy was never questioned on any of the vital principles of Christian faith," &c? Are not remission of sins, regeneration, justification, and the influence of the Spirit, in a sinner's conversion, or new birth, vital principles of christian faith?! (5)

---

(5) Yes, sir, I have read them, but *you* have not, else you are a more gumelastic gentleman than I formerly presumed you to be; and now, for your edification, I will read you some extracts from one of his more mature articles:

"As an illustration of what I mean, I quote from the Biblical Recorder, conducted by Elder Meredith, one of the most clear headed and forcible writers and editors in the Baptist denomination, and one, too, that pleads for the Bible, the whole Bible, and nothing but the Bible, as forcibly and as convincingly as any of our editorial corps. He has, with a manly courage, presumed to take the same ground against two very distinguished leaders, Fuller and Gill, that we have long occupied, as the intelligent reader will see in the following extracts:

"'The first thing that struck us, on reading the article in view, was what seemed to be its singular want of agreement with the teaching of Christ and his Apostles. For example, the Saviour said—"He that believeth and is baptized shall be saved." Our correspondent says—Not so: "remission," and of course salvation, "is consequent on believing, without any other act." Again, Peter said to the Jews—"Repent and be baptized every one of you, for the remission of sins." Our correspondent says—This cannot be correct, because "remission is consequent on beliving without any other act." Again, Ananias said to Saul—"And now, why tarriest thou? arise, and be baptized, and wash away thy sins." Our correspondent says—This must be wrong, because Saul, having already believed, "remission is consequent on believing without any other act." It seems to us that these several teachers cannot all be right. If our correspondent be correct, in maintaining that baptism has no connection with gospel remission, then Christ, and Peter, and Ananias, must be in error, in affirming so plainly that it has. On the contrary, if the inspired teachers be correct, in maintaining that faith and baptism are both requisite to remission, then our correspondent must be in error, in virtually affirming that said act of baptism has nothing to do in the matter.

"It seems to us that our brother F., with most others of his own way of thinking, has misapprehended the point really at issue. The question is not, as we understand it, when is the act of remission passed, *in animo*, that is, in the divine mind. If *this* were the question, perhaps it would be more correct to say, that the act of forgiveness was passed at the time when the Redeemer suffered; when the offering for sin was made; when the penalty of the law was cancelled; and when the justification of the sinner was actually effected. This, we think, is the general view of speculatists on the subject. And this, if we mistake not, will follow, pretty clearly, from the reasoning of our brother F. himself.

"This, however, is not the matter in debate. The question now under consideration is—When are the promises of the gospel appropriated to the sinner? In other words, when is the sinner, in accordance with the provisions and stipulations of the gospel, authorized to appropriate to himself the fulfilment of those promises—including not remission only, but even justification and acceptance with God? Is he at liberty to do this as soon as he shall have judged himself to be the subject of a mere speculative faith; or not until he shall have illustrated and confirmed his faith by the appropriate act of outward obedience? Is it, in other words, so soon as he shall have complied *in animo* with one of the conditions of gospel salvation? or not until he shall have complied, *de facto*,

Digitized by Google

MR. CAMPBELL A COMPILER.

You admit that, like John Newton—you should have said like the fabled Jackdaw—wherever you see a pretty feather you pull it out and place it in your own plumage, until you have become so speckled, that no species will own you! Now, sir, you never made a more correct statement in your life. This is the worst thing I ever said of you. I have said that you was the merest compiler in the world, while you confess that you are a *plagiarist*—that you parade the pretty feathers of other birds *as your own*.

But, sir, you have evidenced to the world your vitiated taste, for it appears to me that every thing the most grossly unscriptural in the views of

---

with both the aforesaid conditions; and thereby identify himself outwardly, as well as inwardly, with the cause and kingdom of Jesus Christ? This being the question at issue, it is easy to see that it must receive an answer essentially different from that given by our correspondent.

"So far as the question of *peace* is concerned, it may perhaps be fairly questioned whether there be any intelligible, authorized peace, until the conditions are fully complied with. It was not until after his baptism, that the Ethiopian went on his way rejoicing. Nor was it until after they had been baptized, that the penitent Jews ate their bread with *gladness* and singleness of heart. Nor can it easily be conceived, that a sinner can have much intelligible peace of mind, arising from the application of gospel promises and mercies, until, having been buried with Christ in baptism, *he shall rise again to walk in newness of life*.

"It has always been the fault of system-makers and theorizers, that they have had each one his favorite scheme. Andrew Fuller, it appears, had his. With him, we are told, the *cross* was the central orb, and all other doctrines were but planets and satellites. Dr. Gill, we think, made the doctrine of *election* his centre, around which all other doctrines were held to move in due order and subserviency. And with our worthy brother F., we learn, the doctrine of *justification* is considered the central point, by which the magnitudes and relations of all other doctrines are to be estimated. It seems to us that by far the better plan would be, to take all these doctrines as we find them in the Bible, and to assign to each, as far as possible, the position, the magnitude, and the relative importance which have been given to it by Christ and the Apostles. System-makers, in our opinion, have done but little to simplify or commend the gospel plan of salvation. They have done much, however, to obscure its doctrines, to distort its proportions, and to involve the whole in mysticism and doubt." M. H. 1849, pp. 133–137.

Now, sir, talk no more so vehemently, so truthlessly, so impiously, about matters which are, I presume, too high for you. You appear to be ignorant, sir, or truthless, as respects the positions of such men as Bishop Semple, Broaddus, Meredith, and even the still surviving Bishop Jeter. I presume to know a little more of them, and other distinguished Elders and Doctors in the Baptist church, than you do, and I feel assured that not one of them approves your spirit, your character, or your course. Remember, I have told you so. NOTHING LESS THAN THEIR SIGN MANUAL WILL SATISFY THE PUBLIC.

And now, sir, as you and I have not had the good fortune to enter into any contract as touching the conducting of any public discussion between us, further than that of equal space; and as I observe you intend issuing some FOUR ARTICLES per month for my one, and have not, as yet, given one of my articles in response, to your readers, but are dictating your own course and mine too. Until I SEE that you have published as many columns of my responses, or as many *ems*, (as printers say,) for me as I have done for you, I must desist until

Digitized by Google

men and the creeds of sects you have considered a "pretty feather," and have plucked without remorse, and quilted into a system for which you have procured a patent, under the title of "Ancient order of things;" and you say well that it is so hotch'd potch'd, and so speckled —so anti-scriptural, heterogeneous, irrational and absurd, "that no species will own you." (6)

The above is my "response" to your April notice, which, as you pledge yourself to publish, by giving it unbroken in the Harbinger, you will oblige,

Yours, with due regard, J. R. GRAVES,

☞Editor of Tennessee Baptist, published in Nashville, Ten.☜

YOU SHALL HAVE GIVEN TO YOUR READERS WHAT I HAVE WRITTEN IN RESPONSE TO YOU. And that, too, without any notes or comments. Then I may be prepared to enter into a formal contract with regard to future operations. Your not giving every sentence I have written, will be regarded by me as a confession of judgment against yourself, and, I presume to say, that so will decide the Christian public.

Elders Meredith, Semple, Broaddus, and some other distinguished men in Virginia, Kentucky, Tennessee, and elsewhere, were at one time superexcited, because they had been tamely and piously following the systems of Gill or Fuller, or the great Robert Hall; and John Bunyan like, were content with their adventurous escapes from the city of Destruction, and with their jogging along the graded road of five degrees Zionward.

But every one knows, that knows any thing of these distinguished men, that their minds were cast and moulded after the BEST STANDARDS of the last century. The best of them were only IMMERSED Calvinists or Arminians; or, if politics are to be taken into the account, they were but IMMERSED Episcopalians, Presbyterians, Methodists, or Congregationalists. There are some IMMERSED Arians, Socinians, Sabellians, and some more bald Unitarians. And are these, severally or collectively, CHRISTIANS! Baptists or Pedobaptists they may be; but Baptist and Christian are not exactly synonymous, any more than Baptist and Pedobaptist.

Some men make a great boast of orthodoxy. They are even impudently proud—contemptuously proud of their orthodoxy. Well, suppose, as Paul once said, I should boast a little, too! "Seeing that many glory after the flesh, I will glory also; for you suffer fools gladly, seeing you yourselves are wise." (2 Cor. xii.) I care nothing for the name, else I should not have been so prodigal of my reputation. I sincerely regard myself, (and am so regarded by myriads out of our communion,) orthodox touching THE GRACE of God to man; on all that constitutes the DIVINITY, DIGNITY, and SUPREMACY of the Lord Jesus the Messiah; the PERSONALITY, INFLUENCE, EFFICACY, and ILLUMINATING GRACE of the Holy Spirit; the sacrificial atoning death of the Lord Jesus, our Emmanuel. In these grand themes I am as orthodox as ever was any son of the true church militant, and I offer my forty volumes, yes, more than forty volumes in proof of it.

(6) As to his abuse of the word "compiler." It is unique, and characteristic. I have, in his abuse of the word, never made a compilation in my life, except a hymn-book. Nor has any one of any reading said so, so far as I have read or heard. The truth is notorious, that since my editorial career began, my jour-

Digitized by Google

In a few days I shall have completed my sixty-sixth year. In much weakness, and with many trials, I have been publicly advocating the claims of the Christian religion some forty-three years. My first printed argument was a sermon on the Law and Gospel, delivered September, 1816, at Cross Creek meeting-house, Brooke county, Va., before the Redstone Regular Baptist Association.

While I was speaking it, a conspiracy of certain Baptist ministers was in process of formation and development. The flashing eye, the beckoning nod, the shrugging shoulder, gave ample proof that an evil spirit was in the camp. They were, with one or two exceptions, uneducated and ignorant men. The more intelligent ministers of that Association were, in the main, on the side of reform, so far as they understood it. From that day to the present I have been but developing, and practically carrying out, the principles indicated and enforced in that discourse.

The discussion which then commenced, in much personal weakness, and in the midst of many trials and hardships, has every day since been advancing, spreading, and interesting considerable masses of the American family. It has even made its way across the seas and the oceans of earth, into other nations, peoples, and languages; and this, too, in the face of much opposition, both concealed and open, as many of our readers well know.

But, in our judgment, the false issues and the false charges, the slanders and the defamations, the worm-wood and the gall, of such men as Lawrence Greatrake, Dr. Noel, Dr. Clack, and now J. R. Graves, &c., &c., have greatly aggrandized the cause we plead, and, like the calumnies and persecutions arrayed against the first Christians and the Protestant Reformers, have greatly advanced, corroborated, and extended the triumphs of the pregnant principles engrossed and developed in this protracted debate. We and the public are much indebted to such men as the Rev. John Walker, of Ohio; Dr. Wm. R. M'Calla, of Kentucky; Robert Owen, the Philosopher, of Lanark, Scotland; the Right Rev. Bishop Purcell, of Cincinnati; Dr. N. L. Rice, now of St. Louis, and to many of much less fame, such as my devoted and ardent friend, Mr. Graves.

This latter gentleman promises to be of good service to the cause

---

neyings and my labors have been such as to preclude my keeping up with the weekly and monthly issues of even our own periodicals. And while possessing a respectable library, and having access to others daily when at home, I am sorry to say, that I find not time to cut the leaves of the new volumes pouring in upon my table from month to month. But any thing from Mr. Graves, rather than give to his readers an opportunity to know our true positions.

Digitized by Google

in Tennessee, if, in his superabundant development of the organ of self-esteem, he does not capsize, collapse, or suddenly run aground. Mr. Graves substantially informs us that he is the most popular Baptist editor, not only in the United States, but in the whole world, having, in proof of it, the largest number of readers, or subscribers, to any Baptist paper he knows any thing of. But, as yet, we have not had any stipulated or conventional discussion with him. It was wholly casual that we ever noticed him, or felt any concern whatever in his sayings or doings.

The facts of the case are as follows:

It was as an act of justice to Elder P. S. Fall, that the Tennessee Baptist ever occupied a page in the volumes of the Harbinger. *It was because Mr. Graves refused Elder Fall space in his Tennessee Baptist to defend himself from his barbarous assaults!!*

Mr. Fall's notice of Mr. Graves, too, was provoked by a theological banter, or bulletin, issued by Mr. Graves in the Louisville, or some other Journal, specially addressed to those persons called "Campbellites," offering, in his rich bounty and benevolence, $100 for either reason or scripture to prove—what! *A negative!* Yes, a negative, palpable and broad!! And yet, if I mistake not, Mr. Graves assumes to be somewhat learned.

Lest any one, in this sceptical age, should doubt my veracity, I will quote the challenge, or banter:

"To Campbellites.—$100 for reason or revelation to prove that *no person* can be pardoned, regenerated, justified, or saved in heaven, unless immersed in water, and that, too, in the belief, and for the intent, that the efficiency of Christ's blood is brought in contact with his conscience while buried under the water, as taught by Mr. Campbell and the writers of the current Reformation."

This is one of the fattest bulls of the year 1851!

Courteous reader, what think you of it? Need I expose to you its enormity, its violent outrage of the proprieties of language, civilization, and Christianity!!

If Mr. Graves were to be sued at law for this hundred dollars, he or his attorney might, *in his own style*, take the ground that he promised to pay it to "*no* person," not to *any* person! Whether his head or his heart, in this case, is inculpated, I will not affirm; but one thing is certain, that whosoever exculpates one, must inculpate the other. It was addressed to Campbellites! not known in law or equity!!

Mr. Graves seems to have great faith in the power of gold, and in covetousness, else why offer so many hundreds of dollars for Bible proofs; or was it ostentatiously to announce his great capital? This is certainly, as yet, an unfortunate way to discover truth, and, more

Digitized by Google

especially, Bible truth. Men are very apt to appeal to that principle in others, which is strongest in themselves. When I read and hear of these hundreds of dollars for Bible proof texts, I cannot keep out of my mind a passage which I dare not now quote, but the pious reader may find it somewhere between the 18th and 24th verses of the 8th chapter of Acts of Apostles.

But Mr. Graves has the superlative modesty to tender to Campbellites one of his lottery tickets of a hundred dollars, *par value*, at the *Cape of Good Hope*, to prove a dogma which no Christian man admits—a hundred dollars "for reason"—not *a* reason—"for reason or revelation to *prove* that *no* person can be pardoned, regenerated, justified, or saved in heaven"! What a superlative leader, and preacher, and editor, at the meridian of Nashville, Tennessee!! Yes, *pardoned, regenerated, justified*, or saved *in* heaven!!! Who ever read in the Bible of any one being pardoned, justified, or saved *in heaven!!* Babes talk this way. Is this the scribe for ten thousand subscribers!! If men are not pardoned, justified, or saved on earth, they will never be admitted into heaven, much less to be justified, pardoned, or saved there! All that he has annexed to these words, taken from my writings, is grossly perverted and misplaced. Whether he saw it or did not, I cannot say. For really I do not know whether his head or his heart is more at fault, or whether he is responsible for the use of the English language. For myself, I must conscientiously say, that I do not think him responsible for the use of words; but I do hold him responsible for not knowing the meaning of the words which he uses.

Though Mr. Graves very tauntingly (perhaps in his taste courteously) impeaches my memory as greatly at fault, and brandishes his flaming scimeter, of Turkish mould and Persian point, at my feeble head; and though feeling himself peculiarly safe in the bosom of his ten thousand readers, he nevertheless indicates no little caution in committing himself to any issue, unless I very tacitly comply with his wishes, and unreservedly yield to his dictation.

I have, indeed, in my full assurance of the cause I plead, and of arguments, evidences and proofs to sustain it, against the brilliant "Tennessee hero of blooming thirty-three," commenced a series of Tracts on his positions, two of which are now upon their mission. And not only this, without any express stipulation from me requiring it, I have given his "Reply to Mr. Campbell's April Notice, No. 2." I have given it in all its native loathsomeness to good taste, good manners, and the Christian law of human kindness—the law of High Heaven. For its unsavory odor I do apologize to my readers, and regret to impose on them the task of reading such ebullitions of vanity and spleen. But Paul himself had to quote some loathsome things

Digitized by Google

from his opponents, and they have not only been read through ages past, but will be read for ages to come, as monuments of human folly and depravity.

And now this florid, youthful, blooming Mr. Graves, begins to stipulate that I must go back to last April; and fearing I might have good reason to say, What means this out of print document! he posts me a copy of what he then wrote, called, A reply to Alexander Campbell, No. 1. So far, then, it seems there has been no contract. Finding his number two, I have given it to my readers. Ought I not, then, to stipulate that he will give my remarks upon it to his readers?

Neither Mr. Graves nor Mr. Campbell has any hereditary, legal, or conventional right, to impose his views, or wishes, or will, upon the other, in conducting any discussion, oral or written, upon any question—political, moral, or religious. In one sentence—in every contract there are two parties, and they must agree on some method of conducting a discussion on any question. which may have an affirmative or negative response.

Mr. Graves is, I presume to say, in this case the assailant, and Mr. Campbell the defendant. The former challenges the latter by a direct attack upon his Christian doctrine. He accuses Mr. Campbell of denying some one or other of the Christian doctrines, ordinances, or institutions. Of course, then, the *onus*, or proof of that alleged Christian doctrine, lies upon Mr. Graves. But were the proposition, or propositions, distinctly stated, affirmative and negative, then the question might be, whether the discussion should be *oral* or *written*, and *when*, *where*, and *in what manner*, conducted? Now, in the absence of such previous arrangements, of course every thing is at sea, or at loose ends.

Again, should it be agreed that each journal should give both sides, then it might be questioned as to the manner of publication—whether two short addresses, of equal lines, each month, should simultaneously appear in both journals.

But should it appear most expedient to have an *oral discussion*, and competent stenographers, the *when* and the *where* come next in order. The moderators or judges, of course, would be of both parties, with some one of no Christian party—a sceptic, perhaps, as president, would be umpire; and the proceeds of the copy-right would be equally divided between the parties, and appropriated to some benevolent institution or institutions.

A clear enunciation of the proposition must be submitted to the people.

Again: this is the more expedient, because Mr. Graves has *fifty-two* issues per annum and Mr. Campbell but *twelve*. Again: Mr.

Digitized by Google

Campbell's readers take not the least interest in any point which Mr. Graves affirms and he and Mr. Campbell denies, because they have heard all that he can say on his premises, times without number. He cannot produce a passage of Scripture in proof of any point, which has not been presented on Mr. Campbell's pages already, by one or more of those who have stood as strong and as eloquent on his assumptions, to say the least, as ever Mr. Graves has done, or ever can do.

But not so with his readers. Perhaps seven-eighths of them have never heard my defense of a single position which he assails, or may assail. It is, too, I candidly affirm, for their sakes, that either myself (and, as I believe, my readers) could endure his empty and vain declamations against matters which he can no more shake than he could, by his pocket pistol, shatter the Rocky mountains. Mr. Graves, then, must, in all reason, and in all respect for public opinion, come to some terms, alike honorable and just; and in order to this, they must be perfectly equal. I ask no advantage whatever. But I ask, for the sake of all the Baptists that read his paper, and for the sake of all my readers, a fair and equal hearing. And it should be, because it can, conducted not only in all the courtesies of the gentleman, but in all the suavity and grace of the Christian.

Truth is honorable, being heaven born and heaven descended. There is no obliquity in her path, because there is no perversity in her heart. She is the twin-sister of love—has heaven in her eye, and grace in every step. Her admirers are the true elite of the universe; they are arrayed in light, and never veil their beauties under the guise of hypocrisy or vain deceit. Faithful are her rebukes, while the smiles and caresses of her enemies are deceitful.

Mr. Graves not having given to his readers one of my responses, and greatly prolonging, without stipulation, his attacks, as if to weary their patience, and *without any contract*, now issuing at the rate of *four* numbers to my *one*, or *fifty-two* per annum to my *twelve*, after the manner of a celebrated Dragon seen by John, pouring out of his mouth a flood to drown a certain symbolic lady, I must, of course, submit to my destiny, with the satisfaction, however, that I have been excluded from the Tennessee Baptist because its editor thought it not expedient that his readers should see my replies. We will, however, issue our remarks in Tracts, and send them to as many of his readers as furnish us with their address.

We have, indeed, in our responses to Elders Meredith, of North Carolina, and Elder Broaddus, of Virginia, met much more argument, and stronger, far, than he has ever offered. We presume to say that any one who has read, with any degree of candor, Elder Meredith's article—a part of which is quoted in this number—will admit that

Digitized by Google

Elder Meredith at last acquiesced in our views on baptism for the remission of sins; and also, that Elder Broaddus greatly modified both his views and feelings on the whole premises in issue between us. Nay, that he acquiesced with us in our views of the necessity of a reformation on the part of the Baptists, in respect to the keeping of the ordinances of Christianity—the proper celebration of the Lord's day and the Lord's supper. The concessions of Elder Meredith are quite as ample as we could ask from any man continuing in his position.

We should, indeed, have been greatly pleased to have given to his readers, in return, our candid views of all the defects of his system. But it seems he has no room for us in his columns, and, therefore, tired of our company, he has very bluntly and indecorously shut the door in our face. But we shall farther await his indications.

A. C.

NORTH-WESTERN CHRISTIAN UNIVERSITY.

I REGRET exceedingly the spirit and the tone of an article in the Christian Record, over the signature of H. St. John Van Dake, touching the proposition to endow a Chair in Bethany College. And I may add, that I am sorry to see the notice of it on the part of the Record, and that of our much esteemed Bro. Butler. Had the whole article from the August No. of the Harbinger been laid before the readers of the Record and Christian Age, and any error in it pointed out, I should not have felt aggrieved in the least. If convicted of any mistake in the premises, I should have cheerfully acknowledged it, to relieve the brethren from any false position, having no desire either to wound the feelings or implicate the character of any one of them. But, as yet, I am not convicted of any error on my part, as to the intimations given in the Millennial Harbinger of January, 1851. And yet the wonder is with the brethren, both in and out of Indiana, that have corresponded with me on the premises in any way, by word or writing, *why did not these brethren immediately correct my mistake? Why suffer it to stand uncontradicted for some three years, all the while Elder O'Kane was itinerating through the State, raising funds for the University?* And we add, *when asked what was done for Bethany College, giving no satisfactory answer.* I do not affirm the conviction, on my part, that it was intended to keep me, or any other agent for Bethany College, out of the State, "till the cherished idea of the Board, in behalf of its University, was realized, or so secured as to place it

Digitized by Google

out of danger." Nor do I confirm, in that conviction, any one that has so expressed himself to me or in my presence. *But as to the truth of what I have said and printed in the Millennial Harbinger, that I do stand up before heaven and earth to maintain.* I may have *miscalled* the meeting held at Bro. Butler's; but that there was a called meeting there and then, held as before stated, and that *I was so informed at its close, I do most solemnly declare.* And now I ask, in the name of common justice, *Why was the communication above made withheld from the readers of the Christian Record?* I ask, in the name of impartial truth and candor, that said communication do appear on the pages of the Christian Record and the Christian Age, if the latter has published the document now before me in the Christian Record for September.

As to the very gratuitous allusions, in the concluding period of Mr. St. John Van Dake, to the Harbinger, and his sympathies for my course, I regret, for his sake, the Christian Record, and the N. W. Christian University, that they should have published them to the world. I would to God that there were as many Christian Universities as there are States in the American Union! And that all their Boards were as much under the influence of Christian learning as to treat each other with *Christian* respect!

Need I request the Editor of the Christian Record to lay before his readers the article on the N. W. Christian University from the Millennial Harbinger, page 465, and the Christian Age also, if it have copied the same article from the Record, will, I trust, copy the article from the Harbinger, p. 465.

Brethren, let not our local interests, relations, our politics, our theories of political society and civil government, absorb our Christian affections, relations, urbanity, and fraternal affections. I have not seen any thing in print amongst us, more unfortunate, indecorous, and uncalled for, than the notice in the Christian Record, which calls for these explanatory remarks. I do not think the N. W. Christian University, or any school among us, a justifying reason for such ultraisms. For my own part, I should never make a demand on any citizen of Indiana for one dollar for Bethany College, rather than to meet such a proceeding as that reported in the Christian Record. Bethany College will yet be fully endowed, although the Board of the N. W. Christian University should never vouchsafe to it one cent. We *know* that in Indiana there are thousands of brethren, rich in good works, who have importuned our calling upon them; and the Lord willing, we may in due time see them on their own premises, and salute each other on grounds and reasons superlatively above the platform and co-operation of the Indianapolis, Indiana N. W. Christian University.

A. C.

Digitized by Google

From the Christian Record.

I perceive the August No. of the Millennial Harbinger is down upon the Board of Directors of the above named institution. Leaving for the most part, the very objectionable course of the Harbinger to the notice of others, I wish particularly to call attention to his relation to the 4th resolution of the Board, as published and commented on by him in said No. I am the more inclined to do this, being myself the author of said resolution.

In the Harbinger for January last, Bro. Campbell affirmed that "the Board under which he [O'Kane] acted, promised to me, that as its Agent for the N. W. Christian University, he would simultaneously urge the claims of Bethany College, that Indiana might endow one of its chairs." Knowing this affirmation to be a mistake, I introduced a direct denial in the resolution referred to, which was adopted by the Board, as follows: "4th. That this Board never promised that John O'Kane, 'as its agent for the N. W. Christian University, would simultaneously urge the claims of Bethany College, that Indiana might endow one of its chairs,' and Elder Campbell is mistaken when he so affirms, the Board never even having had the subject before it." To this direct issue the Harbinger responds, "The language is exceedingly ambiguous"—that it "is not a cage for any bird. Several doors are open. '*This Board*,' John O'Kane '*as its agent*,' 'would *simultaneously* endow.' 'This Board.' I do not say any thing about 'this Board,'" &c. Now be it understood, that "this Board" is the only Board of Directors which the N. W. Christian University ever had, and was the very Board under which Bro. O'Kane was acting, and of which the Harbinger affirmed, in the account of his Illinois tour in the Harbinger for January last. But perhaps the Harbinger really means the Board of Commissioners mentioned in the charter of the N. W. Christian University. This affirmation is nevertheless a mistake also, for neither did the Board of Commissioners ever give the Harbinger any such promise, or make any such pledges as he avows. No Board of the N. W. Christian University has given any such promise, or made any such pledges! So far is it from being correct in fact, however it may be in intent, that the Harbinger is "not one of those that assert facts involving christian character, on inadequate or unreliable evidence;" at least so far as the N. W. Christian University is concerned. The Harbinger observes, "I am sorry to see the brethren so expose themselves to the suspicions and insinuations of a discriminating community, as I conceive they have done in this case." It becomes the Harbinger to reflect on his own responsibility, in respect to the paternity of such "suspicions and insinuations," and an effort to give them currency.

The Harbinger has made himself responsible for what he can never prove, and we leave him to answer for himself as best he can.

What one or more individuals may have said to the Harbinger, by way of encouragement, I am unable to say; but I know of no man, unless it be the Harbinger, who would presume to construe such encouragements, whatever they were, into a promise by the brotherhood of "Indiana," or from any Board of the N. W. Christian University.

I have but little doubt, but that the benefits for Bethany endowment, anticipated from whatever of private encouragement may have been

Digitized by Google

given the Harbinger, would have been sooner or late realized, had the latter manifested more prudence and christian fraternity, instead of such apparent jealousy and recklessness of assault. As matters now are, I feel disposed for one, to leave the Harbinger to his own course as to college enterprises, being incapable of sympathy with this manner of depreciating other enterprises for the sake of his own; and of taking unwarrantable liberties with the reputations of men who are beyond impeachment. H. St. John Van Dake.

Remarks.—The foregoing article of Bro. Van Dake is couched in pretty strong language; and though we exceedingly regret the appearance of any misunderstanding among brethren, and especially with the Board of the N. W. Christian University and the venerable President of Bethany College, a man whom we all delight to honor; yet, as there is quite a misunderstanding between him and our Board, and as he has published his understanding of the matter in the Harbinger, we have thought proper to permit Bro. Van Dake, one of the Board, to give his views of the subject. What course the Board, the Executive Committee, or the President of the Board, may think proper to take, we know not; but we hope the brethren will "put on love as the bond of perfectness," and remember that "love is long-suffering and kind, is not easily provoked, and thinks no evil." Editor.

Winchester, Ia., August 10, 1854.

Bro. Campbell—The Harbinger for August is just received. From pages 465 to 469, inclusive, the preamble and resolutions of the Board of Directors of the North-Western Christian University, with some remarks by you thereon, are inserted. Permit me, in all kindness, and with great personal respect for you, which I have entertained since 1826, when I acquired my first knowledge of you, to say a few words in the premises.

The preamble and resolutions were not drawn up by Elder O'Kane. As an humble member of the Board, I drew them up and presented them to the Board. They were referred to a committee, which substituted the 2d for the one in my draft, and added the 4th. Otherwise, they remained as I drew them. I think Bro. O'Kane did not see them until after they were passed by the Board; and that Bro. Butler had no hand in framing them, and disfavored their passage. I did not consult either of them before framing and offering them. This much in justice to them.

This Board, in the resolutions, means *the Board of Directors of the North-Western Christian University*. Being a corporate body, it is always the same, though its members may change. It was not intended to mean, and does not mean, the Board as constituted at the last May session. The Board consists of twenty-one members, of whom eleven are necessary to form a quorum. At Bro. Butler's, at the time you were there, there were only four or five members of the

Digitized by Google

Board present. They would not constitute a Board, and did not understand themselves as doing what they did as a Board, nor as representing themselves as so doing it. You understood them, though, otherwise. Hence the mistake; and you published that the Board had so undertaken, when, as stated in the resolution, the subject had never been before the Board. There is no repudiation. For the Board has never promised, and these brethren were then disposed, and still are disposed, to do as they promised. But neither they nor the Board have a right to make a promise binding, either legally or morally, on the brethren in Indiana.

The *italicising* was done by me, to show that we were substantially quoting your language—not Bro. O'Kane's response—and we denied that his course made *that issue*. Brethren in Illinois and from Missouri, may have so understood him, and so reported it to you. But what we meant and intended, and what we still mean, is, that it was, and is, a wrong inference from his course. He had a right to urge, and we have a right to urge the fact, that the University is located in a country free from slavery, and from the habits, manners, and customs that exist where it does, as an argument in its favor, with those who prefer having their children educated and trained up in communities free from such habits, manners and customs, without being obnoxious to the charge of making political freesoilism an *issue*. I, myself, am opposed to political freesoilism, and always have been—was born, and educated, and partly raised in slave States—liked the soil and climate of Tennessee, south of Nashville, where I finished my education in 1826, much better than that of Indiana, but, on account of those influences, chose to raise my family in Indiana, rather than Tennessee. This feeling I believe to be universal among the anti-freesoilers of the free States; and yet, if your's and Bro. Happy's conclusions are correct, I and they are all *political* freesoilers, and make *that the issue*, when, in truth, we simply choose to live, and raise and educate our children, in a free community, free from the habits, manners, and customs that exist where slavery exists, and to have nothing to do with the political question of slavery.

Permit me to say that, like the politicians from the South, you manifest too much sensitiveness about these matters. These politicians appear to me like sickly children, and spoiled children, at that. If we say we prefer a free State to a slave State, they set up a cry, and say we are Abolitionists, and political Abolitionists, and if we do not quit being Abolitionists they'll dissolve the Union. They forget that we have the same right to prefer a free State that they have to prefer a slave State, and that neither has the right to quarrel with the others for their preference. In the same August No. of the Harbin-

Digitized by Google

ger, in your article on the North-Western Christian Magazine, you say: "It is to be a *Christian Magazine*, and, therefore, only Northern so far as our Northern and Southern institutions are concerned." Why should it have any thing to do with Northern and Southern institutions? It is not legitimately inferable from its title that it will. From its first number, you judge it more apposite to the South-West than to the North-West. Why, then, say it is to be Northern, unless it be from this extreme sensitiveness? or, (which is not supposable,) from a disposition to revile, which you so justly rebuke in Mr. Graves, at page 450, by citing him to the 3d verse of the 15th Psalm, with the marginal references? And why the same course, originally, about the name of our University? I am not defending the Cincinnati concern. I have disapproved, and published my disapprobation, and still disapprove their course.

I was sorry, and still am sorry, that you have thought it proper to oppose the founding and endowing of our University. We expected to have had, and we think we should have had, your encouragement. But, if we must, we must get along without it, and over your opposition. For, God willing, we will found and endow it for our own convenience and accommodation, and, as we trust, for the benefit of mankind and the cause of the Bible. From its location, with the railroads now finished and soon to be finished, it will be within thirty-six hours' distance of all parts of Ohio, Indiana, Illinois, and many parts of Michigan, Wisconsin, Missouri and Kentucky; and will be within six hours' distance of all parts of Indiana, which alone, in ten years more, will have a population of a million, or near it.

We are not hostile to Bethany, and never have been. We have always wished it success, and still wish it. But we can have an institution equally good, more convenient, and more accessible to us, and it will be so for all time to come, to the millions who will inhabit these States, and we should be permitted to found and build it up without opposition.

Having, from my 21st year, been much your debtor for your instructions, through your works, I have, and hope I shall ever cherish, for you the warmest sentiments of gratitude. And what is here said, I intend in kindness and Christian love, and hope it will be so regarded by you. While I am, as ever,

Yours in Christian bonds, JER. SMITH.

If you can find room, I should be glad to have this inserted in the Harbinger; if not, I'll not complain.

I thank Bro. Smith for his frank exposition of his views and feelings on the unpleasant attitude of the Board of Directors of the N.

Digitized by Google

W. Christian University towards Bethany College. But he seems to think that there is, on our part, some opposition to the N. W. Christian University, growing out of some fleshly or political interest, passion or prejudice. It is due to him, and to all who may think or feel with him, that we endeavor to disabuse his mind and their's from any and every such prejudice. I can assure him there is no such feeling, prejudice or sensitiveness, known to me, to exist in any one connected with Bethany College. We have no such prejudice for or against free soil, slave soil, or sub-soil. And what he seems to regard as a preternatural sensitiveness on our part, compared, as he conceives, with that species of Southern and Northern sensitiveness, is only a jealousy for the equal rights—religious, moral, and political—of every degree of latitude and longitude in our country.

Whatever was said in allusion to such carnal and secular feelings, was said from no such sensitiveness, but from the impression said to be made, or sought to be propagated, for free soil against slave soil. It was, indeed, to prevent such secular and fleshly considerations, aims or motives, from contaminating the Christian enterprise in behalf of schools and colleges. We flattered ourselves as being so Providentially located, though in a slave State, on as free soil as the sun shines on, so far as pro-slavery and anti-slavery are concerned. We have not the free negro nor the bond negro to vex, to corrupt, or to disturb the perfect equilibrium of our thoughts, feelings, or emotions. And yet we might have them, so far as our State Constitution is concerned. We might have them, but we will not have them. We are, therefore, a pre-eminently free people, and, on this account, our College stands on the freest soil in America. We have, therefore, no temptations to lean pro or con on this distracting and disturbing question. Our patronage is from North and South, from East and West. And here young men meet from all latitudes, from Oregon to Texas, and interchange freely their views on all subjects, literary or moral, religious or political, with perfect good feeling.

We should be glad to see a flourishing University in every State in the Union, sustained by our Christian brotherhood. But, according to my political economy, we cannot now have a model one for an age to come, because we are lavishing our means on too many experiments, or unmatured projects. But we must pay the price of wisdom in the school of folly, and leave our children to wish, as duteous sons, that their fathers had been more wise. On this theme we could write a long essay, and bring up a generation of defunct Academies, Colleges and Universities, to show what hundreds of thousands of dollars have been buried, in good intentions, in brick and mortar, called schools and seminaries, which have never paid, under any pretence, a penny in the pound of public expectation. A. C.

Digitized by Google

THE LOVE OF ACTION AND POWER.

BY GEORGE MOORE, M. D.

THE infant no sooner moves its limbs, and feels that they are moved at its will, than it begins to enjoy itself in the use of its own power, for power is evinced only in action, and every action is an advance in positive knowledge. The infantine motive is the motive of all.

"Youth is especially the period of activity, and if the habit of mental economy be not then formed, it can rarely be afterward acquired. Without the active vitality of spring, we look in vain for the blooming vigor of summer and the rich fruits of autumn. How weighty, then, the responsibility of youth, and how urgent the duty of every individual who possesses influence on the young, to cause all means in their power to bear upon the formation of the characters of those to whom society must look for new impulses and power. Young men, stir up your strength; your country looks to you, not merely for the maintenance of its greatness, but for the fuller development of its majesty, as the mistress of the world. Think that you may act, and act worthily of your high vocation, as the transmitters and improvers of all that is noble in institution or intention. Remember, the means are in your hands of changing the aspect of the whole world, and causing it to reflect the glory of heaven in its face. The machinery by which states and all their societies are to move onward is to be kept at work, and governed by your management and strength. It is not placed in your power for yourselves, nor by yourselves; you serve God, or you are called to serve. If you refuse, you serve God's everlasting antagonist, and you know his wages. The Almighty has brought you into being, and made you men, that the business of humanity may be yours, as it is His. He demands your hearts and your hands, to co-operate with omnipotence in the service of the Son of man and of God, that you may inherit together the glory that is coming. The world must be set in motion, both mechanically and religiously; therefore, He gives you the steam-engine and the Bible, with which to regenerate mankind. Truth and engineering, science natural and science spiritual, are the only civilizers and reformers; the one for the body, the other for the soul. If you would succeed, you must use both, with a consciousness that all power is God's. He bids you deposit the lightning, that it may conduct your thoughts as rapidly as they arise, from land to land, and He requires you to take the light from heaven into your hearts, and speak it every where. Thus the wide earth shall be as if condensed into a chrysolite, with radiance streaming through it, and all its inhabitants shall be united in soul by divine knowledge, and feel that their homes are hanging upon heaven by the bands of glory. All nature shall be spiritualized to the apprehension of mankind, and they shall see, like angels, that the meaning of all things is the mind of God.

"All God's universe is in motion under His hand—move with it. Let the harmony of His purpose be yours. Let power be ruled by love; let the activities of that animating spirit govern you, for if it do not, all the elements that are so inscrutably active about you and with-

Digitized by Google

in you, will war against you, and whirl you into outer darkness. But your minds being regulated by obedience to the Divine Word, you will find all things working together for your good, and you will, in fact, be obedient to the very thought that, being spoken, brought light into existence, and thence all things; and thus you will act at last as if constituted like it, by being really, and in spirit, united with the Word that was God, and dwelt among us, and whose glory we beheld as full of grace and truth. Minds not thus submissive to Heaven, become more miserable in proportion to their efforts. They may strive to be idle, but they will only be wretched.

"The indolent disposition is not punishable by British laws, as it was by those of Athens and Rome, yet it surely meets the misery it merits, and, like every other indulgence in iniquity, bears within itself the elements of torment. Neglect of means will substantiate the final condemnation—"Inasmuch as ye did it *not*," will be the damning decision. *Not* to serve Him, before whose judgment-seat all must stand, is to serve the enemy of God and man. It is not a mere *waste* of spirit and of power, but it is the employment of gifts against the Giver.

"Would it not be strange, if in countries professing to deem God's word the only moral directory, that there should be less of public devotedness than among people who did not like to retain God in their knowledge? The youthful Hannibal dedicated himself to vengeance for his country's sake; but you, Christian young men, devote yourselves to the good of man for God's sake. You gird yourselves to battle, not against earthly foes merely, but against spiritual principalities and powers, that the enemy may be driven from the home of your neighbor, as well as from your own heart. You fight under the banner of Heaven; the sun is your shield; you conquer with light, which is both your defense and your weapon. Go on, from conquering to conquer. The Christian, thus armed,

> "'Can hold no parley with unmanly fears—
> Where duty bids, he confidently steers;
> Faces a thousand dangers, at her call,
> And, trusting in his God, surmounts them all.'

"The triumph will be glorious, if only you are sure that you are battling in a right cause and with the right weapons.

"Young men who believe in Jesus, '*I write unto you, because ye are strong, and have overcome the Wicked One.*' Consult the living oracles in all your movements. So surely as Providence endows you with vigor and social impetuosity and power, so surely are you responsible for the use of those means by which society might be blessed by you. The energy and life-blood of society are in your veins, and if the body politic be stagnant or disordered, it is from some defect in you—some unwillingness to work as God would have you work. Whether a feverish delirium distract, or a perverted energy convulse the hearts of law-makers and laborers, whether the land languish like a swamp, or thrive like a well cultivated field, will mainly depend upon the manner in which you think and act. Therefore, look into history for wise examples, and into your own relations to God and man for motives, for means. Your time is embryo eternity. Whether your activity shall be blessed or baneful, rests with your will—on

Digitized by Google

your moral intelligence and conscience. What do you mean to do? Trust not your own judgments; but let the experience of age and staid reflection regulate your energies, and then advancement will be safe as well as certain. A glowing disposition, a sunny enthusiasm, a hearty devotedness, will only aggravate ruin and disappointment, without a good cause and a sound discretion. Therefore, let youth never think itself safe and in the right way, until it has at least felt enough doubt concerning its own power of discernment to induce inquiry, and the right estimate of reverend and tried men. There is no escape from the consequences of misconduct, and their condemnation is the deepest who abuse advantages in the presumption of self-confidence. The Lofty One inhabiting eternity blesses none but the humble, and blesses them because they are in earnest in seeking and working out their salvation. They receive power from on high, and consume not the bounties of Heaven upon their lusts in the pride of a lying life."

NEWS FROM THE CHURCHES.

Missouri.—Bro. J. Creath, June 26th, reports 33 additions at Bloomington, Monroe county, and 3 at Shelbyville.

On the 23d of July, writing from Middle Grove, Monroe county, Bro. Creath reports 37 additions, amongst whom was a Presbyterian clergyman, a graduate of the College at Nashville, Ten., and also of the Theological Seminary at Princeton, N. J. As a Christian minister and gentleman of very superior education and piety, his testimonials satisfactorily show him to have been regarded by the church from which he has seen proper to secede. And he was consequently esteemed by his quondam brethren as a valuable acquisition to this part of the country.

[Disclaiming alike the unscriptural title of clergyman, and the assumed right of apostolic succession as ambassador of Christ, our accomplished brother will now go forth as a skilful architect, and build upon the foundation of Apostles and Prophets, Jesus Christ being the chief corner stone.—A. W. C.]

Under date of August 10th, Bro. Creath further reports the progress of the gospel in Illinois and Missouri, since April last, as witnessed by himself and Bro. Henderson, who, by their conjoint labors, have been instrumental in adding to the Faithful 105 persons, most of them young and in the bloom of life.

[The zeal of these brethren seems not to have suffered from the relaxing heat of the weather. Although the last months have been up to blood heat, their zeal kept above it. For day and night, through the hot weather, these brethren have labored to save men from a more intense heat, which sooner or later must terminate in the conflagration of our globe. In view of such a catastrophe, a zeal according to knowledge will seldom be greatly lowered by a high degree of thermometrical heat. Like the latter, it will rather operate, by its expansive power, upon the human heart, in works of benevolence and love.—A. W. C.]

Digitized by Google

Bro. H. Warinner, July 11th, reports the result of his recent labors at Athens and West Point, 14 at the former and 9 at the latter place—23 additions in all, by immersion. Prospects are good for further accessions.

[Will Bro. W. inform us what is doing for the religious instruction of the youth of these congregations?—A. W. C.]

Bro. E. R. Childers, of Bates county, August 8th, reports, as the result of the labors of Bro. Wm. Fenex and self, for the last five weeks, as follows: At Butler, 12 additions; at Double Branches, 20; at Independence, Little Osage, 31; at Atontiville, 29—in all, 95 accessions.

[Bro. Allen will please excuse the delay in giving insertion to his interesting communication of the 23d May. By some strange mishap, it had fallen to one side amidst numerous other communications of an earlier date.—A. W. C.]

Bro. Allen writes as follows from St. Joseph, May 23d: "On the 18th ult. I left home for this place. I was accompanied by my daughter Mary, and my little *adopted* son Tommy. Early in the morning of the 20th, we took passage on the steamboat "Polar Star," which was crowded with passengers, many of them my acquaintances, and many of them destined for California and Oregon. Bro. James K. Rule and family, from St. Louis, were on board, *en route* for California, where he expects to spend the evening of his life. Bro. Rule is upwards of sixty years of age, and was one of our pioneer brethren in Missouri, and long lived in Franklin county. I saw him land at Kansas, after dark on Saturday night, and bade him and his kind family a long adieu.

"On Lord's day morning, as we had considerable freight to put out at Fort Leavenworth, I walked up to the Fort, and had a fine view of that beautiful and enchanting looking place. It is one of the best situations for a city on the river, and I think is destined, at no distant day, to be a great place. I saw two companies parade for review—one of flying Artillery, the other Dragoons. They were a fine looking set of troops, and seemed to be well disciplined. I was very cordially and courteously received by the Rev. Leander Kerr, the chaplain of the post, and a most agreeable and interesting gentleman.

"On Lord's day night I reached this place, too late to preach; but on Monday, the 24th, I commenced my labors, assisted by Bro. Jos. Wyatt, the resident preacher, and continued our meetings day and night, with but little exception, until Tuesday, the 2d inst., when we closed with 6 additions. It was not a favorable time for meeting. The city and adjoining country was filled with emigrants for California and Oregon, and the streets crowded with men, women and children, wagons, horses, mules and cattle. The emigration is a very heavy one this season. On Thursday, the 4th inst., Bro. Wyatt and I started in the rain, and by 11 o'clock we were at the Irvine Valley Academy, which, you will remember, is under the control and management of Bro. Henry Henderson, a graduate of Bethany, who is doing good service as the principal of the Academy, and also as an Elder of the congregation. This is a small congregation, but is one of the best organized in the State. They meet regularly the first day of every week. It is here that the Irvines, Christophers, Curles, &c., formerly of Kentucky, reside.

Digitized by Google

"Bro. O. C. Steele met us here, and we went on with him to his splendid farm, in Platte county, where we tarried all night. On Friday I spoke to a good audience at Salem. This is a very large and flourishing church, in Bro. Steele's neighborhood. At early candle light I addressed a good audience in the city of Weston. Our friends have very nearly completed a very fine and large meeting-house. They are a gallant little band, and I hope our preaching brethren will remember them as they pass through this part of the State.

"On Saturday morning, the 6th, we started for Camden Point—a place you will remember with pleasure and delight, and arrived in time to address a fine audience at 11 o'clock A. M. We continued our labors there until Wednesday, when the meeting closed with 27 additions—some 22 of them were members of Bro. Todd's school, and one other was Prof. Wood, a teacher in the Academy, and a well educated and amiable young Virginian, who had been for several years an exemplary member of the Methodist church. This was truly an interesting and profitable meeting.

"Camden Point is one of the loveliest places in Missouri. It is surrounded by as rich a country as I ever saw, and almost as finely improved as that around Lexington, Ky. You remember that the Academy was burnt down, with all its valuable contents, many of the students narrowly escaping, last February was a year; yet, notwithstanding, through the untiring energy and industry of Bro. Todd, with the great liberality of the generous citizens, a more magnificent and splendid edifice, fronting one hundred feet both South and West, was in readiness for the school the first of November last, and was occupied by 120 boarders, besides some 40 others, who reside in the neighborhood. It is one of the most flourishing institutions I ever knew, and Bro. Todd, as a disciplinarian, certainly has no superior. The whole school is in perfect harmony, and not a jargon note did I hear among any one of the pupils or instructors, during my sojourn there. The school is exerting a very salutary influence in favor of Christianity throughout the upper country. Several of the young ladies who confessed the Saviour were not immersed, as Bro. Todd makes it an invariable rule, not to permit any pupil to be immersed without the consent of the parent or guardian, where the parents are not members of the church, or known to be friendly.

"It was a lovely sight, to see upwards of one hundred young ladies emerge twice a day from that splendid edifice, and march, with all the regularity and order of well disciplined troops, through the beautiful lawn and lovely garden to the meeting-house. Oh that our country was filled with such institutions! I regret to inform you that Sister Todd was very sick, and confined to her bed all the time we were there. We were so occupied with the meeting, that we had but little opportunity of visiting our brethren in the country; yet we partook of the hospitality of Bros. Reed, F. Forbis, and A. Perrin, who all reside on estates as well improved, and richer land than the best in Kentucky, and also Bros. Ray and Middleton, who reside in the village. Gen. Perrin, formerly of Lincoln, is the Elder of the congregation.

"On Wednesday evening Bro. Wyatt and I reached this city, and on Saturday, the 13th, just as I was starting to Savannah, to attend a big meeting, I was violently attacked with bilious pneumonia, and

Digitized by Google

although the disease is subdued, yet I am very feeble and much emaciated, and still confined to my room. Thus have I been suddenly arrested in the midst of a very interesting, and, I trust, useful campaign. To-day Bro. Dr. Wm. D. Jourdan, from Glasgow, Ky., called to see me. He is on a visit to this country, and is delighted with it. We were rejoiced to greet each other, after the separation of a quarter of a century. But I am nearly exhausted, and must stop."

Under date of St. Joseph, June 20th, Bro. Allen writes as follows: "Yesterday Bro. Hudgens and myself closed a meeting at Platte Union meeting-house, in Platte county. There were 9 additions, all of whom, I believe, "heard, believed, and were baptized," during the meeting. [This makes 62 additions obtained at the meetings I have attended in the Platte country recently.] The brethren and friends have just erected and completed a very excellent brick meeting-house, 40 feet wide by 60 feet long. The meeting was commenced on the Saturday week before, by Bros. O. C. Steele, Dr. Cox and Calerman, all of whom left before the meeting closed. There were repeated heavy rains during the meeting, which very much interfered with it, keeping many at home, and doubtless preventing other additions."

Bro. Allen, writing to Bro. F. W. Allen, student at our College, under date of August 31st, reports 15 additions at Mexico, Audrain county. The meeting there had continued for several days, and had not yet closed when Bro. A. left for home. Bro. Hopson had also immersed 16 at New London, a week previous to Bro. A.'s return. "Five weeks ago," says Bro. Allen, "I immersed two young men who were students of Westminster College, Fulton."

BETHANY, September 26th, 1854.

Brother Campbell—I have had the pleasure of attending several interesting meetings in Missouri, during the months of vacation. In connection with Bros. J. J. Errett and T. Ford, I labored at a meeting of some nine days in Frankford, Pike county. The meeting closed with 55 additions; among whom were many persons of both sexes, well advanced in life, and influential citizens, who will make valuable members in the church. We next preached in Louisiana some six days, having the additional aid of Bro. Jas. Rogers, but with no accessions to the church—the meeting being held under disadvantageous circumstances. We next proceeded to Paynesville, in same county, and held a most delightful meeting; having 13 additions, and effecting much good in other ways. Bro. L. O. C. Nicklin was with us at this place. Next we made an effort of a week at Clarksville, same county, which resulted in 23 additions. From this place Bro. Errett went to Ashley, and many other appointments—he being a hard-working man in the cause of our Redeemer. I was delighted and encouraged by my tour, and made to see more vividly than ever the power of truth and the glorious nature of the gospel we profess.

W. S. RUSSELL.

OHIO.—Bro. A. Burns, under date of May 1st, reports 5 additions by "confession," and 1 restored—all at Hartford, where Bro. B. had been preaching the word. The faith of the brethren at Hartford has been well tried, and they have, amidst much opposition and infidelity, in the specious form of Come-outer-ism, held fast the Truth, and have proved themselves choice spirits. "May He who brought again from

Digitized by Google

the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, preserve them blameless unto his heavenly kingdom."

Bro. H. Lohmire, September 2d, reports the result of their late Annual Convention held at Beallsville, Monroe county. The report is as follows:

"The Churches of Christ in Belmont, Guernsey, and Noble counties, Ohio, assembled in Annual Convention August 25, 1854, in the town of Beallsville, Monroe county—fifteen churches being represented by their respective delegates. The wants of the churches seem to be monthly preaching; but not raising funds enough for that purpose, it was

Resolved, That the power of employing evangelists be referred back to the churches.

Statistical report shows, that during the year 74 were baptized, 16 received by letter, 16 restored, 49 dismissed by letter, 31 excluded; present number, 969.

Resolved, That this Convention adjourn till Friday before the last Lord's day in August, 1855, to meet in the town of Barnesville, Belmont county, for a Jerusalem feast, in the way of teaching and preaching; and preachers from a distance are hereby invited to be in attendance, as Barnesville is a place of note and of need. Speaking brethren will be liberally rewarded.

H. Lohmire, Sec'y. R. W. Archer, Pres't.

N. B.—The meeting passed off fine. We had Bros. I. Errett, of Ohio, Myers, of Virginia, and others, with us. Much good has been done. Notwithstanding the extreme drouth, we found water enough to see 6 persons baptized into Christ during the continuance of the meeting. Praise the Lord!"

Bro. A. B. Green, writing from Ohio City, September 16th, says: "Our yearly meeting in Wadsworth, closed last Monday with 14 baptisms, and the brethren greatly strengthened."

Bro. Calvin Smith, September 8th, writes from Bazetta, Trumbull county, as follows: "One year ago to-day, I engaged to labor for the State Missionary Society one year, save some ten weeks already engaged on a mission East. I have spent 289 days in the employ of the S. M. S., and added 278 to the church. Some few of these meetings have been reported, but not during the summer, and at the request of some of our brethren, I give you the result of these. In May, 2- were induced to confess the Lord in Andover, Ashtabula county; in June, in Orwell, same county, 38 were added to an infant church, organized last fall by Bro. Burns; same month, 8 were added to the church in New Baltimore, Stark county; in July, 7 to the church in Bell Air, Belmont county. Having a few days granted for rest, I visited the brethren at Beeler's Station, Marshall county, Va., four days, and 11 united there. August 4th, commenced in Marlboro', Stark county, and in twelve days 30 united with the church in that place. My last meeting was in Columbiana county, near Fredericktown, where Bro. Jackman and a few others had built a neat and commodious house for worship, which was opened on the 26th of August, and in ten days 46 submitted to the gospel. Bro. Jackman wishes the speaking brethren, in passing through, to remember this

Digitized by Google

church. The brethren were made to rejoice in all these places through the blessing of the Lord. To his name be all the praise!"

PENNSYLVANIA.—Bro. R. V. Wall, writing from Eden, M'Kean county, under date of August 24th, says: "I have been presenting the Primitive Gospel to the people of this vicinity, with some success. We organized a church of 10 members—some by baptism, some from other churches. There is a good impression made upon the community. The good work begun will, I think, go on, especially as the most influential men of the vicinity are at the helm."

ARKANSAS.—Bro. R. Graham, after the 4th of July, left home on a trip of a few weeks, to hold forth the Word of Life. The meetings were of much interest, and good success attended the efforts. Bro. G. will please report the particulars.

GEORGIA.—Bro. P. Cheek, of Snow Hill, Catoosa county, August 16th, reports 24 additions on his late tour, in company with Bro. A. Allison. The hearts of the disciples, wherever they went, were greatly comforted by the bright prospects before them.

[And why not evermore, dear brethren, rejoice in glorious hope? When he with whom our life is hid, shall appear, then shall we appear with him in glory. Comfort one another, brethren, with these words. And see that none fall short of the grace of life.—A. W. C.]

CALIFORNIA.—Bro. J. P. M'Corkle, under date of August 2d, writes as follows: "Bro. Correll and myself held a protracted meeting in Santa Clara, the 3d Lord's day in May, which resulted in 15 additions—11 by immersion, 2 from the Baptists, and 2 by letter. Prospects good. All we lack in this country is some able teachers. Our protracted meetings for the fall will commence the 1st of September. I hope much good will be done."

ILLINOIS.—Bro. J. C. Reynolds, of Abingdon, under date of August 25th, reports 35 additions to the church at that place—33 by immersion. The Sword of the Spirit was most skilfully wielded by our good Bro. James E. Gaston, on the occasion. The hearts of the King's enemies were so severely pierced by the Sword, that numbers of them could find no quarters, but were forced to surrender to the authority of our Prince. The truth did, indeed, gain a most signal victory over error on that occasion.

The church news for October is not so full as for some months previous. This may, in part, have been owing to the fact, that much of what had been formerly sent us had so accumulated on our hands, for want of a vehicle sufficiently large to accommodate all, that we found it rather difficult afterwards, at the next arrival of our car, to settle the question of priority of claim; but felt ourselves, in the hurry of the moment, obliged to admit all as they came up, till full again, and always to the dissatisfaction of such as could not get their turn. But this confusion and disappointment we shall endeavor to prevent for the future, by having suitable places for their accommodation as

Digitized by Google

they are received, and our passenger car sufficiently commodious for all of ordinary growth. By this arrangement we hope to be able to avoid all complaint—not only what is reasonable, (and this always grieves us more,) but also what is unreasonable. A. W. C.

OBITUARY NOTICES.

DEPARTED this life, at his residence in Lexington, Ky., on the 22d July, Bro. WM. T. BRYAN, in the 67th year of his age.

Bro. Bryan was connected with the Baptist church at Providence, for more than forty years past: but in 1828, the entire congregation of which he was a member, with the exception of four or five members, embraced the current Reformation, and were separated from the Elkhorn Association. For many years he was one of their overseers. He had a vigorous and clear mind: and for sometime conducted, with profit, a Bible class in the church, in which he showed conclusively that he had studied the Living Oracles with much success.

No one, among the many valuable and prominent persons of that congregation, occupied a more favorable seat in the confidence and affections of the entire community, than did Bro. Bryan. He was a man of great patience and forbearance in all the relations of life, whether as a father, master, elder, or citizen, and always bore himself with manly and Christian dignity.

He expressed strong confidence in the Saviour, saying that he had no doubt of his acceptance with him, for his promises are sure to all who trust and love him. He leaves a companion and six children, all of whom (together with sundry of his servants) are also numbered with the saved, and connected with the same congregation.

How glorious the death of such a father and master! Like Abraham of old, he taught his family to know and fear the God of his fathers. "Before his departure, he gave to each of his children and servants who were able to come around his dying couch, a most solemn exhortation to prove true to the cause of God. He also left a parting blessing for the church of his adoption for more than 40 years, exhorting them, through a communication which he directed the writer to address to them in his name, to live for God and eternal life, with the pleasing hope of meeting many of them in heaven."

On the 26th of MAY, of consumption, Bro. WM. SATTERTHWAITE, with which he was confined to his room for about five months before his death. "His Christian fortitude and resignation through all his sickness, assured us that he was a true soldier of Jesus Christ. This is our joy and consolation in affliction. The language of his heart, through all his sickness, was, 'not my will, but the will of the Lord be done.'"

The deceased had been a student of Bethany College, and had commenced the proclamation of the gospel. Had his life been spared, his exemplary piety would, in all probability, have made him a blessing to the world and an ornament to the church.

Sister HARRIET CARTER, wife of Bro. Wm. Carter, of Dubuque county, was suddenly carried off by cholera, on the 2d day of August. Her Christian virtues had endeared her to all that knew her, both in the church and in the community in which she resided.

On the day previous, Bro. ELIJAH HINKLEY, fell a victim to the same disease. The deceased had been an orderly member of the church of Dubuque for some years previous to his death.

Sister SALLIE H. NISBIT, wife of Bro. James A. Nisbit, of Madisonville, Ky., and daughter of Father Collins, fell asleep in Christ June 12th, aged 23 years.

Digitized by Google

The deceased, from an early period of life, was a woman of exemplary piety. Her last moments were most peaceful.

Sister D. RYAN, on the 8th of July, aged 50 years, at the residence of her husband, near Nashville, Tenn. Her gentleness and unaffected piety won for her in life the esteem of all. Her zealous advocacy of the cause of truth, was equal to that of any other member of the church. Exultant strains shouted her victory over death.

Sister ANN E. W. TILMAN, wife of Bro. David W. Tilman, of Mount Hebron, Green county, Ala., July 10th, 1854, in her 21st year. Twelve months before her decease she had confessed the Lord. In all the relations of life—that of daughter, christian, wife, &c., she had no superior. All who knew her loved her. With great composure she met the last enemy, death; and she besought her friends all to meet her in heaven. Many dear friends are left to mourn her loss.

OUR SOCIETIES.

COMMUNICATIONS concerning the Publication Society, the Age and its Editor; communication from Bro. Boggs, late Business Agent for the Publication Society, and from other persons, touching its history, agents, &c., &c., are received. While justifying our position and views on the whole premises, we decline publishing any of them at present. We think enough has been said; and although those documents greatly strengthen, and more than confirm our position, we have, after having some of them in type, put them on file, in hope that we may not be required to publish them. A. C.

P. S.—Since writing the above, I have, on my return from Zanesville, Ohio, just now opened the Christian Age, and after reading the allusions to the Harbinger, and Elder Franklin's very free criticisms and strictures on myself, deeming my character fully as much public property as his, I shall be obliged to publish those documents, which I did most sincerely hope might never see the light. I have never said or written one unkind or ungenerous word of Bro. Franklin. He feels himself implicated, and seems determined to implicate myself and others, because, in the discharge of our duties, we felt compelled to notice *an institution which, in some of its involutions and evolutions*, seems to have touched him in some tender point.

I had taken down and distributed, several pages actually in print, in a communication filed in this office and intended for this present number, because of its bearings on certain brethren connected with these institutions. I did this at an actual expense of at least twelve dollars, because, although believed to be true, it was a truth I did not like to see in print as respected them.

My character is as much public property as that of Elder Franklin; and as I am so much and so unjustly criticised in the last Age, I purpose, in our next Harbinger, to let that said document go to the world as it came to me from the late Secretary of the Publication and Book Concern at Cincinnati. If Elder Franklin thinks he can make any capital for himself or the Christian Age, by his assaults on me, I think he has a right to do it, and he must have it. As the matter now is, I court investigation.

Digitized by Google

I am sorry, truly sorry, that I have such documents, and that I am constrained to use them. And now I only ask, that he will give me to the readers of the Age as fully and as freely as I give him to my readers. Fiat justitia ruat cœlum!

As the case stood, I would have preferred an immediate investigation by a committee of brethren, wholly unconnected with Cincinnati or Bethany, but that is now beyond my control. A. C.

CLUBS FOR 1855.

We suggest to that portion of our readers that feel an abiding interest in the great principles propounded, illustrated, and defended in the Millennial Harbinger, and who, of course, desire to have them spread abroad far and wide, throughout the whole community, that it is all important to commence making up clubs at least two or three months before the close of the year. The fact that the Harbinger for January, 1855, must be printed, published, and mailed in December, 1854; and the fact that a new list book must be made out before it can be directed to the subscribers, will suggest to every one interested in obtaining subscribers, the necessity of commencing early to make up a club. Experience, too, in most instances, proves that if a person desires to accomplish any great object, he must begin betimes.

Our constant aim and endeavor is, and, indeed, always has been, to make every new volume of the Millennial Harbinger more interesting than the last. And if the discussion of the question of the Millennium proper, be, to any one, an interesting subject, we, as already intimated, propose to give to that subject a very special attention in the next volume.

It will be remembered, that we intimated the necessity of a larger list, to justify present prices, and yet we have one thousand copies remaining at the end of this volume. These will be supplied to our past, present, or future subscribers, at $1 per volume. Can any one inform us of any new work, containing many original essays on the greatest subject in the universe—the eternal redemption of man from ignorance, guilt and bondage—filling annually 720 large pages, for one dollar? These one thousand volumes will be furnished, on orders paid for, addressed to this office, at $1 per volume. A. C.

TERMS OF THE HARBINGER.

1 copy to a single subscriber, - - - - - -	$2 00
3 copies for one year, or 1 copy for three years, - -	5 00
5 copies, - - - - - - - - - -	8 00
7 copies, - - - - - - - - - -	10 00
16 copies, - - - - - - - - - -	20 00
26 copies, - - - - - - - - - -	30 00
50 copies, - - - - - - - - - -	50 00
(and to getter up of club, 1 book on Baptism and 1 neatly bound Hymn-Book.)	
70 copies, - - - - - - - - - -	70 00
(and to getter up of club, 2 books on Baptism and 2 neatly bound Bymn-Books.)	
100 copies, - - - - - - - - - -	100 00
(and to getter up of club, 3 books on Baptism and 3 neatly bound Hymn-Books.)	

NOTICE TO DELINQUENTS.

Strange to tell, we have yet some hundreds of readers indebt for two volumes and upwards. These, if not paid up immediately, will be stricken off.
A. C.

Digitized by Google

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. IV.] BETHANY, VA., *NOVEMBER*, 1854. [No. XI.

BAPTISMAL REGENERATION.

DR. HILL ON REVISION.

THERE are other things that need revising much more than the Bible.—*Presbyterian Herald.*

This is a candid admission and an unquestionable truth. It admits that the Bible—our present version—needs revision; nor can any consistent Presbyterian deny the right and duty to revise it. "But because," says the venerable confession, "the original tongues are not known to all the people of God, who have a right unto, and an interest in the Scriptures: therefore, they are to be translated into the vulgar language of every nation unto which they come." And again, "The Holy Scriptures shall be read from the most *approved translation* in the vulgar tongue, that all may hear and understand"

Now that we have a translation in the vulgar tongue—that is, in the language now generally spoken—no man will assert, unless, perhaps, Dr. Hill may do so; and that our present version is not the "most approved translation," in the opinion of Presbyterians, is evident from the following considerations.

When first issued, it was met by Presbyterians as a body, by the learned and unlearned, with the most determined and uncompromising opposition.

Presbyterians have, till within the last half century, preferred, and, in New England, used the Geneva, rather than King James' translation.

Presbyterian scholars have found more fault with the present version, revised it oftener, and given more new translations to the world, than any other denomination, since the time of James.

And finally, Presbyterians announce every returning Sabbath, that this is not "the most approved translation, by actually improving it—

Digitized by Google

giving correct readings," "translating it in the language of the confession," "into the vulgar tongue," without which "the people" could not "understand it."

But in the language quoted above from the Herald, there is not only this admission, there is also an unquestionable truth. "*There are other things that need revising much more than the Bible.*" One of these we will name: "Baptism is to be unto him (the subject) a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins," &c.

Again: "The efficacy of baptism is not tied to the moment when it is administered, yet by the right use of this ordinance the grace promised is not only offered but really exhibited, and conferred by the Holy Ghost to such—whether of age or infants—as that grace belongeth unto," &c.

Now is this baptismal regeneration, or what is it? Oh! yes it is true that much as the English Bible needs revising, "there are other things that need it much more."

The hobbies of one generation are, not unfrequently, the follies of the next. As duteous sons, we are always wishing that our fathers had been more wise. This is as true of the Old School Presbyterians, and some, not a few, of the Old School Baptists, as that the persecuted and the slandered of one generation frequently become the persecutors and slanderers of the next, especially that portion of the next that would presume to call in question their orthodoxy or infallibility.

These facts are mournful monuments of human pride and vanity. Hence, the sprinkled Presbyterians of the first year of the 19th century, when immersed into Baptists, became as violent opposers and slanderers of those who told them that their baptism was worth nothing more than *rantism*, unless they kept the other institutions of Christ, and substituted faith and obedience for Calvinian or Arminian metaphysics. On hearing this, some of them taxed their powers of invention and discovery to find some pretext for opposing the views and teachings of those who would not bow the knee to the new image they had set up.

Failing to arrest their career by a fair, an honorable, and a just issue, they craftily, as their Pharisaic and Sadducean prototypes had done, began to accuse them of the very sins and follies which had been alleged against their own fathers in the days of their youth. Of these, there was one of gigantic magnitude, of awful and soul-ruining portent; and that was, (believe me, courteous reader,) the soul-ruining error—the damnable heresy of "water regeneration."

And had not John Bunyan been committed to prison, and, when there, had he not got into a fit of dreaming with his eyes open, and

Digitized by Google

had he not possessed a rare talent of telling his own visions in a most bewitching style, there is no living man amongst us who could have predicted the fortunes of such heretics as we have been manufactured into, by some of the would-be superoxygenated Simon Pures at the meridian of Boston, or Westminster, or Nashville.

As it is, we are charged by maul and wedge logic and rhetoric, of the *seventy and seven times repelled* imputation of that very "water regeneration," of which Episcopal, Presbyterian, and Congregational Rabbis, charged both English and American Baptists of the earlier part of the last century, because they refused all applicants for the eucharistic communion who had not been immersed, or born of water, as well as of the Spirit. We are aware of all the mystifications, explanations, and logical exploits displayed on the part of the defendants, against the artillery of their assailants. Still, they could not silence the orthodox artillery, on the count of their making a Saviour of baptism—in making it a door of admission into Christ's Church.

We furnished, at the request of the Editor of the Encyclopædia of Religious Knowledge, A. D. 1834, a brief statement of our general positions as a people, which yet appears in that work. And, strange to tell, after giving that article, in which there is not one sentence on the subject of regeneration, as the subject of any proposition, affirmative or negative, the Editor of the Encylopædia had the assurance, in again alluding to our community, to insinuate that we taught baptismal regeneration after the style of the Church of England!! His words are: "The error of the Fathers on this subject [of regeneration] has been recently revived by Alexander Campbell. See Disciples of Christ!!" In which there is not one word on the subject. See his article on Regeneration.

We were never deterred from stating any proposition, which we regard as of any importance, because of its unpopularity at any meridian. We, therefore, charge the Editor of the Encyclopædia of Religious Knowledge, with bearing false witness against his neighbors. Still, we have had the magnanimity to recommend the book to many inquirers, making this exception, as a useful book of reference; but now we give notice, that unless this flagrant falsehood is stricken out, we shall not only not recommend it, but caution the inquisitive against either using such a book or recommending it to others; which, without reason or authority, publishes such a charge against a large community, and as respectable, in all the elements of civilization, as any other community in the United States.

If there be any one criterion of a Christian—of one born of the Spirit—more emphatically characteristic of his heaven-born nobility, it is that of speaking the truth, the whole truth, and nothing but the

Digitized by Google

truth, especially on the great theme of Christianity, and of those who profess to honor and obey the Saviour of the world.

On the subject of regeneration, or of "*being born again*," we have often spoken with as much perspicacity and plainness of speech as we can employ, or do employ, on any other Christian topic. We are, too, at all times prepared to meet any man before the people on this or on any other theme, which we advocate as of vital importance to the possession or enjoyment of the Christian Religion. "There is no one so blind as he that will not see," says the Proverb. Of this class, morally contemplated, we could commend to the Blind Asylums in our country more than their whole areas could entertain.

Of the necessity, Spirituality, Divinity, and moral grandeur of the new birth, I know but comparatively few, very few, of the loud, and long, and strong talkers, and preachers, and writers upon the subject, who afford to my perceptive powers any, the least satisfactory, evidence of their having ever been the subjects of it. I am sorry to have to allude to the living illustrations of this, to my mind, most melancholy fact. It would seem, despite of all my charities, as if those who talk, and preach, and write so much about it, were practically, experimentally and literally, rather in the gall of bitterness and under the bond of iniquity, than participants of one single fruit of the Holy Spirit; whose heaven-descended graces in the human heart and life, are these nine hallowed sister graces—"*love*, *joy*, *peace*, *long-suffering*, *gentleness*, *goodness*, *fidelity*, *meekness*, *temperance*, against such there is no law."

What a brilliant display of these, in caricature, I could find in some men who are the loudest, longest, sturdiest declaimers on spiritual influence! I presume some of my readers are now thinking of some such men—of one or two, at least, so well suited to exemplify such a class. But let every one think first of himself, and decide on his own pretensions. I only add, that of the class of opponents with which I have had to conflict, on this and kindred themes, the proofs of their spirituality have generally been in the inverse ratio of their zeal and boastful pretensions to such attainments.

But I notice Dr. Hill on revision, as a memento of the celebrated adage, "Physician, heal thyself." Heal yourself, Dr. Hill, of your *water* regeneration—of your *infantile remission of sins and regeneration*, before you cast a stone at your neighbors. I think, and, I presume, a man of your sense will think with me, that your creed platform needs quite as much revision as ever did the Anglo-Saxon version of Wickliffe, Tyndale, or even the old Vulgate.

Dr. Hill believes and teaches, or is bound in solemn covenant to believe and teach, that "Baptism is to be a *sign* and *seal*, to every in-

Digitized by Google

fant, of its engrafting into Christ—of its regeneration, and of its remission of sins," &c. If baptism be a sign of regeneration, it must be so to every true subject of it; but an infant is a true subject of it, Dr. Hill, as you solemnly believe and teach—therefore, every infant baptized is regenerated. If this be not a lawful syllogism—a fair, rational argument—I will thank any man for an exposition of its fallacy.

Moreover, Dr. Hill affirms, under the authority of his creed and church, that "*the efficacy of baptism is not tied to the moment when it is administered, yet by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such, whether of age or infants, as that grace belongeth unto*"! Does it not belong to every proper subject!! Say yes! and then, Is not baptism regeneration, or the sign of the fact! If not the fact, why the *sign* of it! and if the sign only, when and where is the fact!! If there be any old wives' fables in this generation, I ask for a more illustrious example than the species now submitted by Dr. Hill and his venerated confession.

The Baptists endorse not the whole creed of Dr. Hill and his party. They only endorse the abstract, spiritual, signless, speculative regeneration, on the paternal side. They have no sensible shade between quickening into life and being born. Their converts are either born without being begotten, or begotten without being born. There is, in their theological grammar, neither gender nor number, at least in family procession.

How much more sensible the fishermen of Galilee, than our theological doctors of the 19th century! They had two figurative parents for one figurative birth; because we do have, and must have, two natural parents for one natural birth. Every living man amongst us has had, if he have not now, a father and a mother. Did any one ever see a human being that had not two parents? There is not a child of God in the church militant, that has not had two parents. Hence, in the figurative generation there are the *Word*, the *Spirit*, and the sinner, and in the figurative birth there are the *water* and the *Spirit*. A man dead in trespasses and in sins, is quickened, made alive, or begotten by the Spirit, through the word; and he is born of the water and the Spirit after he has died to sin and been buried in the water of baptism with Christ.

Now, we would neither confound the literal with the figurative, nor give to the Spirit and water, severally or conjointly, a miraculous or a supernatural coequality, in the process of a spiritual generation or birth. Little and fantastic minds are peculiarly fond of such incongruous creations. The Scriptures simply, yet forcibly say—

Digitized by Google

"Unless a man be born of the water and of the Spirit, or of water and Spirit, he cannot enter into the Christian Kingdom." It is so economically. And as Nicodemus could not understand it, even from the mouth of the Great Teacher himself, we do not marvel that so many modern Nicodemuses are yet found incapable of appreciating the imagery of this passage, and, like their great prototype, stand in amazement, asking how can these things be!

But for the humble and honest inquirer, it is enough to hear from the Great Teacher himself the oracle—"Unless a man be born of water and Spirit, he cannot enter into the Kingdom of God."

It is not for man to speculate, and reason, and decide on the works or ways of God, either in nature or in grace. It is equally his wisdom, interest and honor, to submit to the laws and oracles of nature and of grace. We are unsafe reasoners and judges of matters permeating a universe and encompassing the epochs of eternity.

One thing is definite and settled—viz: that, judge as we may of general or special providence, of freedom and necessity, of remote and proximate causes, man is a voluntary responsible subject and agent in God's universe, and so constituted and located that the future of his being must necessarily depend, more or less, upon both the past and the present employment of all the powers—physical, intellectual, moral or spiritual—with which God has endowed him; and with the circumstances, good or evil, in the centre of which he lives, and moves, and has his being.

These premises being patent and undebateable, it is alike the duty, the honor, the safety, and the happiness of every man, with a Bible in his hand, to make it his sun and his shield; to place himself under its guidance; to study it with his whole concentrated energies, and to submit most devoutly and earnestly to its precepts, cherish its hopes, and struggle for its honors and rewards, which are as sure to him so acting, as that there is a God, a Saviour, and a life everlasting.

There is a vague, indistinct impression on many minds, that there is some mystic power, impact or contact, of Spirit upon spirit, as of hand upon hand, as of one species of matter upon another, which either transmutes, moulds, or models it according to the engraving, form, or type impressed upon it. This is a very important, if not a fatal mistake of the whole subject. There is neither a physical nor a metaphysical reformation, change, or modification of the structure, character, or action of the mind. It is wholly a *spiritual* change, not in its structure, but in its affections, desires, aims and interests. It delights in the moral attributes, excellencies, beauties, glories of Jehovah. It hungers, and thirsts, and pants after, the holiness, the excellency, the grandeur, the magnificence of the uncreated and ever-

Digitized by Google

lasting God and Father of the whole family of pure, and holy, and happy spirits, in all the realms of his unmeasured and unmeasurable universe.

The old man is wholly corrupt. He can never be reformed. Were the flesh, or the old man, susceptible of improvement, then self-denial would not only cease to be a virtue, but it would be, in fact, a positive sin. Messrs. Wesleys and Dr. A. Clark's "*perfect men*," should never deny themselves. Old Adam, we once affirmed, was as sturdy in Paul the Apostle as he was in Saul of Tarsus. For this offense against Methodistic perfection, I have not yet recovered my reputation. Yet an apprenticed Methodist, at the close of his first six months, if asked, Is not self-denial a Christian duty? would answer, *yes*. But if asked the same question at the end of the year, he would hesitate, provided, only, he had lived up to his own standard; and, perhaps, thank God that he had attained to that state in which, having no antagonism within, he had nothing to deny. But when reminded that Jesus once said, "Except a man daily take up his cross, and daily deny himself, he cannot be my disciple, he is confounded.

No form of religion in Christendom is more vulnerable than that which teaches that there is a period in Christian life when Old Adam dies in a man, and the subject attains sinless perfection.

Neither of the Wesleys nor Adam Clark ever made the distinction between the Christian *state* and the Christian *character*. If they at any time *verbally* conceded it, it was never realized in fact. Every married gentleman and lady in America, are equally perfect in the married state; but their living perfectly in harmony with that state, is quite another question. They are, it may be, perfectly married, but that they are perfect husbands and wives, does not necessarily follow. Strange, however, it may be to some minds, this distinction duly appreciated and carried out, would annihilate pure Wesleyan Methodism. There is no sensible Methodist minister, known to me, would presume to defend it, yet it is preached and published from Dan to Beersheba, both in print and in pulpit. I refer to this very large and respectable community, because so large and so respectable in numbers, talents and wealth, to illustrate a point of conceded importance—viz: That no cast, no rank, however respectable, and no number belonging or adhering to it, however large, is any guaranty of truth, or any passport to public confidence or Christian regard.

But it is not with exclusive reference to this fact, or to illustrate a mere point of doctrine, that I select this more than any other doctrinal peculiarity, but to evict, if possible, the proneness to temporize and to concede, without arguments and without proof, tenets and principles which, being wholly false and fabulous, but delude the fancy;

Digitized by Google

and not merely veil the truth in other respects, but positively debar its admission into the heart and the life of man.

All the doctrines of Christianity, so denominated, constitute the *truth* of Christianity. All truth, in any science, is homogeneous with every other truth. There is not one discord in all the music of the spheres; not one dark speck on the disk of Nature's full orbed sun; not one jar in all the harmonies of heaven, and not one truth in the Bible, that conflicts with any other truth in the Bible, or in any other volume in all the libraries of earth.

But if there be any superlative degree in the harmonies of the universe; if there be any absolutely perfect consistency of the elements of any science or learning, this consistency and that harmony are found pre-eminently displayed in that personage who is Divinely styled the "*Wisdom* and the *Power* of God to salvation, to every one that believes" his doctrine.

We, therefore, deeply penetrated with this conviction, feel no qualms of conscience, no fear of man, no squeamish diffidence in ourselves, no lack of confidence in the ultimate triumph of all the cardinal principles which we have avowed, and are always ready to maintain, when we assure all our readers that we always hold ourselves responsible to the Supreme Autocrat of the Universe, to defend the necessity, propriety, and importance to the cause of God, and Christ, and man, of a corrected and much amended version of the Living Oracles of eternal life to a sin-sick, bewildered, and dying world.

A. C.

"YOU CANNOT SERVE TWO MASTERS."

Thus spake the Author of man's redemption nearly twenty centuries ago, and the experience of all succeeding generations has confirmed its truth. We *cannot* serve *two* masters. We *cannot* hold to the world and the things thereof, and, at the same time, cleave to the cross of the "Man of sorrows." Many have tried it, but none yet ever tried it successfully. Many have launched their little barks out upon this speculative sea—this ocean of contending elements; but not one of the host has ever been enabled to say with the bard of Venusia:

Me tabula sacer
Votiva paries indicat uvida,
Suspendisse potenti
Vestimenta maris Deo.

They have all been swallowed up in such fathomless depths, that no voice has ever yet come up to us from them but that of despair and

Digitized by Google

utter hopelessness. Of the myriads who have thus, with a suicidal hand, snatched away all hope of heaven, I need only mention the famous Cardinal Wolsey. Led astray from his duties to his God by his fondness for earthly pomp and the vanities of time, what did he receive as the reward of his treason to the King Immortal? Let him tell in his own words:

> I have ventured,
> Like little wanton boys that swim on bladders,
> This many summers in a sea of glory;
> But far beyond my depth; my high-blown pride
> At length broke under me; and now has left me,
> Weary and old with service, to the mercy
> Of a rude stream, that must forever hide me.

Poor Wolsey! we can but pity his fate, and we ought to profit by his example. But alas! we do not. How many Wolseys, great and small, does not each day produce? Without going beyond the limits of the denomination of the Disciples, we find more than at first we should suspect. Among the sects, it is not a surprising fact that we do sometimes meet with such men as Theodore Parker and Hosea Ballou; but that Christians—those who have once been washed with the waters of cleansing—should be ensnared by the Devil in such a high-handed manner, I must confess, is to me matter of astonishment. However, it is useless to conceal that which cannot, by concealment, be done away with; and although it does grieve us sorely, to think that men of good desires, do suffer them to be choked by the weeds of this world's growth, still our grief does not erase the fact. It stands out prominent to the world, and cannot be glanced over or gainsaid. It gives strength to the enemies of all truth; and in it, cavillers and atheistic gabblers find the poisonous venom of defamation, which they so insidiously strike at the very vitals of Christianity.

I need not refer to Arthur Crihfield, John Thomas, and many others in the same category, who are but small stereotyped editions of the great Wolsey. Small Wolseys, indeed, they are, but Wolseys for all that. They are actuated by his spirit, and possessed of purposes and aims akin to his—that is, self-aggrandizement, by ministering to the wishes of their king. 'Tis true they have no Henry VIII., to whom they submissively bow the knee; but they have a king equally imperative, notwithstanding, and will, I dare say, prove in the end equally fickle, and lacking in gratitude. Their king is the flesh-loving mob—the world, the great mammon of unrighteousness. They truckle to its whims and caprices as fawningly as ever did priest or layman to the nod and beck of the Vicegerent of St. Peter. How it sickens the heart of an honest man, to see men laying aside their allegiance to the Father Eternal, to take upon their necks the burden

Digitized by Google

of slaves—the bondage of the flesh and the world! Verily did the Apostle speak well when he said: The dog is returned to his own vomit, and the washed hog to his wallowing in the mire.

To this same class of individuals, I am sorry to say, I am at last constrained to add another—our *quondam* brother Ferguson. For a long time I wavered with regard to him, but still hoped he would, in the end, stand firm for the "Faith once delivered to the saints." Whilst pursuing my professional studies at Cambridge, Mass., I took his paper and read it very attentively. I perceived that his writings were of rather a declamatory, sophomorical, and school-boy cast; but being a school-boy myself, these faults did not appear so huge in my eyes as they must have done to older men and maturer scholars. But I still thought he might do much good, could he only explain away his rather strange conceits with regard to the future state. I never, for one moment, imagined that he was a Universalist, however unaccountable some of his writings appeared to me. In this state of mind I went to Franklin College on Christmas last, to bring home a younger brother. I saw Bro. Fanning, and was told by him that Mr. F. was no longer looked upon there as a Christian. I was very much surprised, and determined to hear Mr. F. and judge for myself; for I did not give up the hope, but what I might find him what I still believed him to be—a pious, God-fearing man. In this mood I attended his church on Christmas day. I arrived there early, as I expected the seats would be crowded, but I found myself among the first. I whiled away the time before services, however, very pleasantly, in regarding the structure of the church, which is a very neat and elegant building. When the house was about one-quarter filled (and these were all who came) Mr. F. entered. I had expected to see a gentlemanly looking personage, with a meek and quiet looking face, yet possessed, withal, of dignity and independence. In this expectation I was totally disappointed. Mr. F. entered with more of the *air* of a politician, than with the unassuming manner of a minister of Christ. He sidled along by the ends of the pews, with a smile upon his face that much reminded me of the leer of some village lawyer, who, passing through a crowd of villagers, and wishing to give offense to none, very *benignly* smiled on all alike. Now, I do not intend by this narration any thing the least unkind to Mr. F. I merely narrate what I saw, and I do so because I hope that others, beside Mr. F., may see themselves in the description; for I have more than once noticed among those who desire to serve *two* masters, this same fawning and cringing smile, and of all things in the world, it is to me the most obnoxious.

But to proceed. When Mr. F. ascended the pulpit, his demeanor

Digitized by Google

was nearly, or very nearly, of a kindred character. His discourse had much more the appearance as if he studied to make himself conspicuous, than to further the cause of the Master. I was both grieved and disappointed: however, as he was to speak again at night, I concluded to hear him again before I finally decided as to his real character. At night I returned, and *did decide.* About the same time just one year before, I had listened to the Rev. Mr. Parker, in Boston; and to save my life, I could not help comparing the two, and conceiving the former to be aping the manner of the latter. Mr. F. began his address without the least warmth or kindliness of manner, just as I had heard the Rev. Abolitionist on a former occasion. He said, "I propose to address you on *cold*," and starting from this culminating point, he strung together many sentences full of metaphor and allegory, and a vast deal of nonsense, with as little of piety and Scripture as one could imagine. I repeat, I could not help contrasting Mr. F. and Mr. P., although I was well aware that the latter was an open advocate of higher authority than the Book of God, while Mr. F. was the advocate of a *higher law*, and yet he stickled for the Bible, *when it would do.* How do he and his prototype of Abolition memory, remind us of that part of Butler's Hudibras:

> For saints may do the same things by
> The spirit, in sincerity,
> Which other men are tempted to,
> And at the Devil's instance do;
> And yet the actions *be contrary*,
> Just as the *saints* and *wicked vary.*

And this may be said, indeed, not of Mr. Ferguson only, but of all those who more admire to have the applause of men than the praise of God; or who, seeking to please the one, neglect the mandates of the other. Such men, so long as they halt between God and Mammon, can never have that "peace above all earthly dignities—a still and quiet conscience." 'Tis vain for them to seek for happiness whilst they are warring against the source of all happiness—integrity. Such men generally discard the Bible, because it reminds them of their iniquity. They cry, Away with it! Away with it! for they know that, if they hear its teachings, they will be forced to say:

> Thou turnest mine eyes into my very soul;
> And then I see such black and grained spots
> As will not leave their tinct.

D. R. HUNDLEY.

Triana, Ala., June 25, 1854.

The preceding communication has reluctantly been on our files for some months. It is, alas! a too graphic delineation of many in the

Digitized by Google

church and of some in the pulpit. In my speculative moods in former years, as I began to analyze ministerial character and pretensions, I had almost come to the conclusion that, *as a class*, there would be no more saved out of the pulpit than out of the pew; or, in other words, as few preachers and teachers in heaven, *per capitum*, as of their hearers.

I have long been a student of ministerial character, and in all my premises, on both sides of the Atlantic, I could not persuade myself to think that the average per cent. would materially differ, between the parsons and the parishioners. But this is not much to my point in view. It is, I fear, a more popular doctrine than most of us would imagine, that the Saviour was wrong when he said, "*You cannot serve God and Mammon.*" I am one of those who, at least theoretically, assent to it, with the full assurance of rational conviction.

A man may, indeed, *in an honest trade*, be industrious, frugal, economical, and yet generous, humane, and spiritually minded. He may, under the Divine blessing, become even rich and prosperous, and yet be generous, philanthropic, liberal and humane. But these are not the *law*, but the *exceptions*. One such personage is rather a remarkable exception. He is even a notable character. "We would desire to make his acquaintance."

But as the laws of nature are immutable, so are the laws of grace. A man "cannot serve God and Mammon." Why? Because the masters disagree. God says, Be truthful, honest, generous, liberal, abounding "in every good word and work." But Mammon says, Be truthful sometimes, equivocal sometimes, uncandid always, and reason rather *to* you than *from* you, in all matters of doubtful interpretation. Such are the contents of the first chapter. And the second is like to it.

Give ostentatiously, give seldom, give little to any one, however distressed, afflicted, or forlorn. In this way many beautiful Pharisees yet flourish in the admiration and worship of the crowd. Mr. By Ends, Mr. Pliable, and Mr. Worldly Wise, in John Bunyan's time, were of this category very splendid types. Balaam was an admirable preacher, a profound Rabbi, of this school. He was remarkably orthodox, conscientious in his own way, and greatly venerated by many of the people. Of all these types we have some genuine antitypes in this our own day and generation. It is but necessary to make their acquaintance—to introduce the spiritual of our religion, and they are silent.

Almost every man must have some form of religion for his own sake, both personally and socially. To quiet his conscience and to have some standing in society, every man of any aspiration after the respect of others, must have some form of religious faith, and some

Digitized by Google

ritual, however meagre. We know there are moon-stricken Atheists, or, rather, those whose heart and life are so profane, as to render the idea of God most terrific and appalling to them. These have "said *in their heart*"—in all their desires and aims—"*there is no God.*"

But these are not in our present premises. We have the decent, orderly, and respectable masses of church-going gentlemen and ladies—communicants in all church privileges—careering in the fashionable and genteel circles of society, zealous for their denominational peculiarities; punctual as the clock in all their church ceremonials; imagining, too, that they are in the *narrow path* of life everlasting, and yet without one visible or sensible grace of the Holy Spirit—one clear and unambiguous evidence of any abiding or real interest in the life everlasting of Christianity.

But the ministry, rather than those ministered to, constitute the elect object of our present contemplation. They are, indeed, as mixed and variegated as an unassorted font of type. Still, in some points, they are radically and essentially the same. They regard themselves, and are by others regarded, as "*the Ambassadors of Christ*"—a species of sacerdotal mediators between God and man. This title, intransferrable beyond the limits of the Twelve Apostles, they have chosen as their appropriate designation; and not distinguishing between an *officer* and a *Christian*, they seem to regard the latter as the inseparable adjunct of the former. This, indeed, is distinguished in their theories, but how few distinguish them in fact! But here we must lay down our pen for the present. A. C.

LETTER FROM DR. BARCLAY

FALMOUTH, England, August 28, 1854.

MY DEAR BROTHER—Having written to sister Mary just as I was leaving the London Docks, announcing that I had already embarked for the United States, my arrival will no doubt be expected even before these lines reach you by the aid of steam; and in order to relieve any anxiety that my non-arrival may occasion my dear sisters and other relatives and friends, I conclude—as I have often done before—to avail myself of your kind services.

Although we left London under the most favorable auspices, yet our diary of matters thus far, were it written out, would contain quite a chapter of zigzags, ups and downs, incidents and accidents. But, passing by minor occurrences, I will only give you an account of the said accident that occasioned us to take refuge in this port: By the by, it was from this same place, you may remember, that I wrote to you in distress on our outward bound voyage. You are, perhaps,

Digitized by Google

aware of the stress of circumstances by which we were compelled to come by way of London, instead of embarking from Marseilles or Havre. In ten or twelve days sailing we had at length cleared the dangerous coasts of the much dreaded British channel, and were already enjoying pleasing anticipations of events connected with a visit to our native land, when, as we were pleasantly sailing along, about bed time on the night of the 21th inst., we felt a sudden and tremendous concussion that threw our noble bark almost on her beam ends, and, at the same time, heard an awful crash and noise of alarm on deck, that in a moment brought me from my berth. My first impression was that, as we were under full sail, a sudden squall had caught our wide-spread canvass and carried away the masts. But on rushing to the deck, found that it was apparently even worse than such a catastrophe as that. A huge steamer lay not far from us, and by its position, at once revealed our perilous plight. The pumps were immediately put in requisition; but on carefully sounding the "hold," it was found, to our great relief, that the hull was leaking but little, if at all—the earthquake-like force of the gigantic steamer having spent itself mainly in carrying away our bow-sprit and jib-boom, with the fixtures and rigging connected with them—and no breach or seam being opened below the surface of the water. Just conceive of a piece of timber measuring seven feet in girth, snapping like a pipe-stem, and you will have some conception of the tremendous concussion. The steamer, as in duty bound, immediately "lay to," showing every disposition to assist us in our perilous condition, awaiting the issue a few hundred yards off—the heavy swells of the sea rendering a nearer proximity very unsafe. No little fear was entertained, up to this time, lest the steamer might have suffered even more than we; but on making signals of distress to her, she at once made known to us her locomotive ability, and came as near as she could with safety—announcing her name, Hermann, bound from New York to Bremen, (via Southampton.) Having run afoul of us with her sharp, strong prow, she had sustained but slight injury herself: and on being appealed to by our captain to take us in tow, her commander assured us that he would lie along side of us all night, and take us in tow at day light. But learning, at a late hour, that the water was not sensibly increasing in our hold, determined to leave us to our fate. Supposing that he was not fully aware of our perilous predicament, I here lifted up my voice above the roar of the waves, and submitted it to his conscience, whether it was right to leave an American vessel, with American passengers, under such circumstances. In reply to this appeal to his humanity, he then said that he would remain near us all night, and in the morning take us into port. The anxiously awaited morning having at length dawned upon us in mercy, we were finally taken in tow, after spending several hours in disentangling us from the pieces of wreck still clinging to us. But we had only proceeded a short distance when first one and then another of the hawsers, by which we were attached to the steamer, gave way. The steamer, however, immediately stopped for the purpose of renewing the connection with stronger ropes—difficult and dangerous as the operation was; for although there was but little wind at the time, yet there were very considerable swells in the sea, which rendered it very difficult to effect the connection, even by means of the ship's boats,

Digitized by Google

used in the operation. And bad as our situation was before, it was rendered yet more precarious during this effort to take us in tow; for the Herman, in lying to and altering her position so as to be in readiness for the attachment of the new hawsers, *some how or other* advanced upon the rear of our vessel and gave us another tremendous blow; her bow rending our stern terribly and carrying wheel-house and every thing else before it, but fortunately spending its force before it reached the rudder. The difficulty of securing the connection appeared so great, the captain of the Herman again declared that he must leave us to shift for ourselves, alleging a want of sufficiently strong ropes, but finally concluded to keep company with us, upon condition that we would hoist all sail and do the best we could to get into port. This we attempted, but a calm ensuing we could accomplish nothing. The sea, however, having subsided in the afternoon, the Herman was enabled to renew the connection and take us in tow once more. And although these huge cables (some of them being eleven inches in girth) broke repeatedly, we were finally safely towed into this port in about thirty hours. The captain of the Herman acted so differently after he seemed to become aware of the helplessness of our condition, that I cannot but ascribe his apparent want of sympathy for our pitiable and necessitous condition, to ignorance of our real danger. But his subsequent conduct entitles him to our sincerest gratitude, which I accordingly took occasion to express to him by letter. That there was most culpable mismanagement, however, on the part of *some one* on board the Herman, both in relation to the first and second collision, cannot be doubted for a single moment—the first having occurred about ten o'clock at night, under a star-light sky, nearly cloudless, while the lights were yet burning in the cabin, and the second about ten in the morning. And although the fact of my continuing on board the Reindeer sufficiently testifies my exculpation of her excellent captain from blameworthiness, yet it may not be amiss to express the sentiment entertained by us all, that so far as we know or have heard, no blame attaches to him for either of these collisions; and I can truly say, that I have never been better pleased with any vessel than the Reindeer, under the management of Capt. Lawrence. Our comfort is very much promoted by the presence of Mrs. Lawrence, a most estimable lady, who seems highly to appreciate the social religious services we have the privilege of observing on board.

The cost of repairing the Reindeer is estimated at $3,000, and it is supposed can be affected in a fortnight from this time, but I fear we shall not be able to set sail under three weeks, by which time you will probably have received these lines. Pray for us, my dear brother, that we may yet "have a safe 'voyage' to you, by the will of God," if, indeed, it be his will that we shall again be permitted to enjoy the communion and fellowship of the brotherhood at home; and if this be not his will, that our souls may be safely wafted into the haven of eternal rest, and forever enjoy the infinitely higher pleasures arising from unshackled communion with the spirits of the just made perfect, and, in sweet communion with the Eternal Spirit, behold and *enjoy* the glory that our Elder Brother hath with His Father and *our* Father!

"Oh! happy day! O! glorious hour,
When, freed from earth, my soul shall tower
Beyond the reach of Satan's power,
And be forever blest!"

Digitized by Google

I have heard nothing from Jerusalem since I wrote to you from Jaffa. Bro. Deniss, you are aware, is occupying the mission premises, and I have left my library, apparatus, and other articles, besides the medicines, under his care. In order to avoid the loss, expense, and vexation arising from custom-house regulations at Marseilles, Civita Vecchia, Naples, &c., I shipped most of my luggage from Malta for Boston, by the "Mountain Wave."

The "signs of the times" indicating the expediency of an earlier visit to the United States than I contemplated when I submitted the proposition to the Board, I came away without hearing from them, though not without waiting much longer than was required for an answer to be received in the ordinary course of the mails. Julia was so sick at Rome as to occasion us much uneasiness, and Sarah still suffers occasionally from dyspepsia; with these exceptions, we have enjoyed good health for the last few months—the Lord be praised—and the result is plainly and pleasingly visible in the filling up of certain hollows and the rounding off of certain prominences about the face! They all send more love than I can now specify in the three inch linear space remaining vacant.

As ever yours, dear brother, in faith, hope and love,

J. T. Barclay.

LETTERS TO TENNESSEE BAPTISTS—*No. I.*

I have issued a tract of some 36 pages, in exposition of the calumnies, misrepresentations, and palpable falsehoods of the *Reverend* Mr. Graves, Editor of the Tennessee Baptist, in his violent outrages of truth and common decency, in an effort to prevent Tennessee Baptists from following out their convictions of our positions, encroaching upon the narcotic traditions of certain Pedobaptist schools, which a portion of the old Gillite Baptists endorsed and circulated some thirty-five or forty years ago all over the South and South-West, as patent medicines for unregenerate souls.

These spiritual doctors were real metaphysical opium eaters, and doled out their potions of five pills, as an infallible remedy for all the diseases of head or heart. They only required the patients to receive them, as the Romanists do the sacred wafer—whole, unbroken, and unmasticated. They were to be wholly cured by faith alone, and that, too, by a *speculative* faith, clear and rare as ether; wholly doctrinal and philanthropical. The consequence was, they became dreamy and drowsy. They had long dreams, which they told on special occasions; and if these dreams so affected them as to produce somnambulism, the doctors pronounced them regenerated and born again, and urged them to be baptized, in proof that they were already spiritually engrafted into the Abrahamic stock, and heirs in common of an

Digitized by Google

inheritance in the antitypical Canaan. They really called these moods, and fits, and paroxysms, of alternate faith and despondency, joy and sorrow, hopes and fears, *Christian experience;* on the recital of which, they were formally immersed and pronounced truly regenerate. I presume Mr. Graves himself was one of these, if the story which I heard the other day of his baptism in Ohio, while a resident in that community, be true and reliable, of which I have no reason to doubt.

Indeed, if I may conclude any thing from his present attitude and positions, he is still in that same mood and tense, and determined, like all that school, to persevere in it to the end.

But my present allusions to him are occasioned by communications received from Tennessee, indicative of the signs of the times, and especially of the clandestine efforts of Mr. Graves to falsify my position as well as his own, and to misrepresent my views in private as well as in public. Mr. Graves must certainly have, in his own case, misconstrued one saying of Paul—"If the truth of God has abounded by my lie to his glory, I cannot be condemned for lying." But although Mr. Graves may so construe it, it will not justify him. Nor will I, at the expense of Paul, permit it to pass unrebuked.

But to do justice to Tennessee Baptists, I will submit to the grave and candid consideration of my readers some of the evidence I have of the sinister and irreligious course of Mr. Graves. I commence with a letter from a Tennessee Baptist, of whom Mr. Graves has formerly spoken in the highest terms of approbation. It is, in brief, a dignified, Christian-like remonstrance against the outrages of Mr. Graves, perpetrated against us and certain Tennessee Baptists more than a year ago. I will give both sides.

The Remonstrance of Elder H. O. Smith against the slanders of Mr. Graves, and Mr. Graves' response.

[For the Tennessee Baptist.]

BROTHER GRAVES—I do not know that I rightly understand your sweeping remarks, made some weeks since in the Tennessee Baptist, about those you call Campbellites, who are members of the Baptist churches, and, as you say, worse than infidels. If you mean all members who believe that the very act of immersion, without any faith or repentance, changes the heart, I readily agree with you. But I have never seen any such members. If, however, you mean any Baptist who holds to any doctrines believed and taught by A. Campbell, differing, as they *do*, from those taught by Baptists twenty or thirty years ago—say from the days of Dr. Gill to the Reformation of Mr. Campbell—I should beg leave to differ from you, and so would *thousands of Baptists*, as I shall proceed to show. There are four Schools

Digitized by Google

in Theology among the Baptists—viz: *Gill, Fuller, Hall, Campbell.* Every intelligent Baptist must belong to one of these. Dr. Gill was a learned man, and had great influence in England and among the first settlers in America. He was a high-toned Calvinist, and caused the old Philadelphia Confession of Faith to teach the doctrine of infant damnation.

Andrew Fuller was a Calvinist, and his doctrine a shade under Gill's. His works are considered as standard works among the Baptists. He believed that, by the fall, man became *totally depraved;* so that he could not believe the gospel until the Holy Spirit had awakened him. Hence Calvin taught, that God only quickened the elect. Robt. Hall taught about the same doctrine, only he was an open communionist. I know that the Baptists were formerly Calvinistic, for I was raised among them, and seldom even heard any one preach, until I was some 27 years old, but Robt. T. Daniel and Wm. Dorsey. It was the custom among the churches to receive members by telling long experiences, *dreams*, imaginations. They taught that the Bible was a *sealed* book. In proof that they were Calvinistic, I would refer to Benedict's History and the creeds now commonly found in some out of the way corner of the church books.

Even now, often do we hear during an hour of worship, hymns sung one in contradiction of another—one Calvinistic, another Free Will. From the days of Dr. Gill until the reformation of Mr. Campbell, Baptists, as a denomination, refused to receive an immersed believer unless the ordinance was performed by one of their own ministers of the same *faith* and order. What a change *now*, on this *point!* Most all the Northern Baptists, and many in the South, will receive an immersed believer *even* from the ranks of our Pedobaptist brethren. This has grown so rapidly in a few years, that it will be universal in the course of time, especially when such men as Dr. Cone, Dr. M'Clay, Dr. Waller, Crowel, Noel, and others, are found in favor of such practices.

Some churches have no creed but the Bible—some break the loaf every Lord's day. Now, as every church is an independent body, while there is such an emigration from place to place how will you, Bro. Graves, or any one else, reform the churches back to the old creed?! There is too much light in the 19th century ever to do it. What right has any church to ask a member, who presents a letter from a sister church, who immersed him? It is customary to receive them without any such questions. Members can be found scattered among our churches who received their baptism from the hands of the sects. Let it be said, however, to the praise of the Baptists, that they have always been united on the fundamental truth of the gospel—viz: *That faith, repentance and immersion, are necessary to communion.* For this they have contended faithfully from the days of the Apostles to the present day. They have borne other *names* besides *Baptists:* but for this *truth*, their *blood has been freely shed* in all ages—they have been whipped, imprisoned, burned. But they have never spilt the blood of any one for conscience sake. Yet they have ever been divided and sub-divided on different points of theology. In Virginia and North Carolina, persons could have been found of all theological grades and stripes, some fifty or seventy years ago. But they are now more united. When that beloved and devoted brother, P. S.

Digitized by Google

Gayle, who preached the first missionary sermon I ever heard in this State, and, I doubt not, was the first Baptist minister here who declared that the churches were independent bodies, and it was their duty to send the gospel all over the world. For this cause many of the houses of worship were closed against him. Nevertheless, he continued to proclaim these truths from stumps or door-sills, as convenience dictated. He should have had the praise that some other preachers got; but as he did not have D. D. to his name, he will have to get it from his Master when he comes.

When this mighty man in the Scriptures first advocated the doctrine that God worked through the five senses in the conversion of sinners, in a circular letter addressed to the Big Hatchee Association, in 1839, it was called Campbellism, by many of the grey headed fathers in our Israel, who were considered sound in the faith by the churches, and had long preached in the Baptist ranks. This letter taught that man was not totally dead, and that it did not require an *abstract influence of the Holy Spirit* to awaken the sinner to believe the gospel, for it was left to his own free choice. But their deep piety and grey hairs were not sufficient to overthrow God's truth. It has worked like leaven, until it has filled all the churches, so far as I know, throughout this part of the State. It even went to North Carolina and Virginia. To the church at Brownsville, all credit is due for the cordial and ready support she gave to her pastor at a time when he most needed assistance in battling with error. They caused his circular to be printed and distributed among the churches, that all misconceptions and misrepresentations might be powerless. Soon after Meredith and Broaddus came out and acknowledged the doctrine of the circular to be true.

Now, I have been a Baptist for twenty years, and have spent no little time and money in examining the discussion between Mr. Campbell, Baptist and Pedobaptist, and know for a truth that he does not teach the doctrine that man, by the fall, has become so totally depraved that he cannot believe the gospel without an abstract influence of the Spirit. He believes, that although all are prone to evil, yet every man in Christendom can hear the gospel, believe it, and draw nigh to God, believing that he is a rewarder of all who will diligently seek him. He teaches that he is begotten by the word, and quickened by the Holy Spirit, and then must be immersed; or, in other words, born of water, to enter that kingdom that Daniel spoke of, that John preached, and that Christ set up.

It is admitted by all Baptists, that immersion is the door by which we enter Christ's Kingdom. Mr. Campbell believes that all such baptized believers should commune together, even those that have been immersed by Pedobaptists—all such are in a justified state before God, and all the promises in the Bible are addressed to them.

He says, in certain cases, it is possible that some may be saved without baptism. But with him, the gospel plan to save sinners is faith, repentance, and baptism.

Mr. Campbell set the world to reading the Bible, and taking it as it reads. For he contended earnestly against all creeds and confessions of faith, and that the Bible should be put in their place. The motto of your paper would seem to contain the same sentiments; for if the Bible is an all-sufficient creed, why should we have written

Digitized by Google

articles of faith? And, more than this, how can it be right, as you have done, to appeal to such articles of faith, in preference to the Bible, as the standard of Baptist doctrine!! If you were alluding to the creed of the Big Hatchee Association, when you referred Bro. Whitelaw to one, I, for one, would beg to be excused from believing any such doctrine; but I believe the strong points were erased some few years since. Now, Bro. Graves, it will be seen from the fact stated, that the doctrines of Mr. Campbell have become so interwoven with Baptists throughout the United States and Europe, that your talents and influence will never be able to root them out.

I am glad I live in the 19th century, and I am a free man, and have a right to read any work I choose. I do pity, from my heart, all persons who cannot read his writings, except in the spirit in which Tom Payne read the Bible.

I have noticed that some writer in the Tennessee Baptist, has solicited you to circulate in a tract, your quotations from Mr. Campbell's writings, and your remarks. I submit to you, Bro. Graves, if this is not inconsistent with your own principles? Have you not complained of the Pedobaptists, for their unwillingness to give both sides of the question? I believe it is the Lord's will that man should have both sides of all questions, or he never would have given him two ears. Why not (if you wish to be fair) circulate his discussions with Meredith, Broaddus, Peck, Lynd, and Rice? I have read them all.

Can it be the same cause which prevented Mr. Chapman from publishing his debate with you? Now, Bro. Graves, should you ever meet Mr. Campbell in debate, you will certainly not find a *fly*, but a camel, with a bump on his back, that you could not easily climb over.

I have not written any thing with an intention of wounding your feelings, for I am a Baptist, and expect to die one, but in the school of Campbell. Bro. Graves, you are a man of talents and education, and I know I am not able to discuss these points with you; but I know one fact, that the Baptists have changed on many points from what they formerly believed, and in *every point have come to Mr. Campbell's views, and your sweeping remarks cut us all off with infidels*, &c. Bro. Graves, I have no education; this is my own production. I got a friend to correct the spelling; but, thank God, I am blessed with the knowledge, that when I hear God's *truth* I know it, and will subscribe to it, let it come from what source it will, for it always feeds my soul. Your brother in Christ,

June 1, 1853. H. O. Smith.

P. S.—Bro. Graves, I am over 50 years of age; all of my children are members of the Baptist church except my two youngest. My eldest fell asleep in the arms of Jesus. The others were brought to a knowledge of the truth by hearing and believing the gospel truths proclaimed by you. May they work out their salvation with fear and trembling, looking unto Jesus, the author and finisher of their faith! May they contend for the faith that was once delivered to the saints, is the prayer of your brother in Christ, H. O. S.

If you do not wish to publish this, please to send it back.

H. O. S.

Digitized by Google

This is a true copy I sent to Bro. Graves, to be published in the Tennessee Baptist. H. O. S.

[But it seems Mr. Graves feared to let his ten thousand readers see it!! This is a significant fact.—A. C.]

MR. GRAVES' RESPONSE TO MR. SMITH.

NASHVILLE, (at the Hospital,) Aug. 10, 1853.

BRO. SMITH—I received your letter some days since, and intended answering before this, but the treatment at the Hospital (and I am still at the Hospital) has been so severe, that it superinduced a fever, from which I am but just recovering, and still the severe treatment for the throat is continued. I am now paying for my *much preaching*.

Bro. Smith, I am monstrously unwilling to see your piece in the Tennessee Baptist. It will do no one any good, not even Whitelaw, and it will do you hurt, just so sure as you are Bro. Smith. I love you—always have, as a warm-hearted Christian Baptist; and such you are, unless the greatest hypocrite it has ever been my lot to fall upon yet. Campbellism can never get lower down than your ears, unless you get right cold in religion. You may have your head a little striped with Campbellism, but you have a Baptist heart. Now, I say what all know, and what I must make you confess, if you insist upon the publication of that letter. In Baptist revivals, who enjoys good warm spiritual preaching better than Bro. Smith? Who more willing to present special cases for prayer—a son or sons, a daughter, or friends? Who could weep over them more tenderly, and urge them to *fly to Jesus*, (not to the water?) Who could pray for them more fervently that God would regenerate them by his Holy Spirit, while they were seekers? And finally, who would rejoice more heartily over their conversion than my Bro. Smith, when one after another found peace in believing in Jesus—the evidence of justification? Never shall I forget the season of refreshing at Old Big Black. Now, Bro. Smith, are you prepared to come out and declare to me, before your God and brethren, that all those prayers, tears and exhortations, in that meeting, were *hypocritical*;* that you had no faith in it all?! You can no more reconcile it with Campbellism, than you can with Mohammedanism—not one whit. Mr. Campbell says the sinner has no business praying, and all that, (weeping, &c., I suppose he means,) before baptism; his first business is to be baptized; that of course Christians have no business to pray for sinners, but "hurry them to the *cleansing element*." Bah! Mr. Campbell finds no place for the Spirit before immersion,† but declares that it is a *consequent* of baptism. Of course, then, all the fruits of the Spirit appearing before baptism are *delusive*—worse *the fruits of a lying Spirit*. Why were

---

* What nonsense or stupidity! Was there ever a more tangible "*non sequitur*," or fallacy!

† What recklessness of truth, honor, honesty! Did not Campbell always preach and teach faith and repentance before baptism? And could a sinner have faith and repentance without the teachings and drawings of the Spirit, through his words spoken and written? The words of the Spirit—"The words that I speak to you are Spirit and they are life." A. C.

Digitized by Google

you so delighted to hear the expressions of peace, and joy, and hope, which those young converts gave; which your dear little daughter gave, and your sons! Have you taught them to be ashamed of those buddings of the Spirit's fruit? their dear mother has not. Speculative religion may do for men, but woman wants the real, the heart-felt. I might allude to your religious emotions, which in another brother or a sister might produce a shout, but, in Bro. S., tears, are exhortations which Campbellism says is all on a par with spiritual rappings* and shakings, &c. *Fanning's Sermon at Memphis, April*, 1852.

I mention these things to show you what a dilemma a revival of religion places Campbellism in. It can't get along with it. It has to renounce one or the other. Baptist Christians are not troubled much with the Spirit in seasons of refreshing from the presence of the Lord.

I cannot write more now. Bro. Smith, stop and think before you plunge into the gulf before you. Your course may effect others—will do it. No man liveth to himself. Consult your brethren—your wife. Be advised before making this public profession of Campbellism, unless, indeed, you be one. Convince me of this, and I say step forth like a man—step *clear out* of Babylon, as Campbell used to call us†—out of the Baptist church, and I will think a hundred fold more of you than as though a Campbellite and hang on to the Baptists. Bah!

Answer me the questions I have asked above, or these—John Harbut admitted that he was conjudgmentally, that the Bible was a revelation from heaven, and, consequently, that Jesus Christ was the Son of God—facts which he had before denied—at the close of the last day's debate with Burrows. Now tell me candidly, did you think *him* a fit subject for Christian baptism, upon whatever good resolutions he might have formed? If you answer me, "yes, I did," then I ask you why did you not urge him to be immersed forthwith, instead of coming to the seat of prayer? *Why did you pray God to* PARDON AND SAVE HIM—WHY? Again: Your children never doubted the truth of God's word, or that Jesus was the Son of God, &c., were they, previous to that meeting, fit subjects for baptism? If so, why did you not object to their setting aside the established order in Zion, and seeking justification by faith in Jesus Christ. Why did you rejoice when they announced they had been pardoned, having felt the evidence—"*peace with God?*"

As I have said, I am willing to publish your letter if you demand it; but you will be demanding of me to allow you to do an injury to your own Christian character. I shall, of course, review it. I am ashamed to hear you say that A. Campbell is one of the three leaders of Baptists! Why, sir, no more than Joe Smith was, and the reading world know it. Some Baptists, in common with Pedobaptists and deluded sinners, followed him off, and so they did Joe Smith; several Baptists, one or two of his file leaders, as Rigdon, were Baptists. It has run its course; it is an exploded dogma; it is dying out all over the land. We know where our faith comes from, and where it has

---

* Has this man no conscience! Is he so mad with fury that he can but blaspheme!

† I never called the Baptists Babylon. Not even one street! A. C.

Digitized by Google

been tried—for now 1260 years, and the days of its glory are at hand. Where was Campbellism all this time—where? It is only 30 years old. Yours, J. R. GRAVES.

All this low and despicable *ad captandum* sophistry merits no reply. It needs none. I give it in its own bald deformity.

"Campbellism!" This is an honor that ought not to be paid to any man. What irreverence to the Holy Twelve! What undue and unmerited honor to call their preaching, teaching, and institutions, Campbellism!! These Baptist scribes do me more honor than I dare either receive or thank them for. Gentlemen, I must gratefully decline your too superb compliments.

I have yet another letter from Elder Smith, and another scrawl from Elder Graves. We promise them in our next. The signs of the times are cheering in Tennessee. I will send to order an edition of Tracts for Tennessee Baptists. The first tract contains 36 pages Millennial Harbinger size. They are for gratuitous distribution *amongst the Baptists.* Our brethren may have twenty for $1, for giving away, or we will give them, on their order, for gratuitous distribution. Orders post-paid. A. C.

LETTERS TO YOUNG CHRISTIANS—*No. XI.*

MY DEAR YOUNG FRIENDS—Kindred to prayer, and scarcely inferior in importance, is the duty of self-examination. It leads to self-acquaintance, and, when faithfully practised, begets a spirit of humility; not that false humility which consists in a mean, abject, and unworthy view of one's self; but a due and proper estimate of one's true character and capabilities; in other words, in self-knowledge. Many persons pass through life profoundly ignorant of themselves; but of all such, we risk little in saying, that they live in vain. If, then, you would live worthily, live well; be not strangers at home; receive the precept, "know thyself," as an oracle of true wisdom, and possess yourselves of that knowledge by frequent and careful scrutiny of your own actions—of your own hearts.

This, however, is not always a pleasant task. It seldom leaves room for self-gratulation. Like a faithful mirror, it does not improve the features it reflects, but shows them as they really exist, unwelcome and unpleasant though oft they be. Without self-examination, whatever of good may be in any one, is generally seen by a strong light in the foreground of the picture; while that which is wrong or

Digitized by Google

questionable, is either thrown into the back ground or excluded altogether.

Such a course is far from prudent. It is better far to know the imperfections of one's character and strive to eradicate them, than to remain in pleasing, though dangerous ignorance of defects, which, if unnoticed, may grow into habits from which it will require many a fierce struggle to get free. The best time to engage in this duty is the close of the day, when your labor is done, and the mind calmed by reading the Scriptures and fervent prayer. At such a time you feel that the eye of the Unsleeping One is upon you, and self-examination is calculated to present you to yourself as you appear to his unslumbering gaze.

Often, then, my young friends, turn your eyes inward, and observe well the thoughts which your hearts hold in their deepest recesses. Let not your own emotions pass unquestioned, but bring every thing to the light, even the light of God's holy truth, and your labor will be more profitable than when your eyes behold, and your minds treasure, the frailties of your fellows. True, it is an unwelcome task—one which, at times, may make you shrink from yourselves with loathing, when you stand condemned by self, by reason, conscience, and the unerring words. Nevertheless, the exercise is a salutary one, and the result may be that many roots of bitterness may be eradicated before they have yielded the sad fruits of sin and sorrow, and many sweet flowers of virtue brought to light, which the upspringing weeds of vice had else overshadowed, or cold neglect left to die unknown. Love is the law of God, sanctioned by the example of the Redeemer. Are your hearts, then, full of gratitude and love to God for his mercies, which are constant as the sun, and refreshing as the showers? Are your thanksgivings, like incense sweet, ever ascending? Or has the fire gone out on the altar of the heart? Has faith become weak? hope's visions less bright? Has praise ceased, and is devotion dead? Do you love your brethren according to the commandment? Do you bear towards them cheerful countenances and hearts sincere? Does their prosperity seem to you fit cause for joy? And in their sorrows do you mingle your tears with theirs? Are their good deeds objects of your noble emulation? Over their frailties is the mantle of your charity spread? With them do you take sweet counsel, and walk to the house of God in company, kneel without guile at the same place of prayer, and gladly join your voices with theirs in the solemn song? Is their reputation dear to you as your own? Are you as slow to suspect them as yourself? And when you break with them the emblematic loaf, is it the unleavened bread of sincerity? Or, Cain-like, do your countenances fall, and your hearts become full of bitterness

Digitized by Google

towards those who are bound to you by the ties of spiritual relationship? Does their prosperity rouse up envy in your hearts? And can you find cause of smiling in the tears of their distress? Does their good seem evil to you? Do your lips magnify their errors, and spread the rumor that slander has raised against them? Are they to you objects of doubt and suspicion? Beware lest you attempt the work of self-justification; for the Master has said of evil as well as of good, Inasmuch as ye did it to the least of these my brethren, ye did it unto me. Often press questions like these upon your hearts and consciences; weigh well your words and actions with reference to their influence upon those in whose presence the word is spoken and the deed done; let words and acts be, if possible, the results of deliberate forethought, rather than the offspring of impulse and sources of regret; for it is as much the work of self-examination to resolve for, and to guard against the future, as to retrieve the past.

Examine yourselves; it is a purifying exercise; for thus will you be enabled to discover what graces must be cultivated, what weak points guarded, what tendencies checked, what tender buds fostered, what foul weeds uprooted, what idols broken, what god adored. Show self no favor; but, searching the heart by the light of Divine Truth, let that truth give its decision; even should it condemn, its wounds will at last be found to be the smitings of a faithful friend. Examine yourselves faithfully, frequently, and thus you will learn to keep a conscience void of offense towards man your brother, and God the Judge of all.

TIMOTHY.

THE CHRISTIAN PUBLICATION SOCIETY.

IT is with great reluctance that I say another word on the subject of the "Publication Society." I never expected to provoke a controversy of the kind that has grown out of my original notice of this institution, and when I saw the drift of those with whom I had to deal, I gladly availed myself of the very earliest opportunity to bring it to a close. This I did under the advice of some of our best and most honorable brethren, and with the sincerest desire to prevent, as far as possible, the public reproach of a mere personal recrimination, for which I have no taste, and the like of which I have never, in my whole life, had with any one, man or boy, with whom I have had to do. I have written but one single reply to all the personal assaults that have been made, almost weekly, against me, for now some four

Digitized by Google

months or more, both by editor and correspondents, and I do not now propose to do more than say a few words in correction of some statements, which many of my friends think I ought not, in justice to my public character, to allow to pass in silence.

The original object of my article on the Publication Society, it will have been noticed by all, has been totally overlooked, and the whole aim of nearly all that has been said in the "Christian Age" by Elder Franklin, is directed against me personally. It is an attack, the most persistent, ungenerous and unfair, against "Prof. Pendleton." Why this should be, I cannot divine. I never injured Elder Franklin, that I know of, in all my life. My acquaintance with him is so slight, that I do not suppose I would recollect him, were I to meet him face to face. We have never had any correspondence, friendly or otherwise;—we have had no collision hitherto on any subject. His duties and mine are in no sort of rivalry or collision; and yet he seems determined, by all the ingenuity and *ad captandum* tact, that he can, in any sort of consistency with the bare semblance of truth, command, to injure my influence and misrepresent my personal character. All this I have hitherto borne in silence, for the double reason, that I did not choose to condescend to such low warfare, and that many good and honorable Christian friends besought me not to notice it. I depart from this course now, only to make a few statements, to relieve myself of the false position in which it has been the effort of Elder Franklin to place me.

In the first place, I am charged by Elder Franklin with having "entered the conflict with him, and *promised* him a hearing in the Harbinger, but that now I deemed it the better part of valor *not to keep that promise.*" As I do not intend to do more than make a few general statements, I will not stop to show how much misrepresentation has been done by the loose way in which Elder Franklin deals with facts, but simply say that I never promised, in a general way, to publish the articles of the Age in the Harbinger. My words were, "Having thus thrown before the reader the prominent points in this article of the Age, which we will publish entire so soon as he does us the common justice to lay the articles of the Harbinger before his readers, I shall proceed," &c. (p. 339.) This is all the promise I made. It related to the one article referred to; no more. So soon as the conditions stated were complied with by the Age, I proceeded to make preparations to publish, not only this *one* article, but all else that he had written, reserving a form of the Harbinger for that purpose. At this juncture, influential and experienced brethren from Ohio, visited us at Bethany to conduct a protracted meeting. They earnestly deprecated the idea of publishing such compositions in the Harbinger,

Digitized by Google

and, upon their advice and solicitation, we waited till the arrival of Bro. D. S. Burnet, to see what could be done. Both of these brethren will testify that I insisted on the position that I must and would publish to the full extent of my promise, and beyond it. Bro. Burnet came, and acting, as we all understood, throughout the entire negociations, *for the Societies*, we entered into a written agreement, which was published as a settlement of the whole matter. A part of this agreement, as will be seen by referring to the August No. of the Harbinger, and the Christian Age for August 24th, was, in so many words, "*to suspend the discussion altogether.*" This is the reason why I did not keep the promise, as I had made it. If Bro. Burnet had no authority to make this agreement, he should have told us so. He signed the agreement "*for the Societies,*" and took a copy of it for publication in the Age. During the negociations, and about the time of signing the agreement, I suggested that it should be forwarded to the Age as soon as possible, lest other things might be written, requiring further notice, and Bro. Burnet replied that he supposed there would be no difficulty, for he had written to them that he presumed the matter to be settled. The subsequent repudiation by the Societies of this act of their Agent, is a sort of diplomacy that I feel under no moral obligation to respect.

Again: As late as September 28th, it is said in the Age by Elder Franklin, "We have tried to induce the Harbinger to remove the false and injurious charges of 'perversion of funds' and 'breach of sacred trust,' preferred against our Board, and disproved by testimony that would establish any question in any court in this country, or publish the testimony with the names of the witnesses to his readers, but have failed." Now, what are we to think of this round and sweeping statement, reiterated in different terms in several articles, by Elder Franklin, when received in the face of the agreement entered into and confirmed by Bro. Burnet and myself, as before stated? In that agreement it is stated, that "the Societies consider that their official acts have been misrepresented by the implications contained in the May No. of the Millennial Harbinger, and have formally demanded the authority upon which they were made. Accordingly, the name of the recent Business Clerk of the Publication Society has been given them, and the identical language of his communication furnished." It is also stated that, this communication was sent to the Harbinger with authority to publish it, and with the express assurance that it was strictly correct in its statement of facts, but that the Societies denied that it was so. We submit it to the thoughtful and candid reader, if this is not all we could have done under the circumstances. The testimony to which Elder Franklin refers was simply the *denial* of

Digitized by Google

the Societies—nothing more, and this we gave.* The *witness*, as he very technically calls our informant, is stated to be the "recent Business Clerk of the Publication Society." But it is complained, that the designation "recent Business Clerk" is not sufficiently definite; but if so, then it is the fault of their own Agent, for the expression was suggested by Bro. Burnet, instead of another, which I had used. But this is only trifling about quibbles, for our correspondent, Bro. John Boggs, had long before this proclaimed himself to the Editor of the Age, in an article furnished Elder Franklin for publication, in which he fully detailed all that he had written to us; so that all the time so much ado is made about demanding "our author," &c., he was fully known by his own avowal, and all his information to us reiterated to the complainants, and furnished for publication in the Age, over his own name. Where is the propriety or candor, then, of complaining against me for not telling them what they already fully knew! I cannot respect such expedients.

In regard to the charges implied in the questions I asked about the appropriation of the funds of these Societies, I have simply to say, that they *are not personal, and were never so intended.* This was also stated in the agreement made by Bro. Burnet and myself. Men the most honest and honorable, often mismanage and confound affairs that should be kept separate and distinct, and this is all that is implied in my questions. I never doubted the honesty of these brethren, and *any man is a public slanderer who persists in so representing me, I care not who he is.* This I deem it proper to say on account both of my respect for these brethren and my own character as a gentleman and a Christian. I was asked the other day, if I thought it right to appropriate money, which had been raised in the weekly contributions for the poor, to other uses, such as the contingent expenses of the con-

* It may be supposed from Elder Franklin's manner of stating this point, that there had been some formal investigation of these charges, by which they had been *proved* to be false. But this is not so. Bro. Boggs made the charges, as facts known to him as Clerk of the Publication Society, and, as he said, out of a sense of duty to the brethren. We published them, and the Societies denied them. This is all stated; but beyond this we have no authority to go. Bro. Boggs is a man of unimpeached character so far, and this difference in the representation of facts is yet to be adjusted between him and the Societies. He still maintains his position, and the simple and obvious course of the Societies is not to require me to take back the charges, but to show that they are false, by an accredited report of a competent committee on the whole premises. If this had been done, as I suggested at the time, there would have been an end of the whole matter. Until this is done, I can do no more than state the position of the two parties, and let the brethren think for themselves. It is surely not for me to say that Bro. Boggs has furnished us with false statements! His character for veracity, so far as known to me, is as good as any man's, and there is no use in repeating such a demand. I told Bro. Burnet, in our conference, that I could not, and would not do it.

Digitized by Google

gregation. I said no, it was not right. It was replied, "I know instances in which it has been done;" and I said, *It was a perversion of the fund.* Was this a personal charge against the moral character of the officers? Surely not. The cases are precisely parallel.

I must say in conclusion, that I regret very much the direction which has been given to what I originally proposed as the discussion of the merits and claims of a Publication Society; but I cannot take to myself the censure due to it. Much more ado has been made about the matter than it deserved, and the scandal of it, as it has been styled, is more in the eyes of those who wish to throw odium upon our course, than any where else. It has been stirred and aggravated, if not mainly created, by the imprudent publication of hastily and carelessly written private letters, and accompanying dolorous editorials, about a mighty something, called "false and injurious charges," which is as pure a figment of the fancy as the wind-mill knights of Don Quixotte. Some of these letter writers, in their kind solicitude about our good behaviour, seem not to perceive, in their voluntary and self-assumed censorship, that they are pronouncing judgments much harsher than those they would reprove, and, in the most gratuitous manner, uttering with the gravity and authority of an oracle, charges which can have no other foundation than their own surmizes. One of these writers speaks of my objections to the Publication Society as matters of private offense, and commends to us the rule in the 18th of Matthew! The same course, we remember, was taken by similar counsellors when the Harbinger was animadverting upon the Universalism of J. B. Ferguson. Strange that men cannot distinguish between things that are so different! I had no private offense to complain of, but was speaking of a public institution and its public official management, and was addressing myself to the judgments of the brethren at large, with respect to the proper course to be taken by us as a people, in the whole premises. How could this be done by private complaints? The idea is preposterous.

The same writer, who, however, has the candor to acknowledge that he is but "a youth," says, "Let Bethany not envy Cincinnati, nor Cincinnati envy Bethany." Now, does not this youthful adviser perceive, that in this publicly published and purely gratuitous advice, he is charging both Bethany and Cincinnati with *envy*, and this, too, in the name of *peace!* I cannot say what this writer may know about the feelings of Cincinnati towards Bethany, but I can say, that he has no reliable grounds for charging Bethany with envy towards Cincinnati. Why, what is there in the case to excite our envy? It cannot be the majesty of the Queen City. We rejoice in her great and growing prosperity. Is it her good and eminent men? We delight to

Digitized by Google

honor them, and award them their merited praise. We have cultivated, as far as we have had opportunity, the most friendly personal relations with some of the most gifted and useful, and still maintain an unaltered esteem for them. Amongst no people in the Union has Mr. Campbell spent more of his personal energies in the defense and maintenance of Christianity, both against the subversions of infidelity and the corruptions of popery. Three of his greatest works are still published there, and two of them were freely bestowed on the present owners. Does this look like envy! Well, but the Publication Society? Very true; we are opposed to this institution, and have openly and unequivocally said so. But not from envy. We have given reasons for it, that we deem justifiable upon principle. There can be no envy in the case. As to myself, I have before stated that I have no interest or concern in the publication or sale of books, and the Publication Society has never treated me with any disrespect. They have, in several ways, invited and urged me to write them a book, and, so far from *envy*, I should feel a little biassed in their favor. But the fact is, I am not conscious of being influenced by any feeling, other than the sense of what was right and consistent with the principles for which we, as a people, are contending. As to the office of the Harbinger, it is private property, supported and carried on just like any other private business in the land. It does not ask or receive public donations for its support; nor does it propose to be a publishing concern, except for the works of the proprietor, and only for a part of these. The Publication Society of Cincinnati could not interfere with any of its interests or objects. On the contrary, it would be some advantage, perhaps, at least to the full extent of the increased facilities which it might afford for the circulation of the books published at Bethany. Were it, like the office of the Harbinger, a private concern, we should have thought it most unwarranted and impudent meddling with other people's business, to have said a word about it.

With these explanations and statements, which I make without one unkind feeling to any human being on the earth, we hope finally and forever to dismiss the personal aspects of this controversy. I am not without the fullest confidence, that all good men, who may have been in any way induced or inclined to censure my course, will, ere long, see and admit that it was perfectly justifiable under the circumstances; and, in fact, with my views of the mischief which the Publication Society is calculated to bring upon our cause, if persisted in and successfully carried out, a most imperious duty, which I owed to Him whom alone I acknowledge as my Master. My confidence in this respect grows out of my consciousness of the purest intentions,

Digitized by Google

and my unaltered conviction, notwithstanding all that has been said, that the positions originally taken against such an institution, are in harmony with the true spiritual and unsecular nature of the church, and, therefore, essential to its continued purity and peace.

If I have injured any man, I wish him to know that it was neither my design nor desire to do so; and wherein I may have been injured, I only ask a candid and fair consideration of my defense. I wish neither to recriminate or condemn others, but am quite willing to leave them to the demands of their own consciences. I ask no apologies or confessions; and if, as is natural, I have felt any rising emotion of resentment at what my moral instincts recoiled, as ungenerous and unworthy of the nobility of a child of God, a little quiet communion with my own heart, and timely reflection upon the infinite love of the meek and suffering Saviour, has quelled it all, and stilled my spirit into a calm, peaceful and deep as that which settled upon the stormy Galilee, when he rebuked the winds and the sea, and said, "Peace, be still."

All of which is respectfully submitted to my brethren, in the fear of the Lord and the love of my dying fellow-men. W. K. P.

AN EXCURSION INTO OLD VIRGINIA.

[Continued from p. 563.]

It has been the fortune of all great and successful efforts at reform, to draw to themselves, in the beginning, many discordant elements; and, of course, selfish and insincere persons are often found among the ranks of those who are, with an exalted benevolence, laboring for the restoration of truth, and the welfare and happiness of mankind. The reason is obvious. Such works are necessarily aggressive and revolutionary. They must attack and overthrow the false, to make way for the establishment and defense of the true. This part of the labor is suited to the propensity of the disaffected portion of society, and also calculated to enlist the belligerent spirit of such as have found no place in any of the establishments of respectability in society around them. Therefore, as in the days of the Apostles, there will be not a few who will be eager to preach Christ out of envy. Their zeal in opposing a common opponent may render them very popular for a time, and while there is much disputation needed, they become as shining lights, but when these seasons pass by, and the gospel is to be commended by the *peaceful fruits of righteousness*, they

Digitized by Google

lose their savor—their "occupation is gone," and they either sink into obscurity, or, becoming disaffected, turn upon the fortresses they have themselves helped to build, and fight against their own brethren. Destitute of *the love of Christ, they are none of his.* An unholy ambition, the love of notoriety, or some meaner principle, has been their ruling passion, and if they continue steadfast at all, it is not in faith, hope and love, but in the spirit of the sectary, who goes for his party right or wrong, so long as it pleases him and panders to his ruling passion; but turns against it and its noblest and most self-sacrificing defenders, the moment his cherished selfishness is interfered with, or his worldly schemes of ambition or personal aggrandisement are thwarted or opposed.

Such, to no ordinary degree, has been the fate of our cause in Old Virginia. It has had to struggle with and against opposition from within and without, and its work has been tried as by fire. It has, however, had some noble spirits, who have stood up patiently and fearlessly against all the storms that have hitherto beat against it, and they have now the consolation of seeing brighter skies overhead and calmer seas before them. Many of the discordant elements have been thrown off or neutralized, and peace is pervading the members of the most disturbed congregations. The vulgar ignorance of Thomasonian materialism, is, in the hands of quack doctors, becoming disgusting, even to the negroes; and those who do not know that these crudities in Philosophy were laughed at by the better classes of the Greek-heathen, before Christianity was born, have a wisdom within them, through "*that* true light which lighteth every man that cometh into the world," that says it is all a cunningly devised fable, to cheat us of our souls and rob us of the hope of eternal life!

No part of Virginia has been more harassed with this spirit of error and of evil, than the region within and round about the county of Lunenburg. This was among its earliest strongholds, and is now its last lingering foothold. Its public fortunes and defense are, at present, for the most part, entrusted to the social management and forensic eloquence of a young English—not D. D., nor yet M. D., but simply—Doctor, who has inherited from his good English parents some sprightliness, which he has armed with enough of literature to make him impudent, and as little of Chemistry and Natural Philosophy as to lead him into the delusion that Electricity, if not the "*elixer*," is at least the *spirit of life*, by the inspiration of which our father Adam became a *living soul.* He fights (and this is his only business as a preacher) altogether with light arms, and is occasionally assisted by the flying artillery of a lawyer-knight from Charlottesville, who, some years ago, finding himself baffled by Mr. Campbell on the gos-

Digitized by Google

pel, thought it prudent to try him at the law. Unfortunately, however, for him, he committed his case to a gentleman of the bar too honorable for his spiteful and revengeful purposes, and he was compelled to retire on a *nolle*, or, rather, a *non posse prosequi*.

In the very heart of the remnant of these disturbers, our brethren had determined to hold the South-Eastern Co-operation, and thither, in company with our beloved brother Coleman, we repaired. We found large audiences in attendance, and enjoyed the presence and co-operation of Bros. Hughart, Doswell, and our venerable and devoted old brother Shelburne. We sympathized deeply with him, in the loss of a young and promising son, whom he had just consigned to the grave, and wept with the multitude, who so well knew his sterling worth and wisdom, while he raised his tremulous voice in pathetic eloquence, to warn, and admonish, and persuade us, to fear, to serve, and to love the Lord. There is a moral grandeur in the appeal of an old and honorable man, white with years, bowed with sorrows, and acquainted with grief, that moves upon the hardest heart, and we felt that the man who could listen to this aged servant of the Lord on that day, and not be moved, was truly to be pitied by his fellows.

We had some able and searching discourses from Bro. Coleman, and witnessed some confessions that rejoiced the hearts of many. It was with great reluctance that Bro. Coleman and myself were constrained to leave this meeting after the fourth day, but the promised harvest was faithfully gathered by those that remained. A letter from Bro. Doswell informs me that the meeting closed with *thirty-one* baptized and two restored—in all, thirty-three. He says: "We truly had a time of refreshing from the presence of the Lord, in beholding the old—the good old gospel, producing such effects upon the people, especially when we consider the impressions made on those who did not confess at that meeting."

"We have had many troubles and difficulties to contend with, but still I hope and trust the Lord will deliver us out of them all. We are weak and need much help. Oh, that the speaking brethren could visit Eastern Virginia! It has been more or less neglected: do, my dear brother, favor us with another visit soon, for we are more certain of obtaining the ears of the people when a stranger and prominent brother comes in our midst. If you cannot come, cannot some other brother? We would be glad to get the labors of any for a short time, for we are anxious to see the Ancient Apostolic Gospel making rapid strides among this people.

"May the blessing of the Lord attend you and yours, and Bro. Campbell, who has done, and is doing, so much for the good cause.

"In the one hope, yours, &c., WM. DOSWELL."

Digitized by Google

This region of country is now very accessible. It is traversed by daily trains of cars on the Richmond and Danville Railroad, and we trust that the earnest appeal of our Bro. Doswell will be remembered by our preachers generally. Meantime, Bro. Hughart, one of the State Evangelists, is doing efficient service in this field, and his zeal and ability entitle us to hope for many good results from his labors.

A number of churches was represented in this co-operation, and the delegates reported a more hopeful state of affairs than they have for some years enjoyed. The best feeling pervaded their deliberations, and they parted apparently with deeper impressions of the importance and power of united and prayerful effort for the conversion of the world and the peace and piety of the congregations. May the richest blessings of the great Head of the church and Saviour of men, rest and abide with them, to the honor and glory of his name!

I returned to Richmond, where the cholera was raging to the terror and dread of the people. Business was dull, the streets were deserted, and a gloomy awe—that awe which results from the reign of silence, where noise, and bustle, and tumult are wont to be heard and seen—brooded like a spirit of fear over the city. Alas, that man, the lord of the earth, with all his science and prudence, should hold his life by a tenure more precarious than that of any of the other animals that walk upon its surface! The master piece of the great Maker, the most liable to disorder, and the least blessed with health and the power of resisting disease and decay! So true is it, "All flesh is as grass, and all the glory thereof as the flower of the grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever."

On the cars, I had the pleasure of an introduction to Doctor Taylor, of the Baptist church, now, I think, the Corresponding Secretary of the Baptist Missionary Board, South. I found him a gentleman of easy and agreeable manners, and much inclined to dwell upon the real and practical aspects of Christianity. I take him to be a man of moderate and conservative views, and sincere attachment to the cause and kingdom of Christ. He kindly invited me to partake of his hospitality, but other engagements interfered, and we parted at the depot, with, I trust, mutual respect and good wishes. The next day found me once more in Louisa, seated in the genial circles of my kindred according to the flesh, and enjoying the richest blessings of a favoring Providence—health, abundance, congenial society, Christian converse, and brotherly love.

A few days after, and we again met our Bro. Coleman, to conduct a meeting at Garrett's, a church on the borders of Louisa, next to Spotsylvania. Here the people were eager to hear the gospel. The

Digitized by Google

well earned popularity of Bro. Coleman, as a long-tried and eloquent preacher of the word, had drawn together an immense audience, and the most profound interest was soon excited by his addresses. My duties and engagements elsewhere, would not allow me to stay to the close of this interesting meeting; but Bro. J. W. Goss came to the assistance of Bro. Coleman, and, before they closed, *thirty-one* were persuaded to obey the Lord. A pervading interest was diffused throughout the community, and the high respectability and personal influence of many of the converts, will give a new impulse to the cause in this vicinity, which, I doubt not, will continue to be felt after many days. May the Lord keep them in peace, and make them a blessing to many others!

A night's rest under my mother's roof, a few words of parting with friends, kindred, and my dear little boy, and I was once more on the cars for Bethany. My brother, Dr. P. B. Pendleton, and his lady, and my daughter, Campbellina, accompanied me to Washington City, and thence to Baltimore, where we parted—they on board the bay steamer for Old Point Comfort, and I for the cars of the Baltimore and Ohio Railroad. In twenty-four hours I was among the green and fertile hills of Buffalo, at my own quiet home, preserved, under the ever watchful and unwearied loving kindness of our Father in heaven, to mingle my voice again with that of his servants at Bethany, in praising and thanking Him for his goodness and care, in keeping me through so many dangers and perils of travel and disease, and giving me yet time and opportunity to do his will on earth even as it is done in heaven.

Grace, mercy and peace, unto all who love the Lord Jesus Christ, and wait for his coming! W. K. P.

ELDER HARTZELL'S BOOK.

I HAVE received a communication from Elder Hartzell, of some seven pages foolscap, in defense of his book in one single point, to which I took exception in my commendation of it. But it is too much in the style of a *feint*, whether intentional or contingent, and it is so unprecedented, in notices or reviews of new works, to go into a discussion of their merits with their authors, because of a demur on their part, that we cannot, at this late day, institute such a custom.

We gave to his work such a notice as we judged due to it, and for which he seems to be thankful. But, because we could not go with him in some of his Biblical interpretations, he has written an essay

Digitized by Google

going into the merits of modern Abolitionism, which, in its whole latitude and longitude, would soon engross a volume.

It is neither the law nor the custom of editors or publishers of notices of new works from the press, to make such notices topics of debate, because of exceptions taken by the authors of such works to such notices. We commended to our readers this work as a defense against the blasphemous libels of Christianity, on the part of such foul-mouthed defamers as his late antagonist.

We did not, it is true, while commending, as a whole, the work of Elder Hartzell, endorse all his positions or arguments. But we did not, in so doing, imagine that we became liable to a discussion with him on each and every item which we could not, in the whole, endorse. This would be, indeed, rather an onerous matter. Should an editor, finding fault with any argument, or opinion, or assumption, on the part of an author, become the occasion of a month's or a year's debate with that author on said opinion, &c., it would make the notices or reviews of such works, rather of such men, a serious matter.

We, in that case, would never notice a new book. For commending it, or for finding fault with it, would, in either case, submit us to a new conflict with the friends or foes of such positions.

Besides, we have so fully delivered our views on the whole premises of the exception taken, as not to justify the occupancy of the attention of our readers, North or South, any more at present, on this, with some men, *everlasting theme.*

I am glad to learn that Bro. Hartzell's book has, as he judges, been aided by my notice of it, and that is all that I contemplated in said notice. The exception taken to his work might, if prosecuted farther, be unfavorable, and that we do not desire. So long as Paul sent Onesimus, a runaway servant, home to Philemon, his master, *both Christian brethren*, I would think it, on all the premises, most expedient to just leave the subject where Paul left it, and await the developments of Divine Providence. I have no concern for either the etymology, syntax, or prosody of my notice of Bro. Hartzell's book. These are matters too well understood to merit farther discussions. And I should be the last of reviewers to become a defendant of my position against one of Bro. Hartzell's maiden efforts to become a critic in the terminology of Hebrews, Greeks, or Romans. He is one of our best preachers and teachers of Christianity in the country. And I sincerely desire him to retain all the popularity he has so deservedly earned.

My position is fully known on this subject. And having been persecuted even to imprisonment, *at the instance of American Abolitionists, and by the instrumentality of Scotch Abolitionists*, I experimentally

Digitized by Google

know no greater tyrants than sincere Abolitionists, *under favorable circumstances.* Still, I admit there are amongst them a few good and excellent men, and with them I must sympathize; but in so doing, I will not allow them to become lord inquisitors over me. So long as it is profitable to editors and book-makers to be, or not to be, Abolitionists or pro-slavery, we shall have a full supply of both. Men can and will be, in their own way, conscientious on both sides of this question, as they have been on many such like questions, when possessing a worldly reward on both sides.

I have bought slaves, because I thought I ought to do so, in one case; other men, I presume, may do the same. In another case, I have emancipated slaves, because I thought I ought to do so. I have, then, no *special* sympathy with North or South. I believe there are Christian slave-holders, and I believe there are Christian Abolitionists. I am now free from slaves and free from Abolitionists. And I intend, the Lord willing it, to keep myself so. But I must add that, in my opinion, in the most sincere and conscientious view I can take of it, there are now no greater hindrances to the abolition of slavery, wherever it is practicable, than the Northern Abolitionists.

This being so in my case, and, no doubt, in that of many others, what is to be done! *I cannot help thinking so.* Such are my premises and such are my convictions. And such are those of many others. And such are those of a contrary opinion. I see *white* men tyrannizing over *white* men, as well as over *yellow* and *black* men. But a thousand wrongs will not make one right; nor a thousands rights one wrong!!

Will you or will you not, courteous reader, believe me, when I tell you that I sincerely believe—I should say, perhaps, I sincerely think, or I sincerely believe and think—that there are now some slave States that would have been free by this date, had it not been for this furious, spasmodic Abolitionism. Still, I doubt not there are as pure men as breathe our atmosphere, wholly absorbed in Abolitionism. Such are my opinions on all the premises. And such being so, be they right or wrong, I crave your charity and mortgage my own.

When I was a boy, I committed much of Cowper's poetry to memory. I believe one or two of his verses gave thousands of votes in favor of the abolition of slavery in certain of the English possessions. Such as—

> ——"Slaves cannot breathe in England;
> If once their lungs receive our air, that
> Moment they are free;—
> They touch our country, and their shackles
> Fall. Spread it, then, and let it
> Circulate through all your empire,
> That where Britain's power is felt,
> Mankind shall feel her mercies, too."

Digitized by Google

These lines, methinks, emancipated the slaves of Jamaica. There is every where, over all Christendom, a growing conviction on the whole premises of human rights and wrongs, that neither Abolitionists nor anti-Abolitionists can materially change.

Let *political* Abolitionists and political anti-Abolitionists fight this battle themselves; and let Christians do justly, love mercy, and walk humbly with our God, and then our righteousness shall flow as a river, and our peace as the waves of the sea. We know no North, no South, no North-Western nor South-Western Christians. A. C.

OUR MISSION—*No. II.*

Our object is an important one; our purpose no other than the realization of the design of God in giving to the world a remedial system, that man may become God-like in his character, in order that he may be restored to a personal communion with God again in the heavens; to a union more glorious and beatific than that of Eden.

The development of this scheme in all its parts, and in its relations to God and man, has been so fully and completely effected, as to justify us in considering that our labors have been successful beyond the most sanguine expectation, and such as to permit us now to leave this part of the subject for a time, and to direct our attention more particularly and attentively to the development of the principles of the remedial system in the *life of Christians;* that the one object of the gospel may stand out in bold relief, that the world may see the principles inculcated by the Messiah, living in the character of his disciples. This is the matter we have now particularly before our minds, and we naturally ask ourselves, *How* can we accomplish our purpose?

Our efforts in any matter, take their color from the nature of the object to be gained. The end must be in view before we start, or we will walk in the dark. The object must be our guiding star. All effort must tend towards it. There is an object in all things. Christianity has its object. Every thing that God has said and done has some purpose in view. The object is all-important to be considered. If this be disregarded, the whole is ignored.

It is evident, then, that the first thing to be considered by every one—by every disciple of the Lord Messiah—is the object of his mission; and secondly, the means he has instituted to effect the purpose. These are very evident from a careful perusal of the Sacred Record, and must never be lost to the view. The object is the recovery of

Digitized by Google

man; and the means, the principles he has taught, which are to rule the life. These are addressed to every individual, and every one must act for himself, as if he were personally addressed by the Lord in person, that he may realize the relations he sustains to the universe, and the bearing these principles have upon his own destiny. Religion must, therefore, be made a *personal* matter; and the word of God must be so studied, that the will of God may be known and obeyed by each one individually.

But we must know what Christianity is. Judging from the life of many—I fear a large majority of professing Christians, we would conclude that it is a very unimportant matter, or that they had entirely misunderstood even the first principles. Correct thinking is necessary to correct knowledge, and correct knowledge is necessary to correct action; and it therefore becomes every one, in proceeding in these great matters, first to assure himself as to what Christianity *is;* of his relations to God and man, and of the interests that are involved, and the bearing these things have upon his destiny—his happiness here and hereafter.

The world has been so long in the habit of considering Christianity as nothing more than a reception and a belief of certain views, or of some special doctrines or stated dogmas, that it seems almost impossible to impress mankind with any other view. So long as this is the case, nothing can be hoped from the *life* of men; for there is nothing, and can be nothing, in speculative or doctrinal views, to affect the heart and life of man. These only reach or affect the intellect; the moral sentiments are not susceptible of being influenced by such means. This thought, with all its erroneous and deleterious consequences, ramifies and permeates all the feelings and actions of men, and produces, as its legitimate fruit, a cold polemical controversialist, and an unfaithful and ungodly believer in the mission and doctrines of Christ. Such, unfortunately, is the character of a respectable majority of *professing* Christians; and, consequently, the world is none the better for *their* Christianity. There is no divine life—no advance made in perfecting a character, which is the sole object of Christ's mission.

It does not relieve the subject much of its unpleasant aspect and character, to say that such has been the tendency and effect of the teaching in days gone by. It relieves it of none of its deadly weight. The fact is still the same, and requires still more our attention and energies to correct and remove. It would appear to one more fortunately read in the divine record, that the simple truth that the religion of Christ is a *life*, would go far to correct the end complained of. I feel quite confident, at least, that if all could be made to realize that Christianity is a *life*, a *divine*, *spiritual life*—a new creation, in which

Digitized by Google

the subject has been born into *a new life*, there would be a different state of things from what we see; that the people would not depend upon their instructors for that character which is alone able to abide the great day of accounts; that the religion of Jesus Christ would be considered as something to be *lived* and *done*, and not merely heard and believed. Listening to elegant discourses once or more a week, and acceding to all the orator may say, *is not*, and never was, and never will be, the *living of the life* which Jesus Christ requires, and which we have *in him*, and which is an absolutely essential prerequisite to our enjoying eternal life beyond the grave.

While, then, Christianity is a *life*, it is also a peculiar life—a life of the spirit of man—and hence called a *spiritual* life. There is nothing animal or fleshly about it. It is all spirit, and of the Spirit. Hence, that which is born of the Spirit is spirit, and spiritual. Religion, then, is, in a word, the *living of the Spirit, by a union and communion with the Source and Author of spiritual life*. The union of the life with the means of sustaining and perpetuating that life, is absolutely necessary in all kinds of life, whether vegetable, animal, intellectual or spiritual. It is an essential attribute of life that it *grows*; and it only grows, and can only grow, by the assimilation of the proper means of its sustenance to itself. The *use* of the means is essential—absolutely essential.

It must be, then, very evident to every Christian, how it is he is to sustain his life; how it is he is to grow and advance in that life. The permanence of his spiritual being during life, (that which makes him a *Christian*,) is the only thing which can ensure him eternal happiness beyond the confines of time. No spiritual life *here*, there will be, and can be, none *there*. No birth, and life, and growth of spirit *here*, there will be no eternal life for it beyond the grave.

The "bread of life" is the food of the Spirit. "The words that I speak to you are spirit and life." The principles he has inculcated are to *beget* and *adorn* this life. They must *originate* and *control* this life, and then the life and character will be spiritual, holy, God-like, and fitted to be *transferred* to another world; fitted for that association which it is destined to enjoy at the right hand of God, and which is made attainable to all men by the introduction of the remedial scheme. This "bread of life" must be eaten, must be assimilated to the spirit. The principles he has taught us must be imbedded in the heart, and develop their legitimate fruit in the life of the disciple. They must control the life; and that life must harmonize, not only with the letter, but with the spirit, genius and design of the whole scheme. Such was the pattern given in the life of our Master, the Author and Finisher of our faith; and such are we expected to be, if we are to enjoy that

Digitized by Google

union and communion with him here and hereafter, promised to all those who "love him and keep his commandments."

The *spirit* of Christianity, as developed in the life and teachings of Christ, is something more than the letter of the commandment. The spirit searches the deep things of the heart.

The letter is sometimes but an imperfect embodiment of the spirit, and fails to convey all of the spirit to the mind, just as the world can but feebly declare to us the great Spirit of the Universe. The spirit ramifies and pervades all things. It takes hold of *principles*—sweeping, searching, and comprehensive—all-pervading, regenerating *powers;* transforming the subjects into similitudes of themselves. Commands may be special and limited in their application, and subdue the heart and will of man by the power of *authority*, while *principles* take hold of the inner man, conquering the will by their own intrinsic power and energy, and commend themselves to the reason and judgment of man. The latter are equally binding upon the conscience as the former. And in all matters of life and conduct, we are as much to be limited and restrained by the one as by the other. Hence, as a rule of life, we are to be governed as much by the *spirit and genius* of Christianity, as by a "thus saith the Lord." In a *spiritual* institution, the *spirit* of that institution is to rule as much as the *letter; principles* as much as *commands.*

Too many professors are wont to tolerate and practice many things, because, as they think, there is no special "thus saith the Lord" against them; while, at the same time, it is as clearly evident as any thing can be, that they violate the *spirit* of the gospel. Because many of the customs of society are not condemned in so many words, too many hastily conclude they can be indulged without offense.

Christianity is *not* a system of "rites and ceremonies, special ordinances and commands," such as the Jewish, but one of *principles*—all-searching, powerful and effective—subduing and controling the *spirit*. "Rites and ceremonies, ordinances and commands," belong more to a carnal institution than to one of the spirit. Hence, it is irrational for us to look for a special decree against every form or species of vice or evil, where it is intended that principles, spiritual and vivifying, should control the life. When Christians fully imbibe the spirit of Christ, and cherish a strong desire to conform their life to that spirit, no such efforts to evade the plain teachings of the gospel, do we witness in their life, as we sometimes do in the life of those who, indeed, make some effort to conform to the letter. Shall I say that such as the latter "have not the love of God in them?" Shall I say that a bare conformity to the *letter* of the gospel, is *not* the religion of Christ? Such obedience is no obedience. The praise of

Digitized by Google

the lips is an abomination in the sight of God, when the heart is far from him.

It is not too much to say, that when Christians come to realize these truths, and to make a personal application of these principles, that we will see more of the spirit of Christ in the life of his disciples than falls to the lot of most men in these degenerate days. Christian principle must control our life, and not passion and impulse; the spirit of Christ must pervade and subdue our hearts, and not the spirit of the world. When the Lord speaks, our heart and reason must fall prostrate and worship. It is the most wicked rebellion to set up *our views* of propriety or right, when he has spoken. When God speaks, whether "in the thunder or the still small voice." let our hearts and intellects fall prostrate at his feet, and say, with all the power and pathos of the soul, "*Thy will be done.*"

"We are not our own; therefore, let us glorify God with our bodies and spirits, which are his." H. C.

A VISIT TO ELDER A. CAMPBELL, AT BETHANY.

[After an excursion into the regions of the Tennessee Baptist, I had the British Millennial Harbinger, for October, put into my hand; from which I was glad to learn that our Bro. Hussey, on his way to Australia, had reached England, and also, that our views of Christianity, *as it was at first*, are making progress amongst the Baptists of England. Meantime, we quote from the British Millennial Harbinger a letter addressed to its Editor by our Bro. Hussey, touching his visit to Bethany.]

I doubt not, Mr. Editor, your readers are pleased to hear of any addition to the number of those who have adopted, as far as possible, Primitive Christianity, calling themselves simply the disciples of the Lord Jesus Christ. I have, therefore, penned a brief account of the reasons which induced me to leave the Church of England, (with which I have been connected from my youth,) and the colony (South Australia) where I had spent the last fifteen years of my life, and journey to America and my native country, England.

I can here only briefly detail my reasons for leaving the Church of England; in fact, as I know your pages have so frequently recorded the history of the progress of truth in persons who have, from a love of the truth, separated themselves from those churches to which they belonged, and united themselves with the Disciples, I intend this article more as the narrative of a visit to your venerable brother, Elder A. Campbell, at Bethany, of whom I am sure your readers will

Digitized by Google

be pleased to hear any recent tidings. But a few words first as to what led me to pay him this visit.

The subject and claims of religion first seriously occupied my thoughts after I had been sometime engaged in the work of Sunday school teacher. Scripture lessons formed the principal part of the teaching in that school, and my library being scantily supplied with notes and commentaries on the Scriptures, I generally took the Book itself, and studied the lessons from it. In this way I endeavored to obtain a plain and simple meaning of the doctrines and precepts it contained. Sometimes I would, when I could get a chance, take a peep into some commentaries, just to see whether their authors threw any great light upon what sometimes appeared to me obscure passages. I found that these great doctors not only differed upon obscure passages of the Word, but upon what appeared to me to be very plain ones. I, therefore, kept pretty closely to my former plan. Sometimes I endeavored to institute a comparison between the teaching and practice of the church to which I belonged, and the teaching and practice of the church in the days of the Apostles. These comparisons never proved satisfactory, and at times gave me considerable uneasiness. Although on looking round at other churches, I observed some which appeared more like the primitive model than my own, they did not appear near enough to justify a removal on my part. Things went on this way for years. I was sufficiently engaged in my business through the week, and on the Lord's day in the Sunday school, not to have much time for reflection and investigation. The minister with whom I was connected was one who, I am sure, had the work of the Lord at heart; and finding I was willing to work, he would not have me idle, nor any of his congregation who were willing and able to labor. He devised a plan for supplying some districts in the colony, where there were neither church nor minister, with a regular religious service on the Lord's day, to be conducted by laymen acting in conjunction with him. In order to carry this plan into execution, he obtained the sanction of the bishop of the diocese, who issued licenses to the persons selected for this work. I happened to be one of those persons, and was accordingly licensed. One of the clauses of the license compelled subscription to the Thirty-nine Articles and the Book of Common Prayer. It is now rather an enigma to me how I could, with my mind constituted as it had been so entirely upon Bible principles, have thus conformed to what so often appeared to me at variance with those principles; but the plea of expediency, and the force of example, had, I know, great weight in the matter.

I was now fast bound, but the chains were doomed soon to be broken, and an entire, though for many reasons a painful separation, to be the result. A friend of mine in Australia, lent me Bro. Campbell's Debate with Dr. Rice, in which the principles of the Reformation are set forth throughout. This I read a part of, and laid aside for a time; but it was not forgotten, for I found in it, and in works I afterwards read, what I had conceived, from my Bible studies, to be the principles and practice of the primitive church. The same friend afterwards lent me Bro. W. Scott's excellent little work on the "Union of Christians on Christian Principles," and some numbers of your Harbinger. These works brought much of the former one I had

Digitized by Google

read to my recollection, and my mind was now ill at ease. After giving the cause of my uneasiness the most serious consideration, I determined thoroughly to investigate the matter, and, if possible, set my mind at rest. To effect this, and also to recruit my health at the same time, I resolved on taking a voyage to England and America. The length of the passage, I considered, would afford me ample time for investigation, and a visit to America an opportunity for observing the principles of the Reformation practically and fully carried out.

Accordingly, I left Adelaide on the 28th of April, 1854, calling at Melbourne and Sidney; finally leaving Australia on the 11th of May, and arriving at New York on the 10th of July, having called at Tahiti and Panama *en route*. A detailed account of the passage, with a short account of Australia and the places touched at, I purpose publishing in a separate form, of which due notice will be given.

There is a church of the Disciples at New York, which I attended the first Lord's day I was there, and heard Dr. Sheppard deliver an exhortation, the subject of which was man's responsibility and accountability, and the difference between the words nature and habit, so frequently, he said, translated in the Scriptures in the former sense, when it should be in the latter. The Doctor is at present engaged in the new translation of the Scriptures.

The next Lord's day I spent in Toronto, Upper Canada. There are a few brethren in this city, but I did not meet with any of them. The churches in Toronto are numerous, and appeared to be well attended on the Lord's day. Meeting here with a zealous and warm-hearted Sunday school teacher, connected with the Free Church of Scotland, I accompanied him to his place of worship. The church, which is named after Knox, is a beautiful edifice, capable of accommodating about 1200 persons. In the afternoon I attended the Sunday school connected with this church, and addressed the children, as I did also the children of a mission school in the morning.

I arrived at Cincinnati on the following Saturday, where I was introduced to Elder B. Franklin, Dr. Irwin, and other brethren. The Disciples have four meeting-houses in this city. The buildings are neat, and capable of accommodating nearly 2,000 persons in the whole. I attended one of them next day, and heard an exhortation from Bro. B. Franklin, which, on the whole, was an interesting and instructive discourse. The Disciples have in this city a book store, for the sale of Christian works and publications setting forth the principles of the Reformation.

I left Cincinnati on Monday, and arrived at Wheeling on Tuesday morning. I waited till two for a conveyance to Wellsburg; here I engaged a buggy to take me to Bethany. A ride of about six or seven miles through a romantic and picturesque hilly country, brought me to the pretty village of Bethany, just as the shades of evening were hiding some of its lovely landscapes from my view. I left my portmanteau in the village, and walked through a grove of trees, which, I was told, would lead me to Elder A. Campbell's residence. I found his house pleasantly situated in a garden and shrubbery by the road side. He came to the door himself, and invited me in. I soon told him the object of my visit, which was to unite myself with the church of Disciples, having investigated and satisfied myself that the principles upon which their church was founded were more scriptural than

Digitized by Google

any other I had met with, and its practice more primitive and apostolic.

Elder A. Campbell had been described to me on the road to Wellsburg as a venerable, amiable, and affable old gentleman. I found him truly such. He is now beginning to feel the weight of years, the last 40 of which have been so well spent in his Master's service. He has, in his long journeys, been much exposed to the weather; and the last one or two have told seriously upon his constitution. He has for some time been closely engaged in the new translation. To enable him to pursue his sacred work with as little interruption as possible, Mrs. C. thoughtfully put up a notice at the stile leading to his study, requesting persons to call at the house first. After I had taken some refreshment, he invited me to sit beside him, and, without any ceremony, began a theme which he delights to dwell upon—that of Christianity. Its foundation, he said, is facts, not theory; its design, the conversion of the world; and its great moving principle faith and love. He gave a brief sketch of the introduction of Christianity into the world, the events which preceded its introduction, and its glorious commencement on the day of Pentecost, after Christ, the Anointed, had been received into heaven as the King of glory, and taken his seat at the right hand of God. This theme was interrupted by the ringing of the bell for family worship. The hour of worship in this family, morning and evening, is a delightful one; some repeat passages of Scripture, others hymns, upon each of which the good old man has a few words of explanation, or a brief practical commentary. Then follow his own reading and remarks thereupon, concluding with prayer, which latter duty he sometimes requested me to engage in. Occasionally, Mrs. Campbell led the singing of a hymn, but she was suffering from an indisposition during my stay, and was not always able to do so.

On Wednesday evening I attended the weekly meeting at the chapel. After singing a hymn, and reading a portion of the Word, two or three brethren engaged in prayer, and delivered short exhortations. The attendance was small, nearly all the students being absent during the vacation.

The first Lord's day I was at Bethany, I was desirous of being immersed; I signified my wish to the Elder on Saturday. After some remarks from him on the importance of this ordinance, and the great blessings attached to a proper reception of it, he promised, God willing, to attend to it on the morrow. Accordingly next morning, at his request, I accompanied him to a place in the creek used for baptism. We went both down into the water, as did Philip and the Eunuch of old. After putting the usual questions to me, he immersed me into the name of the Father, Son, and Holy Spirit. After we had changed our raiment, we walked together to the house of prayer. This is a plain but commodious brick building, the first one we came to in the village, situated on the bank of a creek. Having arrived too soon for the hour of meeting, the Elder proposed to sit on the bank a while; here he began one of his favorite themes, admiring the beauties of nature and extolling the goodness of God. He has a never-failing treasury of things new and old, of psalms and hymns, explanations and illustrations of passages of Scripture, of the choicest description; and which he uses to interest and instruct those who may chance to

Digitized by Google

be in his company. Any one who has been in his company, or who has known him for any length of time, will, I am sure, bear testimony to the following assertion, that his humility is as great as his learning is profound. The hour for commencing worship having arrived, he went inside, and conducted the service in the same simple and fervent manner as in the bosom of his family. Never did I attend a more delightful religious meeting: his prayers were solemn and impressive, as one who well knew the great and glorious Being he addressed. He did not take any text for his discourse, the subject of it being Christianity. He spoke of the wisdom and benevolence of its Author and Founder, and the blessings a right reception of it confers upon the human family; and briefly showed what constituted a Christian, his duty here, and the glory that awaited him hereafter. He said he looked with delight upon those before him, as so many beings with whom he would spend eternity; and concluded with a brief exhortation to grow in the divine life. He spoke as a friend, without any attempt at eloquence; but it was the eloquence of a heart full of gratitude and joy, and was listened to throughout with the greatest attention and interest. At the conclusion of his discourse, he gave the usual invitation to any person present, if any there were who had not confessed Christ, to come forward and do so. As he uncovered the loaf, he told the disciples that there was a great feast for them of the Lord's providing—not a feast for the body, but a spiritual feast—a wonderful provision in its import. How dear, he said, were the last words of a friend; and what greater friend had any one than he who said, "Do this in remembrance of me!" He then gave thanks for the loaf, and afterwards for the cup. Before breaking the loaf, he had introduced me to the brethren, and appointed a meeting in the afternoon for me to speak on the subject of Sunday schools. He knew that I was interested in these valuable institutions, but I was not quite prepared for such a task as he had given me; however, in the afternoon, he walked up with me to the chapel, and I did my best. In the evening Bro. Lamar conducted the service. He is a talented but humble-minded evangelist. He was to leave in two or three days for Augusta, in Georgia, the field of his labors in the gospel for a time.

During the ensuing and previous week, I accepted the invitations of some of the brethren to visit them, which I did, and experienced from all I visited great kindness and hospitality. Bethany is naturally a lovely spot, but the class of persons generally to be met with there, add much to its loveliness: they appear to have partaken largely of the amiable character of the patriarch who dwells in the midst of them. While there I visited the college and boarding-house. These buildings are situated on a high hill overlooking the village, which render them both healthy and pleasant. I also visited the printing office and book store. It is singular to reflect that from this quiet village, shut in on almost every side by high hills, are issued forth and sent into almost all parts of America and the world, thousands of pages annually, which have produced no little excitement and embarrassment in the Christian world. The sectarians, finding the principles of the Reformation opposed to their principles and practice, and having been beaten in every controversy, now endeavor to keep the matter as quiet as possible; but the voice of truth will be heard,

Digitized by Google

notwithstanding all the prejudice and preconceived ideas of men. From this village, too, have gone forth hundreds of soldiers of the cross, to proclaim the glad tidings of the gospel, and to contend for the faith once delivered to the saints. These, armed with the sword of the Spirit, have fought many a good fight against superstition and error.

On the second Wednesday evening I attended the weekly meeting. Dr. Campbell conducted the service on this occasion. He is much younger than his brother Alexander. He is a physician of the soul as well as of the body, and is an able exponent and defender of the truth. He is, with Prof. Pendleton, (one of the Professors of Bethany College,) joint editor of the Millennial Harbinger, and some of his articles have probably appeared in your publication.

Before leaving Bethany, I visited the little cemetery in which several of the Campbell family have been interred. Its white marble monuments, I was told, cover among others, the remains of six fair daughters of Elder A. Campbell, who were victims of consumption. Mrs. C., who spent much of her time with them during their illness, and who is still suffering somewhat from family affliction, informed me that they all died in the faith. The somewhat recent death of the aged Father Campbell—who, Mrs. C. informed me, was beloved by all who knew him, and was in himself almost two generations, having reached within a few days his 91st year; and also the not far distant death of a young and promising boy—have both added to that "light affliction," which, I believe though felt keenly, she regards, in the language of Scripture, as being but for a moment, and not worthy to be compared with the "far more exceeding and eternal weight of glory." I would here mention a singular circumstance connected with the death of the latter, who was drowned whilst bathing. He had commenced a scrap-book, and the last piece cut out for it, but not fastened, was the following verse:

"Hope, then, mother, hope in sadness,
Cheer thy drooping spirits up;
Sorrow soon will change to gladness,
Cheer up, mother, cheer up."

The cemetery is situated upon a small *plateau*, far up one of the high hills, and sheltered by a few trees.

The second Lord's day I was at Bethany, the Elder took me with him in a buggy to a place called the Dutch Fork, about 7 or 8 miles from Bethany. This was one of his earliest preaching stations; but from his numerous engagements, he had not been there for two or three years. Our road at first was along the banks of a creek at the foot of hills, the sides or which were occasionally covered with Indian corn and forest trees. After proceeding four or five miles we began to ascend the ranges; the clouds, which had threatened rain at starting, now cleared away, the sun shone brightly forth, and the view of the surrounding country became more extended and beautiful. Here were mountains and streams of water—valleys, woodlands, corn-fields and meadows—intermixed as far as the eye could reach. The scene which Nature presented was indeed a lovely one, but a more beautiful and pleasing sight I afterwards found was in store for me. As we drew near to the place of meeting, we observed numbers going in that

Digitized by Google

direction, some walking, but the greater number riding on horseback and in almost every kind of vehicle. Coming to a creek, I was not a little surprised to see what pains the Elder took for his horse to drink, practically illustrating the proverb, that "a good man is merciful to his beast." As we passed round the side of a hill, a busy scene was presented to me; the Elder had doubtless witnessed many such, but it was one quite new to me. Nevertheless, I believe he participated in my pleasurable emotions.

Along the entrance to a shaded glen, horses were fastened to rails, and vehicles of various kinds covered the ground for a considerable distance. Here we halted, and added ours to the number. It was understood that Elder A. Campbell would be present, and this, no doubt, induced a larger attendance than ordinary. At the further end of the glen stood the meeting-house, which, not being large enough for the congregation, was not used on the present occasion; the seats, however, had been brought out, and placed under the shade of some sycamore trees. These seats were appropriated to the females, while planks of timber and the banks of grass served for seats for the males. Bro. Myers, reported to me as a zealous evangelist, commenced the service by giving out a hymn or two, which were well sung; one of them, a hymn of invitation, "Come ye sinners, poor and needy," to a lively tune, called "Rousseau's Dream." He next engaged in prayer. Elder A. Campbell then read the first chapter of Hebrews. He said the object he had in addressing his hearers from that passage, was to point out to them the great Author of their salvation, the nature of that salvation, and the danger of neglecting it. In the course of his address he gave several familiar illustrations, well suited to the understanding of his audience, who were for the most part engaged in agricultural pursuits, of the wisdom of the husbandman and others in their temporal affairs, and compared this wisdom with the folly of many who neglected their salvation. His discourse was a long one, but was listened to throughout by his rural congregation with much attention. At its conclusion, a hymn was sung, and the disciples arranged themselves as conveniently as possible, for commemorating their Lord's death, which was done by the largest number of those present. Bro. Myers gave notice that there would be another meeting at 5 P. M.; and two on the morrow, one at 11 A. M., the other at 5 P. M. The above meeting lasted nearly three hours; the horses and vehicles were again in requisition, and began to move off the ground. There were probably between 200 and 300 present. The Elder told me he had often seen more than 1,000 assemble in this manner, and that the scene often reminded him of the words, "The chariots of Israel and the horsemen thereof." Bro. Grey, who lived near, invited us to dine with him, which we did, and took a short rest previous to returning home. We did not return the same way that we came, a better road having been pointed out by some of the brethren. We found it much better than the one we passed along in the morning, and the scenery quite as beautiful and picturesque. Every thing was tranquil; the declining sun shone brightly, and there was not a breeze to move the leaves or the tall stalks of Indian corn. The cultivated and uncultivated parts of the country seemed alike hushed in one of Nature's sweetest reposes. We arrived at Bethany just in time to escape a heavy shower of rain which suddenly arose and passed over.

Digitized by Google

The Elder was somewhat fatigued with the journey, and no wonder, having driven over about 15 miles of rough and hilly country, and delivered a long address in the open air.

As the Elder was closely engaged in the translation, I had not the pleasure of his company for any length of time, but I had frequent opportunities of conversing with him. On one of these occasions, speaking of his early labors, he called to mind an anecdote which, he said, had long escaped his memory. It was briefly as follows: When the brethren held their first meeting, the house not being ready, they met in the open air, beneath the shade of a sturdy oak; the Elder remarked, he said, at the time, that the mighty tree they saw sprung from an acorn, and that he felt assured that the principles they were united upon were destined to take root and flourish as that tree, and though their beginning was small, yet in the latter end they would be very great. This prediction, I think, bids fair to be verified, the brethren at present numbering about 300,000.

The Elder is of a most cheerful disposition, and he is as welcome a visitor to the young as he is to the aged, contributing not a little to the happiness of both. He can turn almost every thing he hears and sees to some good account.

I left Bethany on Monday, August 14th, not without some regret. I shall long remember with grateful feelings the kindness I experienced during my stay there. On my way to New York I visited the cities of Washington, Baltimore and Philadelphia. At the latter place I called on Elder J. Challen, who kindly invited me to make his house my home during my stay in the city, which I did. I arrived there on Saturday, August 19th, and next day attended the Sunday school and church. In the former I addressed the children, and in the latter I heard two good exhortations from Elder Challen. I left on Tuesday for New York. Several of the brethren in America, hearing of my intended visit to you, desired to be affectionately remembered to you or any brethren I might meet with in England.

Elder J. Wallis.

H. Hussey.

We are peculiarly glad to see from the contents of the October British Harbinger, that at least in one Baptist Association the Original Gospel is occupying the attention of its ministry, and has found at least one very sensible and able advocate. He must be heard on our pages.

A. C.

MR. GRAVES' RETREAT.

That prudence is the better part of valor in religious, as in political wars and battles, Mr. Graves, of the Tennessee Baptist, most fully believes. Therefore, for twenty pages of usual size, which I have given to my readers, of his false and slanderous imputations, of erroneous doctrine and teachings, he has not given one of my responses to his calumnies to his readers. He has, therefore, retreated from the

Digitized by Google

field of equal and honorable combat, and thus practically and most convincigly aeknowledges his defeat. I presume, indeed, he never intended to form an issue with me. He was only acting the braggart, for which he has already a very fair and well earned reputation. That he is guileful, cunning, vain, and boastful to a proverb, is, I presume, freely conceded. That he is possessed of a rare talent of making the worse appear the better reason, I also cheerfully concede: and that he could, were he only so disposed, act the hypocrite, is, I presume, not without good reason, admitted by all his special friends. But that he has any proper appreciation of the value of truth, or any just conception or conviction of the superlative beauty, grandeur, and excellency of Apostolic Christianity, I am sorry to say that I cannot discover, in all that I have ever seen from his pen, one unequivocal proof. Of this, indeed, I presume he is himself fully convinced. Such men as he are useful partizans. They go for the schemes—the men and the measures, that aggrandize their own positions, and yet they would fondly flatter themselves that they are doing good service to humanity. As organs of party, they are, indeed, the true and genuine *denominational* men.

There is neither piety nor humanity requisite to make a prominent civil or ecclesiastic politician. A man may be a Tarquin, a Tamerlane, or a Talleyrand, ecclesiastic or political, without either piety or humanity. He may serve his party, his country, and himself, and die in state. He may be a patriot, too—a Chartist, an Owenite, or a Red Republican, caressed and flattered by his contemporaries, and, sometimes, even honored by posterity.

Paul said they are not all Israel who say they are of Israel. Neither are they all orthodox Christians, preachers and editors, who boast of zeal and orthodoxy, and who are boasted of. Were it not so, the Messiah could not, and would not, have said, *Many* will, on a certain great and fearful day, boast of their services to him, to whom he will say—"Depart," "I never acknowledged you."

This being so, I do not think it strange, that Mr. Graves has so slandered, misrepresented, and excommunicated me from his columns. But should I have, by any possibility, misconstrued his actions, I give to him the pledge of my word, that, just so soon as he has given so many of my words to his readers as I have given of his to mine, I will stipulate for a fair, and full, and honorable discussion of the real issues between us and a certain school of Baptists. But until he give to his readers, as I have given to mine, both sides. *so far as I have reviewed* his positions, I cannot recognize him as a Christian or an honorable man. Nor even then, unless he manifest a more conscientious, truthful, and honest heart. Owen, of Lanark.

Digitized by Google

is a saint, *in his manners*, compared with Bishop Purcell or the Reverend J. W. Graves, of the Tennessee Baptist. But this may be charged to the want of proper training in early life.

But before I dismiss him from my pages, I must give to my readers the opinions of some of the Baptist brethren in Tennessee, of his doctrinal port and bearing. They may prove that I am not sigular in my conclusions. Meanwhile, sincerely desiring that God may grant him repentance to the acknowledgment of the truth, I do not cherish one unkind feeling towards him, notwithstanding his discourteous speech and uncouth manners. A. C.

HONORARY TITLES D. D., LL. D.

UNIVERSITY OF THE STATE OF MISSOURI,
Columbia, Sept. 18, 1854.

DEAR BROTHER CAMPBELL—The Harbinger for this month has just arrived, and I desire to call attention to the following sentence, on page 496: "Mr. Carson's work on baptism, obtained for him the title of D. D., which was given to him by Bacon College, Kentucky, through the recommendation of Bro. President Shannon, now of Missouri University, if my memory faileth not."

It was the title of LL. D. (not D. D.) that was conferred upon him through my recommendation; and that not merely on account of his work on baptism, but his acknowledged merits as a scholar, having graduated in 1799, with the first honor, in the University of Glasgow, in the same class with Yates and Wardlaw, and having since become the author of many works, that have rendered his name deservedly celebrated throughout Christendom.

For these reasons, and at the instance of my highly esteemed friend, Elder Archibald M'Clay, while I was President of the College of Louisiana, and shortly before I resigned that office, I recommended him to the Trustees of that institution for the honorary degree of LL. D. In accordance with their by-laws, such recommendations had to lie over for action till the next meeting of the Board. Before that time, I had accepted the Presidency of Bacon College, Kentucky; and as *immersionists* were not in high repute in the College of Louisiana, and there was no effective influence to press his claims, the recommendation, so far as I have learned, was passed over without any formal action. Had I remained there, the degree would no doubt have been conferred by that institution, as it was by Bacon College, at the first Commencement after I became its President.

Digitized by Google

Believing, as I have done for many years, that the spirit of Christianity is opposed to the use of *honorary titles* in religion, whether those titles be founded on the hypothesis of superior *knowledge* or superior *piety*, I do not approbate the title of D. D., nor has it ever been given by my recommendation.

In August, 1853, the Trustees of the Georgia University—a Board highly distinguished for intellectual and moral worth—conferred upon me, in terms most complimentary, the honorary degree of D. D.

But, for the reasons aforesaid, although by no means indifferent to, or ungrateful for, this honor, proceeding from a Board inferior, perhaps, to none in America, I was compelled to decline the title.

Such titles as are purely literary or scientific, are not, in my judgment, liable to this objection. Hence, although I could not conscientiously give or take the title of *Rabbi*, *Reverend*, or *D. D.*, I see no objection to A. B., A. M., M. D., or LL. D.

A regard to consistency, and my honest convictions of truth and right, require this correction.

Respectfully and affectionately your brother,

JAMES SHANNON, Pres.'t Univ. S. M.

If Mr. Graves has done no honor to "the Baptists," nor any dishonor to "the Reformers," as styled by many of our contemporaries, he has at least been the *occasion*, not the *cause*, of placing the highly and deservedly distinguished Alex. Carson, favorably before our readers, as one contemning theological and clerical titles and honors. Carson could not, as a Christian man, honorably accept a D. D., but he could receive the title LL. D. with the same propriety that a physician can receive the title of M. D., as a passport to the respect of his contemporaries.

Men of distinguished literary and scientific attainments, with or without theology, can, and do, receive the honorary title of teachers of languages, sciences and laws. Now-a-days, Doctor virtually belongs to all teachers of languages, sciences and laws, as a mere professional title or designation; and is only honorary when conferred by a college, upon any one who is not an actual practical teacher of letters, sciences and laws, but who is of right eligible to such a work, at least in the judgment of those who confer the degree.

Alexander Carson was entitled to it, but no more than President Shannon, who virtually conferred it on him.

As the case is, we, as a community, have had the honor (if honor there be in it) of first appreciating the merits and standing of Alex. Carson, and of introducing him to the Baptist community as worthy

Digitized by Google

of the honor of LL. D. Dr. M'Clay, who, I believe, is only a D. D., commended Dr. Carson to the Baptists for doing that which he once did in New York. Mr. Moor, too, a weekly communionist, as well as Dr. M'Clay, while getting up the memoirs of A. Carson, went round the country abusing those he stigmatized "Campbellites," for the sake of obtaining Baptist patronage to his life of Carson.

These Doctorates are sometimes rather ludicrous affairs, and just as carnal and secular as any grand ceremonial of his papal holiness at the meridian of old Rome or New York. And just as little do we appreciate them when emanating from such fountains of clerical pride and ambition. But with President Shannon, I admit that, as mere literary honors or letters of credit, they are, when judiciously and meritoriously conferred, just as innocent and useful as A. B., A. M., or M. D.

But as Alexander Carson never could have obtained the degree of LL. D. in any British or Irish College or University, because of the unpopularity of his course, so no Reformer, or advocate of Original Christianity in these United States, can ever obtain from any sectarian College or University, the honorary degree of D. D. or LL. D. And therefore, we, as a people, are not likely to be led into this temptation, so incident to those in secular churches. A. C.

ANNUAL MEETING AT BEDFORD, OHIO.

We had the pleasure, in company with Dr. R. Richardson, of attending the Annual Meeting of our brethren of Cuyahoga county, commenced at Bedford, Ohio, on the Friday before the 1st Lord's day in September. The weather was intensely warm and dry, but, notwithstanding, the people turned out by thousands, and gave a most attentive and respectful hearing. Every thing that could be devised to make them comfortable, both by night and by day, had been liberally provided by our zealous and generous brethren of Bedford, and even the stranger from a distance felt that he was at home. It was a spectacle to remind one of the days when the multitudes gathered around our Saviour, to hear his sublime announcement of the Word of Life. True, we had not to sit down upon the ground, nor to take the mountain's slope or the vessel's deck for our pulpit; but the *multitudes were assembled* and eager to hear. A capacious tent, capable of seating about four thousand persons, was stretched over our heads, and a stand for the speakers erected in a suitable position for their

Digitized by Google

being easily heard by every part of the audience. These tents I have seen used for preaching no where but on the Western Reserve, and only by our brethren. It is a happy conception, and our preachers would do well to have one for every district where large meetings are frequently held, as well as for regions where we have no churches. It is surprising to see what immense audiences will turn out, when the people know that ample provisions have been made for their comfortable accommodation. And should we not resort to every suitable means for attracting the attention of our dying and inconsiderate fellow-mortals!

The meeting at Bedford was presided over by our brother Dr. J. P. Robison, and, notwithstanding the greatness of the multitude, the order preserved was even better than we generally have, in large meetings that are held in-doors. There was a large attendance of ministers, and we were cordially greeted by many a familiar fellow-laborer. Old father Bentley, the brothers Hayden—William and Sutton—brethren Moss, Perkey, Green, Church, Errett, Lanphear, Jones, Gray, and others, swelled the lists of proclaimers, and we had a concurrent and strong presentation of the claims of the gospel from nearly all of them. The meeting lasted for four days and nights, and during the various sessions, nearly all of the ministers present were called upon for service;—they all spoke, and spoke well. The saints were comforted, edified and cheered, and sinners impressed with the value of their souls, and the necessity of a redemption through Christ Jesus our Lord. Twenty-one were persuaded to obey the gospel, and were accordingly baptized into the name of the Father, and of the Son, and of the Holy Spirit. While the candidates were assembling for baptism, Bro. Church made a clear and conclusive argument for immersion. Among the number baptized was one elderly lady, who had, for years, been a member of the Presbyterian church. She had been often much disturbed about the institution of baptism—had often felt it to be her duty to be immersed, but as often yielded to the force of her circumstances, and put the subject away from her. Her conscience would not let her rest, however, and during these scenes of refreshing from the Lord, she resolved to parley with her convictions no longer. She went down into the water with Bro. Errett, and he baptized her, and she came out literally rejoicing in the answer of a good conscience.

On Lord's day, fifteen hundred disciples sat down together to celebrate the Lord's death. The arrangements of our good brother, Dr. Robison, were all of the most orderly kind. There was no levity—no haste—no confusion—no oversight. When the loaf had been passed around, and it was asked if any one had been overlooked, not

Digitized by Google

one in that great multitude arose. The deepest solemnity pervaded the minds and hearts of all, and it was evidently a joint communion and participation of the body and blood of Christ, to the profit of a self-examining people.

On Monday, we had a most moving appeal from Bro. Isaac Errett, for their State Mission. The obligation to preach the gospel, to send it to the destitute, and proclaim it far and wide, wherever there is a soul to save, were powerfully and persuasively urged, and the result was worthy of the effort, worthy of the cause, and creditable to the people to whom the appeal was presented. Nearly one thousand dollars was immediately donated by the brethren of this single county co-operation, for sustaining the general State Mission. This, be it observed, too, is independent of the liberality of these brethren in supporting the cause in their own neighborhoods and churches! What State, in this favored Union, is doing like Ohio? From all that we can learn, she will expend not less than *ten thousand dollars* this year in this work of general State Missions—the object of which is to preach the gospel in destitute regions, where there are no churches—no ministry. Independent of this, too, she has a large and efficient system of operations in the midst of her organized churches, for which she pays, no doubt, a far greater sum than this. God will aid and bless such labors, and the brethren in Ohio need not dread the results of the drought, so long as they have hearts thus to sacrifice unto the Lord. He will repay. Go on, brethren, and your reward will be sure and speedy!

May harmony and peace travel hand in hand with faithfulness and zeal, and the glory and the greatness of the Kingdom brighten and swell with the triumphs of righteousness and truth! W. K. P.

BETHANY COLLEGE.

We have never had so large and so respectable a class of Students at the commencement of any previous session of Bethany College, as matriculated during the first week of this session. The following fifteen States are represented in College—Virginia, North Carolina, Georgia, Kentucky, Tennessee, Alabama, Louisiana, Missouri, Ohio, Illinois, Indiana, Vermont, New York, Pennsylvania, Oregon and Canada. Having no primary department, these all are matriculates in College proper, and have started in good earnest, in quest of literature and science. A. C.

Digitized by Google

NEWS FROM THE CHURCHES.

ANNUAL MEETING.

The Annual Meeting of the Brooke County Co-operation, was held in Wellsburg, commencing September 23d, 1854.

We give a condensed report of the churches represented on the occasion; and as the officers of the churches have not materially changed during the year, we deem it unnecessary to name them.

West Middletown—Members, 99. Additions by baptism, 16; by letter, 19. Dismissed by letter, 20; returned to the world, 1. Sunday school, weekly contribution, and social meeting during the week. Contributed for Evangelist and other benevolent purposes, $535.

Wellsburg—Members, 208. Additions by baptism, 18; by letter, 5. Excluded, 1. Deaths, 3. Dismissed by letter, 10. Sunday school, Bible class, weekly contribution, and social meeting during the week. Contribution for Evangelist fund, $100; something, also, for the Bible Union and home labor.

Beeler's Station—Members, 119. Additions by baptism, 20; reclaimed, 5. Meet regularly to break bread. Contribution for Evangelist fund, $50; something, also, for the Bible Union and protracted meetings.

Steubenville—Members, 80. Additions by baptism, 4. Excluded, 4. Meet twice on Lord's day and once during the week. Contribution for home labor, $300.

Holliday's Cove—Members, 58. Additions by baptism, 6; by letter, 6. Meet regularly, and have a Bible class. Contribution for Evangelist and other benevolent purposes, $80.

Bethany—Members, 138. Additions by baptism, 29. Deaths, 2. Quite a number received and dismissed by letter. Weekly contribution, a good Sunday school, and social meeting during the week. Contribution for Evangelist fund, $118; besides a considerable amount paid out for home labor, for building meeting-houses, for the Bible Union, and for missionary purposes abroad.

Dutch Fork—Members, 80. Additions by baptism, 6. Meet regularly; have a Sunday school and weekly contribution. Contribution for Evangelist and other benevolent purposes, something over $100.

West Liberty—We have no definite report from this church, other than that she employed an Evangelist a part of the year, and is now in a confused state.

Wheeling—Members, 75. Meet regularly, have a Sunday school, and attend to the weekly contribution. This congregation has devoted her means the past year to the erecting of a meeting house, which will soon be opened.

Bell Air—The report of this congregation appears in connection with one of the Ohio co-operations. She is, however, in a good condition.

Eldersville, Pa.—This is a new church, which was organized the past year. The acting officers are Isaac Perrine and Samuel Gardner. Members, 38. Additions by baptism since organized, 7. Contribution for Evangelist and other benevolent purposes, about $100.

Report of the Treasurer, John Mendel, read and received.

Report of the Evangelist, A. E. Myers, read and received.

The Board of Managers and the Treasurer were continued in office.

The delegates present were then requested to state what their churches respectively were willing to give for general evangelizing the coming year. They reported as follows: Bethany, $100; Wellsburg, $50; West Middletown, her proportion; Holliday's Cove, $20; Eldersville, $20; Beeler's Station, $40.

The other churches, whose delegates were not present, will shortly report their contributions for this purpose. A few of the churches paid in their subscriptions for the coming year.

It was then moved that the time of our Annual Meeting be changed, so as to commence on Friday evening before the second Lord's day in October, which was adopted.

Digitized by Google

By request, the next Annual Meeting was appointed in Wheeling, at the above time. A. E. M.

The meeting continued with increased interest for nearly one week after the business part of the meeting closed, and the preaching brethren from a distance had left. Bro. A. S. Hayden, Principal of the Eclectic Institute, was the chief speaker during his stay. Bro. Myers and others assisted till the close of the meeting. There were 10 additions made to the household of faith, and the brethren were greatly edified and comforted under the ministry of the Word.

MISSOURI—Bro. T. M. Allen, under date of "Boone county, August 4th," writes as follows: "I have the pleasure of informing you, that on yesterday a meeting of six days closed at Friendship, in this county, with 48 additions—all of them by a confession of their faith in the Lord Jesus. They were mostly young ladies and gentlemen of great personal worth; some were children of Calvinistic parents, some of whom opposed, with bitterness, the obedience of their children, while others attended the immersion and rejoiced with the obedient. Bros. A. Rice, David Davis and myself, did most of the speaking, though Bro. Js. Williams, with others, were present and aided in the good work. I am also informed that Bro. Worcester Miller has just closed a meeting at Antioch, in Randolph county, where there were some 20 additions."

Under date of September 19th, Bro. Allen also writes: "On last Lord's day I had meeting at Antioch, in this county—there were 2 additions. The meeting that I informed you had been commenced by myself and other brethren in Mexico, was continued by Bro. W. H. Hopson and others, after I left, and closed with 83 additions—15 came forward to confess the Lord at the last invitation. Pressing engagements compelled Bro. Hopson to leave. Bro. Hopson is successfully conducting one of the best female Academies in the West, at Palmyra; and while he is doubtless doing much good as an eminent female teacher, yet it must be regarded as a public misfortune, that one so highly gifted as a speaker, and so able a minister of the New Testament, should not be in a situation to devote all his time and talents in preaching the unsearchable riches of the Lord Jesus Christ. Bro. J. J. Errett, in a letter recently received, and written from Clarksville, September 6th, says: 'Bro. W. S. Russell, of St. Louis, a student of Bethany College, has been with me for several weeks. We commenced a meeting at Frankfort on the 2d Lord's day in August, which closed with 55 additions—49 by confession and baptism, 3 frem the Baptists, 1 Methodist, and 2 reclaimed. Bro. Ford was with us at Frankfort. We then were a week in Louisiana, with the aid of Bro. Rogers, and had 6 additions. Bro. Russell and I then went to Paynesville, where Bro. Nicklin joined us. We labored there a week, and had 13 additions. We next came to this place (Clarksville) and commenced meeting last Friday night, which is still progressing finely—22 additions already. Bro. Russell is a young man of much promise, and is struggling through difficulties to obtain an education, to prepare himself for preaching the gospel.'"

And under date of October 2, Bro. Allen, writing from the same place, says: "We closed a meeting last Wednesday night at Union, in this county, which commenced the Saturday before. There were 33 additions. On Wednesday evening a young brother confessed at the water, and was immediately baptized with many others. At night I spoke at Bro. Wm. Wade's, when a young lady

Digitized by Google

confessed the Lord and was straightway immersed, at 9 o'clock at night. Bros. Rice, M'Cune, Davis and myself, were the speakers. On Thursday and Friday Bros. Rice and Davis had 8 additions at Salt River, in Audrain county. Bro. Wm. White and other teaching brethren, recently had 49 additions at a meeting they held not far from Bloomington, in Macon county. Last Lord's day I spoke at Antioch. Judge Phillips, who had been a worthy member of the Baptist church for forty years, united with the brethren. He made an excellent and very appropriate speech, giving his reasons for uniting with the Church of Christ, who were, like the ancient Christians, on the foundation of Apostles and Prophets."

TRIBUTES OF RESPECT.

At a meeting of the American Literary Institute of Bethany College, held on the 2d ult., the following resolutions were unanimously adopted:

WHEREAS, it has pleased an overruling Providence to remove from this life our esteemed friend and fellow-member, JOHN W. GAY: Therefore,

Resolved, That we deeply regret the loss of one giving such fair promise of usefulness as did the deceased, and earnestly sympathize with the friends and relations in their bereavement.

Resolved, That in our estimation, his character while in our midst was always such as should distinguish a gentleman and a Christian.

Resolved, That our hall be hung in mourning for thirty days, as a tribute of respect to the deceased.

Resolved, That a copy of these resolutions be sent to the relations of the deceased, and also another to the Editor of the Millennial Harbinger, with a request to publish the same.

J. T. RILEY, Pres't.

W. E. Armstrong, Secretary.

At a meeting of the Adelphian Society of Bethany College, held on the 7th ult., a committee previously appointed, composed of L. L. Rowland, A. G. Thomas and W. S. Russell, reported the following resolutions:

WHEREAS, it has pleased our Heavenly Father, in his superior knowledge of what may be for our good, to call away from our midst our beloved brother, JOHN W. GAY, of North Carolina: Therefore,

Resolved, That though deeply regretting the loss of our brother and fellow-student, we would humbly bow to this sentence of an all-wise God, being confident that he will find that blissful society above, for which he was so diligent in preparing himself while here below with us. His walk was always that becoming the Christian; and in the exercises of our Society, he gave much promise of becoming a useful servant in the cause of our Redeemer.

We take his example to ourselves, in its purity and Christian excellence, and hope to meet him in a better land.

Resolved, That we request the publication of these proceedings in the Millennial Harbinger.

W. S. RUSSELL, Pres't.

W. E. Armstrong, Secretary.

At a meeting of the Adelphian Society of Bethany College, held on the 21st ult., the following resolutions were adopted:

WHEREAS, in the providence of our Heavenly Father, our beloved brother, F. H. RISLEY, of Mississippi, who was one of the founders of our Society, and

Digitized by Google

its first representative on the 4th of July, has been taken from us by death: Therefore,

Resolved, That we recognize in him a sincere Christian, who, on account of his orderly walk, Godly conversation, and general deportment, was a worthy pattern for the imitation of all.

Resolved, That we recognize in his death a great and irreparable loss, and that we sincerely sympathize with his bereaved relatives and friends.

Resolved, That a copy of these resolutions be sent to the Editor of the Millennial Harbinger for publication.

Committee—J. C. Howell, S. S. Bassett, S. B. Teagarden.

W. S. RUSSELL, President.

At a called meeting of the Neotrophian Society, held on the 21st ult., a committee, composed of W. H. Robinson, I. L. Elliott, and W. S. Russell, reported the following resolutions, which were unanimously adopted:

WHEREAS, it has pleased our all-wise Master to take from the duties of this life our beloved and admired fellow-member, F. H. RISLEY, of Mississippi, of the class of 1852: Therefore,

Resolved, That we deeply regret the loss of one who was so great an honor to our Society, and a valued member of the community in which he lived; that, after leaving us with a high reputation established by his college career, and having entered upon a useful course of life, we mourn his early death as not only a loss to us, but to our country, in which he gave much promise of becoming a most useful citizen; but that we humbly submit to the good and wise Being, who best knows our wants, trusting to profit by the example of him who has been called from us.

Resolved, That our hall be hung in mourning for thirty days, and that we send a copy of these resolutions to the friends of the deceased, and that they be published in the Millennial Harbinger.

R. M. Messick, Secretary. J. F. WOOTTON, President.

OBITUARY NOTICES.

ON the 4th day of August, and in her 52d year, Sister MARIA ROBINSON, wife of our devoted brother, Jacob Robinson, of Lancaster, Ky., fell asleep in Jesus. The deceased was baptized on the 29th of February, 1828, on a profession of his faith, and connected herself with the Church of Christ in Lancaster, of which she continued a pious and zealous member till the period of her death. Nothing she so much desired, next to her own salvation, and for which she ceased not to labor, than the salvation of her family. Out of nine surviving children, eight are members of the Christian Church. Her many lessons of religious instruction given her household—her kindness, love, and unaffected piety, her faithfulness in all the relations of life, will long be fresh in the memories of her family, friends, and all who knew her. Let us all endeavor to imitate the faith and piety of one who has so triumphantly finished her course and entered into rest.

On the 31st of August, near Decatur, Macon county, Ill., Sister ELIZABETH DAVIS. In early life the deceased became a member of the Christian Church, and continued an exemplary member till her death.

Sister ELIZA JANE, daughter of Bro. John and Sister Mary Rodgers, near Paynesville, Mo. The deceased was accounted by all who knew her, a person of the most exemplary piety. Her triumphant death gave evidence of its sincerity and value amidst the excruciating pains she was called, in her last moments, to endure.

Bro. BARTLET HILLIARD, of Montgomery county, Ala., aged 58 years, a laborer in the Lord's vineyard. The deceased was a most pious and devoted

Digitized by Google

brother, and sacrificed much for the cause of Christ. He did good service in building up and sustaining the great and good cause in South-Eastern Alabama. His illness was painful and protracted, but he died in the triumphs of faith, and left many to mourn his loss, and a most excellent example for their imitation. "Say ye to the righteous it shall be well with him, for he shall receive the reward of his doings."

On the 31st of July, at Eden, M'Kean county, Pa., MAY VIRGINIA, daughter of Rollin V. and Eliza Y. Wall, aged 10 months and 3 days.

Dearest daughter thou hast left us,
Here thy loss we deely feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Sister MELCENA L. M'GREGOR, of Warren county, Tenn., fell asleep in the Lord on the 22d of August. Her death was a triumphant one in Christ. She lived as she died—a Christian. She bore her suffering with great resignation, and died in the full triumph of the faith. The deceased was a daughter of John and Mary Myers; born in Jefferson county, East Tennessee, May 21st, 1830; obeyed the gospel in August, 1848, and was married to Clinton M'Gregor November 18th, 1852. She was an affectionate daughter, sister, wife, mother. She left a husband, and a babe of 11 months, with numerous friends and relatives, to mourn her loss; yet we do not sorrow without hope, for "we believe that Jesus died and rose again, and that them also who sleep in Jesus, will God bring with him." "Blessed are the dead who die in the Lord."

May the God of all grace sanctify this dispensation of his providence to the good of all the friends! A. E. M.

A CONTEMPLATED VISIT TO NASHVILLE, TENN.

IN obedience to many very urgent calls, not only from the city of Nashville, but from other portions of Tennessee, and also from the Green River section of Kentucky, I have resolved, the Lord enabling me so to do, to visit Nashville sometime in the latter part of November, probably extending into December. The date of commencement of my labors in Nashville, cannot yet be announced. But just as soon as I can see my way open, I will communicate through the Nashville papers the day and date of my intended appearance in said city.

A. C.

DEFERRED DOCUMENTS.

HAVING no desire to expose the frailties of erring men, or the aberrations of any one professing Christian faith, and having ample assurance from those conversant with matters complained of, that, in their judgment, we are neither censured nor censurable for the notices already taken of certain men and measures, we have resolved, for the time being, to withhold certain documents which we had purposed to publish, until they are called for by an occasion justifying their appearance on our pages. We have lived and labored to little purpose, if, at this day, we could be supposed to be actuated by such considerations as some rash, inconsiderate, and, perhaps, somewhat vainglorious aspirants for notoriety, have very unbecomingly presumed to insinuate. We have not changed our views in any one position assumed; but not desiring to draw any brother's frailties from their dread abode, we shall yet await some new developments before we place on our pages any one of the documents on hand.

A. C.

Digitized by Google

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. IV.] BETHANY, VA., *DECEMBER*, 1854. [No. XII.

ELEMENTARY VIEWS—*No. V.*

[BEING one of the Morning Lectures delivered in Bethany College. The subject of this Lecture was occasioned by the death of Mr. CRUTCHER, of Kentucky, a Student, a few days after his arrival. He was an amiable youth, and died in the faith and hope of the gospel.]

"All nature is but art unknown to thee;
All chance direction, which thou canst not see;
All discord harmony not understood;
All partial evil universal good."—*Alex. Pope.*

NATURE is a fact. Nature is but concealed art. Nature is a creature, and not a creator. Christianity, too, is a fact. It is not a theory, but a class of well assorted facts. Each one of which is pregnant with a vital principle.

The elementary principles of Christianity are not theories, abstractions, nor aphorisms, but positive, substantive realities; called, very rhetorically and logically, as well as grammatically, *facts;* yes, facts—true and veritable *facts.* Any thing said or done by God or man, is a fact. A theory intimates nothing done; and, therefore, it has no substantive existence any where. It is no positive entity, being, or existence. It is but an idea, a vision—existing only in the eye of the soul or in the spirit of a man. Hence the necessity of an outward, natural, sensible universe, to the conception or manifestation of God to such a being as man.

Digitized by Google

The first volume in human science is, therefore, physical nature or a material universe. Without this, such a being as man never could have been. And being now what he is, he can neither perceive, admire, adore, or enjoy his Father, God, as a pure Spirit, but through a natural, sensible, visible universe.

Nor, fallen as he is, could he possibly see, discern, or know God, by any mere *a priori* reasonings or hypothesis. Hence, the material universe is essential to man, not merely as a basis, or a residence for him, but as a primer, or first book of an Abecedarian, such as every human being is, and must be, by an insuperable necessity, before he can form one worthy conception of himself, of his Creator, of his relative position, or of this universe, to which he belongs, and of which he is a very essential and important part.

Thus are we led to the true stand-point, from which we may survey ourselves and our relations to the universe, and especially that remedial and recuperative system of grace under which we are most mercifully placed, with especial reference to our elevation to the celestial spheres of the Divine presence and glory.

Christianity and religion are both abstract nouns; and while they facilitate the lucubrations and speculations of philosophers, and such like speculative and artistic reasoners, leave the poor sinner to sigh, and groan, and agonize, under the burthen of a guilty conscience, ever and anon foreboding scenes of terror, remorse, and anguish.

The Bible commends itself to us, and Christianity demonstrates its heaven-born origin, by propounding—first, the facts of creation; the acts of Jehovah, protracted through a stupendous and magnificent climax of creative majesty, commencing *with* light, and terminating in *man*. Such was the Paradisaic state, as indicated by Moses in his "Genesis."

Greek and Roman poets, fond of tradition, and full of the marvelous, have embellished their most splendid and most graphic allusions to the Origin of all things, by some references to the most hoary and venerable traditions of their respective mythologies. Ovid, amongst the Romans, born forty-three years before Christ, in the commencement of his poem, launches into eternity with the first dash of his pen, and sings—

> In nova fert animus mutatas dicere formas
> Corpora, Di cœptis nam Di mutastis et illas
> Adspirate Meis: primaque ab origine mundi
> Ad mea perpetuum deducite tempora carmen.
> Ante mare et tellus et quod tegit omnia cœlum,
> Unus erat toto naturæ vultus in orbe,
> Quem dicere chaos; rudis indigestaque moles;
> Nec quicquam nisi pondus iners; congestaque eodem
> Nonc bene junctarum discordia Semina rerum.

Digitized by Google

Nullus adhuc mundo prædebat lumina Titan;
Nec nova crescenda reparabat cornua Phœbe;
Nec circumfusa pendebat in ære tellus;
Ponderibus librata suis; nec brachia longo
Margine terrarum porrexerat Amphitrite;
Quaque fuit tellus illic et pontus et ær.

Poetically and elegantly translated by Dryden, it reads thus in our vernacular—

Before the seas and this terrestrial ball,
And heaven's high canopy that covers all,
One was the face of nature, if a face;
Rather a rude and indigested mass;
A lifeless lump, unfashioned and unframed,
Of jarring seeds, and justly Chaos named.
No sun was lighted up the world to view,
No moon did yet her blunted horns renew,
Nor yet was earth suspended in the sky,
Nor poised, did on her own foundations lie,
Nor seas about the shores their arms had thrown,
But earth, and air, and water, were in one.

Thus Pagan Romans borrowed from Moses, and thus their poets sang a generation before the Messiah was born.

As, then, assumed facts, or false facts, early became the materials both of poetry and religion, it was indicated, long before the age of Christian philosophy, that the rudimental principles of religion and religious worship, were not founded upon hypotheses, or speculative reasonings, but upon plain, palpable facts, which, in their import, indicated not abstract theism or deism, but the positive being and acts of one self-existent, eternal God, as Creator, Proprietor, and Lawgiver of the Universe.

If such, then, be the plain and incontrovertible state of the case, so far as all tradition, oral or written, avouches, then it follows that no religion, true or false, ever originated in mere imagination, as some schools of sceptics, ancient and modern, have assumed; nor in any *a priori* reasonings from an absolute necessity.

We have, therefore, assumed, and, for many years, defended, the position, that any, and every form of religion, past or present, however mixed with fable—however absurd or preposterous its rites and usages, is a clear and irrefragable argument and proof, historical, logical and philosophical, that God has spoken to man upon this subject in *propria persona*, and that he has revealed to man his unearthly origin, and his spiritual and eternal destiny. This, too, we affirm, is the only true, tenable, and invulnerable defence of Christianity, which can be made against every form of false philosophy, whether called Theism, Deism, Paganism, Universalism, or Rationalism.

Mr. Owen, of Lanark, Scotland, my quondam friend, well read in the French and Continental forms of Infidelity, and especially posted

Digitized by Google

in the German and French schools of scepticism, affirmed *that imagination was the prolific source of all religions, ancient and modern.* But when required to set forth, in order, one logical argument in proof that any man ever did, or could imagine a *spiritual* universe, a *spirit* world, a *spirit God*, or any thing without or beyond the attributes of matter, sold, æriform or gaseous, he was as perfectly stranded as ever was ship on beach, or bar, or rock.

It cannot be. A purely physical or animal man cannot, by any possibility, imagine a *spiritual* system, a spiritual life, or any disembodied form of existence. The gods of Pagandom were, without exception, but deified lusts and passions. The Jews only, of all ancient nations of the world, had worthy and rational conceptions of God. Their theology had in it intrinsic and irrefragable proofs and demonstrations of a spiritual and supernatural origin; while the theogony of the Greeks, and the genealogies of their gods, are so revolting to reason and propriety, that no man of ordinary sense and reflection, to say nothing of purity and dignity, could for a moment regard them in any other light than as the fictions of uncultivated heads, and the offspring of corrupt and depraved hearts.

The Jupiter of the most cultivated Romans was the Zeus of the Greeks, the offspring of Saturn and Rhea. They could not, in all their imaginings, rise above earthly generations, marriages, lusts and passions; often ascribing to their gods passions more brutal than those indicated by the worshipers themselves. The Paganism of the most polished nations of antiquity, cannot furnish an example of moral purity, to say nothing of rational and dignified devotion, such as we every day meet with in the private walks of life, amongst the most humble and unpretending disciples of the Author and Founder of Christian piety and humanity.

And need we ask what is the rationale—the philosophy of this? If interrogated on this point, we have only to say, that the stream cannot rise above its fountain. In the gospel and its institutions, are embodied the most august and soul-ennobling demonstrations and developments. Its moral grandeur is essentially found in its demands upon faith, and obedience to both moral and positive institutions, which, in the amplitude of their glorious import, give such an impulse to the conscience and to the affections, as to raise a man above himself, and to inspire him with an ardent longing after the full fruition of that Being of beings—that self-existent, eternal, and unwasting Fountain of universal life. Yes; of that mysterious, sublime, and incomprehensible something, which we call *life;* of which no man, savage, saint or sage, ever formed one distinct, clear, and definite conception. You may, young gentlemen, inquire at all the libraries

Digitized by Google

origin, life's unwasting fountain and supply. Hence sang Aretas, before Paul preached in Athens—"For we God's offspring are."

As the sheath to the sword, so is blood to human life. It is not life, but only its envelop. The blood in our veins has never cooled one degree since God breathed first into the lungs of Father Adam. But it is not a simple substance. It is a compound fluid, of which life is the product, but too subtile for any analysis. "That life is in the blood," is a Divine oracle. Blood, however, is not life, but merely its envelop. Like an alcove in the brain, whose use is not yet known, this, in the living subject, cannot be explored, and after death it is not there. It must, then, remain an eternal secret.

But, perchance, we have to tediousness elaborated the idea, rather the conception, of life. The life *animal* is a mystery. It is but the positive degree of life. The life *spiritual* is a sublimer mystery, and constitutes the comparative degree. But the life *Divine*, is ineffably sublime, because underived, uncreated, and eternal; and, therefore, whether in its Fountain, or communicated to man or angel in any degree, constitutes the superlative of life, of glory, and of blessedness.

In Christianity there is a new creation, and an eternal life proposed. When Christ, in whom this life is now hid, shall be revealed, then shall we, and not till then, fully perceive, relish, and enjoy a life spiritual, divine, and everlasting. This is a consummation most worthy to be superlatively admired, sought after, and obtained at any price within created power. Yet, because it could not be purchased with all the gold of Ophir, the precious onyx or the sapphire; with all the labors of man, or aids of saints and angels, God, in his rich and superlative mercy and grace, has promised it *as a gift*—free as the breath of life—gratuitous as the light of heaven, to every one who will thankfully accept it.

As life, then, is the highest aspiration of every reasoning and reasonable creature; and as the mere positive state of living is worth more than the hereditary lordship of all the earth, as practically demonstrated by thousands of facts; and as the new life, radiating from the slain Messiah, is superlatively sublime, heavenly and eternal; and as the attainment and the enjoyment of it are now within the reach of every true aspirant after glory, honor, and immortality, need I ask, Is it not superlatively worthy of the entire devotion of all our powers, capacities and endeavors, to receive it, to appropriate it, and to enjoy it now, henceforth and forever, in all its freeness, fulness, and glory?

I need not speak of death—to define it; inasmuch as it is the mere negative of life. It cuts a person off from all living, all social good. It exiles its subjects from all society; for evil demons, or the wicked

Digitized by Google

dead, have no society, no friendship, no love for any person or for any thing. They are eternally inculpating themselves and one another. Hence the groanings and moanings of their agonies cease not, day nor night, forever and ever.

There is a first, a second, and a third life; and there are also three deaths. A man lives before he is born, and after he is born; and if a good man, he lives after he is dead. But a wicked man is spiritually dead while he lives in the separation of his spirit from God; again, in the separation of his soul and body; and after the resurrection, in the separation of body and spirit from God forever. This is the second death. But over those "who have part in the first resurrection, the second death shall have no power."

Such are a few of our most rudimental conceptions of life. It is more or less a mystery to all, and a great mystery to many. We are forced into life, forced through life, and forced out of it. And yet we are placed in such favorable circumstances that we may make our present lives comfortable, joyful and happy; and while here, we may be so engrafted into the tree of life eternal, that we shall live forever in eternal youth and beauty, in the Paradise of God. A. C.

[From the British Millennial Harbinger.]

THE CHRISTIAN MINISTRY NOT A PRIESTHOOD.

BY T. STRATTEN.

No Priesthood included, either in the incipient or the complete and final Apostolic Commission.

THAT we may not appear to rest our conclusions on general assertions, instead of a careful induction of facts, it may be desirable to examine in detail the provision made by our Saviour, in his supreme authority as the Head of the church, for the publication of his religion to the world.

This examination is the more necessary, as it will lead us to investigate the foundation of claims which have been associated with the priesthood, equally doubtful in their character and questionable in their origin.

The first step towards the appointment of a ministry for the Christian church, is certainly to be found in the sending forth of the twelve, whose names and instructions are given at large by Matthew, in the tenth chapter of his gospel. Their commission is contained in the seventh and eighth verses—"And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

Now it will be remembered that when this commission was given,

Digitized by Google

the Jewish priests were still officiating, in the order of their courses and according to their appointed ritual, in the only place were a priest could discharge the duties of his functions—the temple. To that temple the Saviour himself, that he might fulfil all righteousness, was accustomed to repair, and with his disciples, to unite in its services and festivals.

There was, then, no intrusion on the office of the priest in the commission which was given to the twelve. No ephod, breast-plate, or mitre, was provided for them (with changes of *ordinary* raiment they were not to encumber themselves)—no oil was poured upon their heads—no blood was sprinkled upon their persons or garments—the temple was not to be the scene of their ministry, but the whole land of Judea. To the altar they received no right to approach—with sacrifice or incense no authority to intermeddle. They were to preach and work miracles in confirmation of the message which they delivered.

Mark gives us a brief account of the execution of their commission—"And they went out and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them." The anointing of the *sick* with oil, though it has been adopted as a rite of the Roman Catholic church, formed no part of the ritual which was discharged by the Jewish priesthood, and was, therefore, no invasion of the office, no encroachment on the work of the priest. With what consistency it has been converted into a priestly rite in the Roman church, will be sufficiently seen when the correspondence of the cases is considered. The Apostles, in the exercise of the *miraculous* powers with which they were invested, anointed with oil many that were sick, *to heal them.* And James in his general Epistle says, "Is any sick among you? Let him call for the elders of the church"—(miraculous powers being also possessed by those on whom, for their conveyance, the hands of an Apostle had been laid)—"and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, *and the Lord shall raise him up.*" The Catholic priest anoints with oil, only at the moment when recovery is deemed impossible, not miraculously to restore the sick to health, but peacefully to dismiss him from the world!

If it were necessary to assign a reason why Protestants in no case anoint the sick with oil, it would be sufficient to say, that it is the same which prevents them from anointing with clay the eyes of the blind. The anointing in both cases, whether performed by the Saviour or his Apostles, was a significant action, connected with the exercise of miraculous powers. The one was, no more than the other, intended to be a perpetual rite in the Christian church. When the Catholic priesthood can open the eyes of the blind, then they may introduce another rite, and anoint with clay; and when they possess an unction by which they can *heal* the sick, then we shall be glad to receive their offices and dismiss the physician.

After the twelve had been commissioned, other seventy also were appointed. But their work and instructions corresponded with what had before been given to the twelve. It was an increase of laborers on the apostolic, not the priestly model. The apostolic model itself, however, wanted yet its finishing stroke. It had been framed hitherto

Digitized by Google

for Judea only: it was to be made sufficiently expansive to embrace the world.

Thus extensive was the commission made after the Saviour's resurrection—"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo! I am with you always, even unto the end of the world."

Now, at the time when this commission was given, the Jewish priesthood was virtually abolished. The Saviour had finished the work which the sacrifices they had been accustomed to offer had prefigured. He, the "Lamb of God," had shed his own blood to take away the sin of the world. He had offered his own body once for all. When, therefore, he had given up the ghost, the vail of the temple was rent in twain from the top to the bottom. The most holy place, in which the mysterious symbols of a present Deity, the lambent flame of fire hovering over the mercy-seat between the cherubims, had been enshrined, was laid open to the public gaze. The glory was departed never more to return. Deity, there being none henceforth in the temple to propitiate, sacrifice and priest were there alike without an object and in vain. The priests might retain their names and their vestments, might slay their victims and present their smoking censors, might chant their songs and offer their intercessions as before; but there was no eye complacently to witness, no ear well pleased to listen, no voice in mercy to answer, no radiance indicative of divine favor to spread around the scene of their service, no streams of blessings to make glad the place once holy, but now desecrated and doomed to the approaching curse. God had departed, and the priesthood, in respect to the purpose for which he had appointed it, was already defunct. The lifeless body, indeed, yet remained in its vestments, like royalty in the funeral chamber; but the torch of the Roman soldier was enkindling to fire the devoted pile, and reduced both the priesthood and the temple to ashes, which the winds of heaven should scatter, and which no power on earth should be able to gather together again.

If, then, at any time the office of the priesthood were transferred to the Christian church, this surely, when the Jewish priesthood was in effect abolished, would have been the period.

If any men have been invested with its functions, the eleven, when receiving their commission, would have been the first No rites of consecration were, however, on this occasion performed. The eleven came to Christ at the place where he had appointed to meet them, in their usual attire—the raiment commonly worn by their countrymen—and they departed in the same garb.

They received from Christ—not the vessels or implements of a worldly service, not insignia of political or ecclesiastic authority, nothing which could charm the eye or captivate the sense—they received only the breath of his lips, the words of his mouth. The words, however, were spirit and life. They could effect—what no other ritual has the power to accomplish—the illumination of the

Digitized by Google

understanding, the invigoration of the heart, the transformation of the whole character. They could, and did, make the men who had been struck dumb with astonishment, who had trembled with fear, who had fled like affrighted sheep in the hour of their Master's sufferings, bold as lions in his cause, ready to go to the ends of the earth at his command, and prompt to bear their testimony for him with celestial fervor before the kings and rulers of the earth, who were leagued together against him. Those who would give proof of their call to the Christian ministry, should show it in the development of a portion of the same spirit. In this way only can they commend themselves to the confidence and regard of those who understand the nature of the Christian dispensation, and are conversant with the oracles of truth. In this way only can they retain their influence in a world fast growing out of the state of its childhood, in which it could be amused with spectacles and toys, and thirsting for knowledge, principle, and truth. In this way only can they prove that they are moved by the Holy Ghost to serve Christ in the ministry of his gospel, and that they have a right to any of the official titles which they wear.

The religion which Jesus Christ came to introduce, and which he sent his Apostles through the world to teach, was to have no affinity with what one of them designates "weak and beggarly elements." The expressive character of these terms, which Paul applies to the rites of Judaism, shows how abhorrent to his mind was a relapse of the members of the Christian church to that state of bondage to the senses, under which the Jewish church had been held. The time of reformation was come, and the meats, and drinks, and divers washings, and carnal ordinances of the law of ceremonies, were forever to pass away. The human mind was, by the religion of the gospel, to be emancipated from its shackels, and purged from its grossness and darkness. It was to come forth into light and liberty, and to enter on an endless career of moral and intellectual improvement. A new and living way of access was opened to God, who is the Father of lights, that by daily intercourse with him the soul might become assimilated to his image, and be prepared for the beatific enjoyment of his presence. The design of the religion which Christ sent his Apostles to teach, is no where more clearly unfolded, nor its spirit of elevated and expansive benevolence anywhere more fervently breathed, than in that comprehensive passage which was written by "the disciple whom Jesus loved:" "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things *write* we unto you, that your joy may be full." And, as in what they write, no reference to the existence of Levitical ceremonies in the Christian church can be found, but that in which their introduction is censured, and their continuance forbidden, we may be assured, that in what they taught to the nations of the world with the living voice, they were consistent with what they have communicated to us, and to all the generalities of mankind, in the imperishable productions of their pen. And, if what they wrote was to produce the fulness of joy, then we may also be assured, that we have in their writings the substance of all which they taught. So that we may come to the examination of the next topic suggested by the commission which they received, prepared to learn what were

Digitized by Google

the things which they were commanded to teach, not from traditionary fables, but from the pages of their own writings; the true and lively oracles, the word inspired by God, which, like himself, liveth and abideth for ever.

AMERICAN BIBLE UNION.

Fifth Annual Report of the American Bible Union, presented October 5, 1854, in the meeting-house of the First Baptist Church, Broome street, New York city.

PRESIDENT'S ADDRESS.

Brethren and Friends—Lovers of truth and of right; accept our heart-felt welcome to another Anniversary of the American Bible Union. We meet to celebrate the progress of pure versions of the Sacred Scriptures.

No other Bible organization in the wide world advocates the translation and circulation of *the whole* truth. No other lives, and breathes, and has its being exclusively in the unclouded atmosphere of pure unalloyed principle; as the beloved Oncken, while among us, said, OUR PRINCIPLE IS DIVINE. On this platform we meet each other with the knowledge, that we are solemnly pledged to deviate neither to the right hand nor to the left, in our honest efforts to express accurately and plainly what God has revealed. Here no king can threaten us; here no civil tribunal can coerce us. Whatever opposition may be raised by men or devils, it cannot come against us with the overwhelming power of Church or State, to prevent our operations, or frustrate their legitimate results.

During the current year the meetings of your Board of Managers have been pleasant and harmonious. We are not only satisfied that our work is of God, but its unspeakable importance to the cause of Christ and the best interests of our dying fellow-men, becomes every succeeding month more and more manifest.

The report of the Treasurer shows you that our appeals to the friends of the Union have not been in vain in the Lord. Our expenditures have been promptly met, and the prospective subscriptions already obtained, assure us, with the blessing of God upon the continued efforts of our agents and friends, of adequate support in the year to come.

It seems proper, on the present occasion, to advert briefly to the circumstances which in the all-wise providence of God, have contributed to the peculiar liberty we enjoy in the work of Bible revision.

1st. The age in which we live.

2d. The country; and

3d. The denomination in which many of us have been trained.

1. In no preceding age were so just views entertained of *religious liberty*, as at the present time. With few exceptions, and those chiefly among the Baptists, even the advocates of religious freedom, in past days, have insisted upon some restriction upon the rights of

Digitized by Google

conscience—some connection between Church and State. Luther, Calvin, Zwinglius, Knox, and their followers, together with the Puritans both of old England and New England, all fell into this grievous error. The present century has done more to explode it than any other, since the days of Christ and his Apostles.

2. Our country. In this highly-favored land, the sun of religious liberty first shone with unobstructed rays. Rhode Island was the first State that really established the principle of FREEDOM TO WORSHIP GOD. This was the pattern Commonwealth of Roger Williams, followed by the other States in our glorious Union, where all civil power should be exercised by the people alone, and where the Ruler of the universe should be the only ruler over the conscience. Says an eloquent writer of our own nation, "Williams was the first person in modern Christendom to assert in its plenitude, the doctrine of THE LIBERTY OF CONSCIENCE; he defended it when he first trod the shores of New England; and in his extreme old age it was the last pulsation of his heart." This is the land where we may even revise the commonly received version, having none to make us afraid.

3. Of all denominations, Baptists have most strenuously and efficiently battled for unrestricted religious liberty. From the time when John the Baptist was imprisoned for freedom of speech, to the time of John Bunyan, who suffered for the same crime; and from the time of the ingenious dreamer to the formation of the American Bible Union, they have been bold to declare and maintain their views of truth. They never could endure to receive their religion by inheritance instead of conviction, or yield up their souls to the domination of Popes, Kings, Councils, or Assemblies. *To the Law and to the Testimony* has been their uniform appeal; *the living oracles; the revealed mind and will of Jehovah!*

Such is the age—such the country—such are the principles which have grown with our growth, and strengthened with our strength. Is it wonderful that they should have conduced to originate and cherish in our hearts an earnest desire to know exactly what God has taught? Is it surprising that we should reject the authority of King James and the rules by which he restricted the revisers of the Bishop's Bible from "LETTING OUT THE WHOLE TRUTH?"

But we are told that the legitimate exercise of our liberty in seeking to know what God has revealed, produces disturbance. No doubt of it. Truth and principle always create disturbance in our sinful world. The inspired Apostles themselves turned the world upside down by preaching the truth. You cannot put a little leaven into three measures of meal without producing a great ferment, until the whole is leavened. The Reformation was a fruitful source of trouble, the effects of which have not yet died away. The translation of the Bible by Wickliffe caused great disturbance; and Tyndale's version produced still greater. What would have been the effect of the revision made under King James, if the revisers had been permitted by him to do their duty, and had done it, who can tell? Probably it would have changed the whole aspect of religious affairs in Great Britain; and have severed probably the cords that bound together Church and State; nay, it might even have gone far towards pulling down INFANT SPRINKLING, that great "PART AND PILLAR OF POPERY!"

And what is THE TRUTH for which we are contending? Is it some

Digitized by Google

personal matter between man and man? Is it an affair that concerns only a city, a state, a nation? No! the truth for which we strive is THE TRUTH AS IT IS IN JESUS! the truth that concerns the immortal soul; the truth that affects the welfare of our whole race, and the declarative glory of God on the earth. We assert that there should be no embargo laid upon God's Word; that it should be given to our countrymen, and to the whole family of man, in as pure translations as can be made; and that it should be free as the air we breathe. No priestly faction, no prejudiced society, no combination of wealth or influence should prevent it. *Let the Word of God run, and have free course, and be glorified!* The motto of Bro. Kobner, of Hamburg, we have acted upon from the beginning—WHO CAN MEASURE THE CONSEQUENCES OF AN UNFAITHFUL TRANSLATION OF A SINGLE SENTENCE! Dr. Trench, Professor of Divinity, King's College, London, in his work on SYNONIMS, just published by Redfield, under the influence of the same love of truth, shows the importance of becoming DISCERNERS OF WORDS, in their fine and delicate shades of meaning, that the mind of an author may be *rightly distinguished.* If this be so with reference to Greek and Roman writers, how much more so with reference to the inspired penmen of GOD'S HOLY BOOK!

"If," says this learned teacher of the value and force of words, "we become aware of delicate variations in an author's meaning, which otherwise we might have missed, where is it so desirable that we should not miss any thing, that we should lose no finer intention of the writer, than in those words which are the vehicles of the very mind of God? If it increases the intellectual riches of the student, can this any where be of so great importance as there, where the intellectual may, if rightly used, prove spiritual riches as well? If it encourage thoughtful meditation on the exact forces of words, both as they are in themselves, and in their relations to other words, or in any way unveil to us their marvel and their mystery, this can no where else have a worth in the least approaching that which it acquires when the words with which we have to do are, to those who receive them aright, words of eternal life; while out of the dead carcasses of the same, if men suffer the spirit of life to depart from them, all manner of corruptions and heresies may be, as they have been, bred."

On this platform we stand;—the truth, the whole truth, and nothing but the truth;—THE TRUTH OF GOD FOR THE WOLD! Here we stand, and here we hope to stand while life remains. We will be free;—free to speak or write—to preach or print—yea to circulate in all lands, as far and as fast as we can, THE BIBLE AS GOD GAVE IT.

Brethren and friends: I was born and bred a freeman, and am too old now to learn the language, or wear the fetters of bondage. Yea, more, I trust I am one of Christ's freemen, and the children of the kingdom should not become subject to human tradition. There is no sacredness in a translation, except just so far as it pictures forth the original, just so far as it develops the features of divine truth. All else is refuse, and should be removed. Shall we hesitate to filter and clarify the water we drink because past generations have partaken of its impurities?

Can time sanctify error? Can antiquity make right *wrong*, or wrong *right?* Shall the scholar and the divine know what God has revealed, and must it be—can it be—a crime to communicate it to the common

Digitized by Google

people! Christ, the anointed, thanked the Father of lights, from whom cometh down every good and perfect gift, that He had *hid these things from the wise and prudent, and had revealed them unto babes;* but many professing Christians in our day would reverse the plan, and cover up the words of our REDEEMING GOD. We have no objection, say they, to a corrected version for the learned, but don't prepare one for the common people! Let the studious minister have the Book in his library, but do not let it become popular, so that the unlearned members of his church can read it.

Blessed be God, we cannot make it popular, nor hinder it from becoming popular. That must depend upon its intrinsic merits. But it is our determination to spare no pains to make it a truthful representation of the sacred original. We wish to make it as plain as the Gospel Christ preached to the poor, and then publish it so cheaply that all who are able to read it may be able to buy it.

Some persons have endeavored to prejudice the minds of our friends by the preposterous rumor, that the work, when finished, will be so dear that men of ordinary means cannot purchase it. This rumor is, no doubt, founded upon our present publications, which are designed chiefly for criticism. When the New Testament is finished, we expect to issue it, in its cheapest forms, for a shilling a copy, if not for less. We are laboring mainly not for the learned or the rich, although they will be benefitted by the results of our labors; we are laboring emphatically for the masses—for the poor and the ignorant, IN ALL LANDS; not forgetting our own beloved country. If the common people who heard Christ gladly, will receive our work gladly, we shall have our reward.

Brethren, we do not labor in vain. The Report of the Corresponding Secretary will present to you some of the details of our operations; and they will convince you that we have abundant reason to thank God and take courage. Many of the beloved followers of the Lamb have traveled farther than from Rome to the Appii Forum or the Three Taverns, to cheer us on our way, and bid us not to fear what man can do unto us. The enlargement of our receipts, and the accession of new friends and subscribers, have added to the influence, and given pleasing assurance of the permanency of our organization. Numerous recommendations of our publications from distinguished quarters, have secured the confidence of learned men, both in England and America, in the prudent and successful method by which we are prosecuting the objects of the Union. Thus far the hopes of friends are realized, and the prediction of foes are UNFULFILLED. But above all these things we have constantly enjoyed the soul-comforting assurance that the God of Jacob has been our refuge and strength; He has guided, and controlled, and blessed our efforts. This fills our hearts with joy, and our tongues with praise. This crowns the labors of the year, and calls for loudest acclamations of thankfulness to THE GOD OF THE BIBLE!

FIFTH ANNUAL REPORT.

Anniversaries are not always joyous. Sometimes they bear the record of defeat or disappointment: or they come attended with oppressive anxieties and fearful forebodings. Such has not been hith-

Digitized by Google

erto the experience of the American Bible Union. Such are not the circumstances under which the Board of Managers present the Fifth Annual Report.

We have to tell of many mercies, of increased prosperity, of enlarged, and still enlarging, prospects of usefulness. But, before commencing the record of facts and proceedings, we take the liberty of referring briefly to the foundation on which, under God, our success up to this moment, and our hopes for the future, are equally based.

The work which we prosecute, takes hold of the heart. Men engage in it eagerly, and prosecute it sedulously, not for the sake of profit, but of pleasure; not to gain distinction, but to please Him, whom they love to serve. They see that the objects at which we aim are right, and most worthy of attention; and they know, that in assisting to prosecute them, they must do good, even though all the objects aimed at are not immediately and fully attained.

The American Bible Union embodies a principle—a principle of wider relations and more important bearings than the abstract question of revising this, or that, version of Sacred Scripture. It is the principle of absolute fidelity to the truth of God, in spite of any opposing circumstances, and in contradiction to all the claims of a worldly expediency. A sensitively scrupulous and conscientious determination, that every error in translation, when discovered, shall be corrected, and every obscurity, so far as it is practicable, shall be removed,—cannot be confined in its influence to the revision of the word. The sentiment which prompts such a determination, cherished and strengthened by constant cultivation, must have its effect upon all religious faith and action. It strikes at the very root of superstition. It combats all regard for the traditions of men.

The principle of the Bible Union,—to ascertain and to make known the exact truth respecting the mind and will of Jehovah Jesus,—directly conduces to the belief and observance of that truth. The embodiment of such a principle in the organization of a great society, cannot be a dead letter. In the present instance, it is the very soul of the institution. It pervades all its publications: it actuates all its proceedings. It suggests every address: it directs every resolution: it shines forth, in triumphant results, in every work of translation or revision issued under the sanction of the Union. All adherents of the body must unavoidably be more or less controlled by an influence so uniform and so progressive. The inconsistency of combatting for a principle, and refusing to obey its dictates, is too palpable not to be felt, and, if possible, avoided. Each member and friend of the Bible Union, is engaged in the constant advocacy of views, which necessarily forbid him to adhere in doctrine or in practice to human traditions in religious matters, or to aught that is not sanctioned by the pure word of God.

A body, exercising an influence of this character, if thoroughly and efficiently organized, and blessed with constant accessions of devoted friends, as is the case with the Bible Union, cannot fail to awaken general attention, and to make a deep and salutary impression upon the religious world. Incessantly reviving and cherishing in its friends a most profound regard for the revelation of God, a regard which will esteem no sacrifice too great, if necessary to enable them to know, and to make known the will of their Master, it must, both

Digitized by Google

through them and by the direct channels of its periodical publications, pour forth perpetual streams of influence, which, like the waters that in prophetic vision were seen to issue from the sanctuary, will grow deeper and deeper, and spread out wider and wider, everywhere imparting new life to moral sentiment as they go, and, to some extent, healing the great sea of public opinion with which they eventually mingle.

Should the Bible Union not directly succeed in the great enteprises which it has undertaken, all the money it may have expended, and all the zeal and effort which it may have called forth, would be far more than compensated by the beneficial results to which we have directed attention. But we have most abundant reason to thank Him, whose word we love, and are humbly endeavoring to vindicate from error, that He has granted us the most manifest tokens of success in attaing the objects for which we are directly laboring.

ORDINATION

BREWERTON, N. Y., Sept., 1854.

BROTHER CAMPBELL—Our State Meeting, which convened at Cato, Cayuga county, on the 14th inst., has closed, and I wish to ask your indulgence in considering the report of a certain *select* committee, of acknowledged ability, of that meeting. A few things premised, and I will state the case.

First, then, in the commencement of the current Reformation in this State, we took the broad ground that *all* Christians have a right to preach the gospel. Consequently, the question, "What *does* constitute an evangelist?" entitled to all the privileges of a minister of the gospel, equal to those of other denominations, has never, until now, been with us decided. I will now state the motive that called for the select committee, as above mentioned. We have with us a brother who has, by the concurrent invitation of the brethren, filled the place of an evangelist, in the simple matter of preaching the gospel. From this circumstance, he was regarded by the community at large as being a minister of the gospel, approved according to law, and consequently, was frequently called to officiate in matters involving the question of legal right. He was, indeed, approved by *us*, but by no formal act; and as we are desirous of having all things done decently and in *order*, it seemed to *us* that religion and propriety required that he should be set apart to the work of an evangelist, according to our usages, if any we have. And as a congregation, we were anxious to have what was necessary. We, therefore, thought it ex-

Digitized by Google

pedient to refer the matter to the wisdom and learning, that we supposed would convene at that time and place.

Therefore, the Brewerton congregation presented the subject to them in the form of a request, which I will now repeat: The Disciple Church at Brewerton, request that Bro. J. E. Loomis be ordained to the work of an evangelist. This simple, undefined request, (perhaps not the best we might have selected,) seemed to produce an impression of an alarming tendency, as if some Pope was to be crowned. Consequently, a committee of five were chosen—namely, Dr. S. E. Shepherd, J. I. Lowell, and others—to examine what the Scriptures teach concerning this subject. After a careful examination, they report that the *gospel* furnishes no *rule*, either as a precedent or express form of law; but that each congregation appoint their own evangelists as they think proper. Now, if in your judgment this is worthy of notice, you will please insert it in the Harbinger at your earliest convenience, together with *your* views of the method of ordaining an evangelist.

J. L. Stevens.

The Christian's rights, immunities, privileges and honors, are neither few nor trivial. A Christian man is a true nobleman. He is, of course, a true *gentleman*. Because the Holy Spirit will not condescend to dwell in any man who is not *a gentleman*, in its true and evangelical import. He may convince, convict, and reprove any man, but he will not possess, inspire, or inhabit any man, who is not willing to entertain and honor him as his guest. "Behold," says he, "I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup," or dine with him, "and he with me." This is plain language, and such as we every day use in the social relations and intercourse of this life. The person, in this case, must courteously open the door, for the Lord will not break open the door.

In farther confirmation of this view, we are commanded not "to grieve" this Holy Guest, or Holy Spirit, by whom we are not merely enlightened and comforted, but even "*sealed* until the day of redemption." We must treat this heavenly and divine Guest very courteously, else he will not continue with us, or renew his visits.

But beside the common privileges, and honors, and birthrights, that belong to all the Christian family, without respect of persons, there are special gifts, and honors, and offices, which the King of Zion bestows upon its citizens. He employs some of them to occupy special places, to perform special duties, and to go on special missions.

This, in all cases, he signifies in one of two ways, or in both. First, by the clearly manifest, and the clearly expressed, needs and

Digitized by Google

wishes of that community and locality in which he resides, and to which he providentially belongs. In such cases, it not unfrequently happens that the concurrence and aid of a whole community—sometimes a community of communities, (as in the case of a foreign mission to a large field of labor,) are needed to furnish, to equip, and to sanction their minister, or evangelist, or missionary, or preacher, as they may happen to call him. Hence originated the imposition of "holy hands" in certain cases.

In the good sense of mankind, as well as in the expressed will of God, by the Lord Jesus Christ, it is comely, and profitable, and honorable, to be solemnly introduced or initiated into the office or mission in which any public servant of Jesus Christ, duly qualified, voluntarily consents to use and exercise to the honor of the Saviour, and to the good and happiness of mankind. So the Apostles ordained and practised under the guidance of the Holy Spirit.

This subject lies plainly before us in the statute book of our Lord the King. Any one who has a word of exhortation to any saint or brother, or even a plurality of them; or a word of admonition, or reproof, or encouragement, to any one falling into his pathway of life, may, in the exercise of private judgment, dispense it, communicate it, and even benevolently press it upon the attention of his fellow-citizen or fellow-Christian.

But in the more solemn and responsible position of a missionary, whether called a public preacher, an evangelist, or a minister of the word, in any public capacity, it behooves, in the proprieties of things, according to the statutes and usages of the holy men of the Christian Scriptures, that he be solemnly, with prayer and fasting, and the imposition of hands, set apart to the great, and solemn, and Divine ministry. (Acts vi. 6, xiii. 3; 1 Tim. iv. 14.) See, also, for the antiquity and propriety of this venerable institution, Numbers viii. 10. All these Scriptures seem to indicate ordination, or consecration to office. Laying on of hands, in this sense, as well as on victims sacrificed to God, are placed by Paul amongst the first principles of the gospel of Christ. (Hebrews vi. 2.)

We deem it due to the occasion that calls for these remarks, to say, *that the abuse of any institution is not an argument, in law or gospel, against it.* Nor do the superstitious notions of Romanists or Protestants, as to the *grace*, or *efficiency*, or *authority* of such a venerable and venerated institution, enter into, or directly or indirectly affect, our premises or our conclusions, upon a question that calls for Bible evidence or Bible authority. It is common in all places, and in all ages, to have some way or manner of performing solemn and significant acts. Republics, Aristocracies, Monarchies, and even Autocra-

Digitized by Google

cies, have their forms and usages of inducting into public and responsible offices. It must be done some way, and in some form, and we know of none more simple, more beautiful, more imposing, than the imposition of hands in the midst of prayer, and in the presence of a solemn worshiping assembly.

The institution is neither Greek nor Roman, neither Anglican nor American, neither Patriarchal nor Jewish, by any exclusive charter, privilege or right. It was a solemn practice introduced by the Patriarchs, enacted by Moses, practised by the Jews, and ordained by the Holy Apostles, and practised even since their days. Sometimes, indeed, with sundry foolish accompaniments and superstitious usages. But such abuses are neither argument nor reasonable objection to this time-out-of-mind venerable and venerated Patriarchal, Jewish, and Christian institution. A. C.

DUE-WEST TELESCOPE—CHOICE SELECTIONS.

I occasionally see some choice morsels, original and selected, in some of our too worldly, too sectarian, and too unscrupulous journals, both political and ecclesiastic; and quite as many in some of the former as in some of the latter.

The Due-West Telescope, of South Carolina, devoted to the special interests of the Associate Reformed Church in the South, abounds in these. I quote from it the following bouquet on Heaven. Six of the nine authors here quoted, have long been favorites of mine.

A. C.

HEAVEN.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 Cor. v. 1.

There is a world above,
Where sorrow is unknown;
A long eternity of love,
Form'd for the good alone;
And faith beholds the dying here
Translated to that glorious sphere.—*Montgomery.*

Every Christian friend that goes before us from this world, is a ransomed spirit, waiting to welcome us in heaven. Every gem which death rudely tears away from us here, is a glorious jewel forever shining there.—*President Edwards.*

Friends, even in heaven, one happiness would miss,
Should they not know each other when in bliss.—*Bp. Ken.*

Digitized by Google

Few mercies call for more thankfulness, than a friend safe in heaven.—*Hamilton.*

Where that innumerable throng,
Of saints and angels mingle song;
Think what a Sabbath there shall be—
The Sabbath of eternity.—*T. Grinfield.*

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. John xiv. 2.

O! sweet abode of peace and love,
Where pilgrims, freed from toil, are blest.—*Kelly.*

A man may go to heaven without health, without riches, without honors, without learning, and without friends; but he can never get there without Christ.—*Dyer.*

There, like streams that feed the garden,
Pastures without end shall flow;
For the Lord, your faith rewarding,
All his bounty shall bestow.

Heaven must have our highest esteem, and our habitual love, desire and joy; but earth must have more of daily thoughts for present practice. A man that travels to the most desirable home, has an habitual desire to it all the way; but his present business is his journey, and therefore his horse, inns, and company, his roads and his fatigues, may employ more of his thoughts, and talk, and actions, than his home.—*Baxter.*

Fair distant land! could mortal eyes
But half its charms explore,
How would our spirits long to rise,
And dwell on earth no more!—*Steel.*

MR. GRAVES' SILENCE.

In all sincerity we may say that, in our opinion and in our experience, the truth we plead never gained a more easy and decided triumph than in "the assault and battery case" ecclesiastic, of the Reverend J. R. Graves, of the Tennessee Baptist. In gasconade and blustering pretence, this gentleman has few superiors; in political and guileful trickery, he has fewer equals; in sound relevant and candid argument, he has rarely an inferior.

The boastful, swaggering style of his exordium, may have created some high expectations. His demands for space on our pages, without any previous contract or stipulation, but the implied condition that he would give page for page, or column for column, may have led some to regard him as a fearless and honorable defender of his positions. But who now so blind, or so obtuse, as not to see his tacit

Digitized by Google

but most impressive confession of cowardice and conscious defeat—that after I had given to him some twenty well packed pages in the Harbinger, he has never given but one introductory column of my positions to his readers, and *not even so much as one of my responses to his imputations and allegations, nor even one argument in proof of his own positions, save that they are conceded by all good Baptists of his special school.*

Is not this the plain, unvarnished, matter-of-fact attitude in which he now stands, and must always stand, before a discerning and intelligent public?

Tennessee Baptists, what think you of your orthodox hero now! He dares not give you one of my responses. And has induced you to pass resolutions in some two or three meetings of your connection, that he is *orthodox*, and is not actually defeated!! This caps the climax of clerical trickery in the year of grace 1854.

Why not resolve, in wholesale—That your organic Tennessee Baptist, J. R. Graves, has sustained all your positions; is perfectly orthodox; and that you will never read or listen to any other doctrine than he is pleased to dole out in his hebdomadal doses, to be taken fasting, until you are saturated with Gillism, diluted by a few grains of Fullerism, mingled with an equal quantity of theological opium and wild honey.

But you are not all so tame; and, therefore, we hope better things of you, though we thus speak. We commend to your perusal the rational and Scriptural views and expositions of Elder Smith, and then read the fulsome, fawning, sycophantic importunities and pleadings of your Nashville organ. We may yet publish similar complaints from other intelligent and honorable Baptists in Tennessee; of which class, we are happy to learn, that there is a goodly and continually growing number. Whenever Mr. Graves gives to his readers my reviews and responses, and guarantees to me, by respectable references, as full a hearing in his columns as I give to him in the Harbinger, I will change my opinion of him. Till then, I am sorry to be compelled to regard him as alike wanting in the elements of a Christian and a gentleman.

We have, indeed, had occasion to discuss the grand theme of Christianity itself—its special institutions, its doctrinal, theological, and ethical developments and tendencies, with men of almost every intellectual, moral, and religious peculiarity; but we have not hitherto met with such a compound of self-conceit, of assumed importance, pretended knowledge, self-complacency, supercilious contempt for all men who will not bow down to the image he has got into his head; and yet unable to pay one penny in the pound of his purloinings of the wealth, real and personal, of the sons of the prophets!!

Digitized by Google

Withal, too, so conscious of his own weakness and incapacity to stand before his own readers, that he dares not to allow them to hear what other men have to say against his weak and beggarly elements of antinomian and anti-evangelical speculations, unless discolored or transformed according to his metamorphosis.

Being, then, in fact, shut out of his pages, we must, of course, allow him to fight against his own phantoms, and show to his retainers and admirers, if he have any, what mighty pranks he can play off, when there is no one nigh to pull off his mask and expose his empty and fallacious assumptions.

But that he may have no cloak for his sins against us and his own readers, in withholding from them our defenses and our expositions of his fallacies, *be it known to all men, that on the guaranty of* PAGE FOR PAGE, *and* LINE FOR LINE, *whenever he shall have given to his readers as many lines of my replies as I have given of his to mine, I will, for the sake of my friends and brethren amongst the Baptists, give him just as many* EMS *per month on my pages, as he gives me per month on his.* If he does not lay this matter before his readers, what will honorable Baptists think of their "Tennessee Baptist!" And if, when consenting to it, he does not weekly give line for line, so long as we furnish it, then will they, can they, *as honorable men or Christians*, sustain him as their organ—perverting their minds, falsifying our views, misrepresenting facts, and slandering our reputation? I do not, and I will not, believe it. My conceptions of Tennessee Baptists are too high for that. A. C.

LUTHER'S BIBLE.

THE first nation of modern Europe which received in print a standard version of the Bible, was Germany. Luther had received his own theology direct from the Bible; but it was a book which few of his countrymen could read. To his anxious and distracted spirit, in the Erfurdt monastery, that copy of the Scriptures had come like an angel of God; and from the moment when it whispered, "the just shall live by faith," he had found the key to the Father's house, and went out and in, a cheerful worshiper, because an adopted child. But the book which had spoken peace to *his* conscience could speak to few of his fellow-citizens. It was not only locked up within the oaken gates of the convent, but it was locked up in a language which not one man in a thousand knew. And from the time that Luther began to evangelize—from the day when listening Saxons began to shout hosannahs to the gospel which he preached, it was Luther's great ambition to enrich his country with the book which had so

Digitized by Google

wondrously blessed himself. At last, in the providence of God, the opportunity was given. For ten months together the great reformer was shut up in the Wirtburg castle, and in that Patmos, where there was nothing to invade his leisure, he took up his Greek Testament, and obtaining pen and paper, commenced translator. Already was the Bible, in Luther's own person, Germanized. Already were its truths so transfused through his eager and receptive nature, that he possessed the translator's best talent—piety, a faith conformed, and a spirit congenial. And when, after many prayers and much inward agony, the experiment was made, it did his own heart good to see how well it answered; and much as he had loved the gospel story and the apostolic argument in their own melodious Greek, he liked them full as well in cordial, burly German. The book was printed; and for the first time in a speech of modern Europe, in 1522, a translated Testament effected its advent at Wittemberg. On wings of wonder it flew from town to town, and with all the voracity of news, and with that holy enthusiasm as when the Holy Spirit fires a nation's heart, the people perused it and shouted with exceeding joy; and amidst that shouting, the Pope, the mass, the Virgin Mary, and many an ancient pagod tumbled down. But, when the burghers of Frankfort and the peasants of the Harz forest had perused the whole of it, they found that there was another Testament still locked up in Hebrew, and they clamored loudly for this also; so loudly, that fast as he could render a portion, the translator was compelled to publish it, and, fragment by fragment, a Pentateuch, and then a Historial Book, a Psalter, and then a Prophet, the whole at last appeared. And fast as they fell from the glowing press, each portion was snatched up, and conned and lent about, and discussed; and false notions vanished, and old superstitions skulked away, and over half great Cæsar's empire, the Word of God ran and was glorified. At last, with the help of Justus, Jonas, and Melancthon, and Cruciger, the completed translation was carefully revised, and Germany received that Book which first gave a body and a literature to the whole language of Klopstock, and Gœthe, and Schiller; that Book which filled with fresh industry and unwonted freedom the busy towns and frugal states of Brandenburg, and Saxony, and Hanover; that Book which even now could answer the question which Berlin and Vienna ask in anarchy, and which their rulers answer with artillery; that Book which founded the orphan hospital at Halle, and reared the peaceful homes of Herrnhut; that Book, which when dim and languid ages followed, and there was no longer a Luther in the land, was at once pulpit and pastor, spiritual father and bosom friend to scattered thousands who longed for eternal life, and who, when their pastors had become dumb dogs, found in its sacred page a guide infallible.—*English Pres. Mag.*

A CHEERFUL temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good natured. It will lighten sickness, poverty and affliction; convert ignorance into an amiable simplicity, and render deformity itself agreeable.

Digitized by Google

LETTERS TO TENNESSEE BAPTISTS—*No. II.*

DENMARK, September 20, 1853.

BROTHER GRAVES—*Dear Sir:* I should have answered your letter before this, but such have been my engagements with Bro. Slack and other brethren, in attending to several protracted meetings, that I never could find time to write. The good Lord blessed us abundantly. We had fine meetings at Denmark, Brown's Creek, and Arrarat. Many a poor sinner was persuaded to believe the gospel, repent, and draw near to God; by doing so, he was quickened by the Holy Spirit, and rejoiced in believing the truth. Then they were buried in baptism. Now they stand justified in the sight of God, for they have fully obeyed the gospel: therefore, Jesus' blood will cleanse them from all sins.

Dr. Slack has sold out to move to Texas. He has had some three or four calls lately, to take charge of schools in that country, of high order. He will move next spring. Five churches will greatly miss him. He is a bold advocate of the New Testament, and preaches the truth. I love him for his zeal, deep piety, and godly conversation, although I differ with him on one or two points; yet we are the best of friends. I am afraid our church will go down after he leaves. There is only he and myself and one other brother, since we lost Bro. Conner, that ever takes any active part in our Sunday school. Our church is rich and liberal, but small, since we permitted two churches to be constituted out of ours—one four miles South, the other seven miles North; so our influence is divided, and we make no show. This is one failing of the Baptists that ought not to be. The Presbyterians will finally take this place; they rally here every Sabbath from eight to ten miles.

I think if you were to use some of your zeal and influence in trying to stop the Baptists from planting little churches all round our towns, you would do more good than in trying to prejudice the people against Mr. Campbell, and that he preaches nothing but water regeneration. One half of the Baptists are reading people, and must know better. All they have to do is to turn to his Debate with Rice, page 514, then they will know better. And all that think the Baptists have not reformed from their old Calvinistic creed, I would refer them to their one historian, creeds, and old hymn-books, and compare them with what they now write and preach, and even yourself.

You say the Church of Christ cannot reform. Do you mean that the church cannot get into any error, and reform back to the true doctrine!! If this be your meaning, I would prefer believing the Apostle to you or any other man. I am aware that Christ sanctified his church by the word and water, but these churches embraced error afterwards.

Bro. Graves, I cannot conceive you have answered my first letter. Therefore, I wish you to publish it or send it back to me. This letter I do not wish published, but my first letter, and if I am to fall by its publication, let me fall. The sooner the better.

Your brother in the Kingdom of Christ,

H. O. SMITH.

Digitized by Google

A true copy of a letter I sent to J. R. Graves this day—September 20, 1853. H. O. SMITH.

N. B.—Now, Bro. Graves, I have written nothing to justify any one to conclude that I believe in water regeneration! H. O. S.

I should call him *prophet* Graves, to write in harmony with his dragon-like tirade against his own spectre, which, like a symbolic personage in apocalyptic vision, he pours out of his mouth against his own phantasmagorial creations. The term *dragon*, as defined by Webster, in its Scotch and Welsh currency, most appositely delineates his assumed position. But to hear him is enough. And by request, we shall pollute our pages with only another sample of his outpourings to one of the most estimable Baptist seniors in the State. Here it is:

BROTHER SMITH—*My Dear Sir:* Ah! sir, Campbellism is an exploded dogma; and as a pseudo-reformation, it has spent its force—its race is finished—it only wants a little time to become a stench in the nostrils of its worshipers. In less than ten years, one professing to be a Christian, will be ashamed of having winked at this delusion. Kentucky was once its banner State, but it is going to the dogs there. No, sir, you may eschew the old fashioned Baptist faith, and join your influence to those "by reason of whom the way of truth has been evil spoken of;" but thank God it is my religion yet—it has been tried. I have seen the furnace, fierce fiery, through which it has passed, and come forth having *lost nothing*. The 1260 years of its prophesying in *sack cloth*, in shame, suffering the rage and malice of Papal and Protestant Rome, and for the last 30 years the *jeers*, and *taunts*, and *blasphemies* of *Campbellites*, because it taught a spiritual religion—I say these days of God's witness in sack cloth of his church in the wilderness, are well nigh closed, (we doubtless will live to see it;) and glory to God, the morning of the glory of her redemption—of her resurrection—of her *exaltation* to the very heavens, over all her opposers, is just at hand. Every thing betokens it. What, then, will be her glory? What, then, will be the honor of those who kept their garments—of those who were not offended at Christ—who followed him, suffered with him? Bro. Smith, were the martyrs, the witnesses, Campbellites? Have you been deluded to believe it!!! God love you, my dear brother, you should have read the Bible enough to know the Church of Christ cannot be *reformed*, for it was never to be given to another—it was to stand upon the foundation upon which it was at first placed.

Yours truly, J. R. GRAVES.

Courteous reader, put these terms on file—"pseudo reformation," "a stench in the nostrils of its worshipers," "in less than ten years," (some two of which are past,) "a Christian will be ashamed of having winked at it;" it is now "going to the dogs in its banner state."

Digitized by Google

"The old fashioned Baptist faith is my religion yet." What an unfortunate representative it has got!!

"The Baptist church has been 1260 years prophesying in sack cloth." Yet Mr. Graves has been prophesying in *broad cloth* all his life; consequently, he is out of date, somehow. For "thirty years she has endured the jeers, and taunts, and blasphemies of Campbellism"!! because she taught certain traditions of the Fathers, instead of apostolic traditions. These constitute this *spiritual* religion, of which he is a transcendental type. But Bro. Smith should have read his syco phantic brother Graves so implicitly, as never to have doubted aught he said, and as never to think that the Baptist church, *alias* Christ's church, could need reformation; or, falling into error, ever could be reformed!!

"Alas! Leviathan is not so tamed;
But, stricken hard, turns to the stroke his scales,
Which fear no discipline of human hands." A. C.

MY OWN CONVICTIONS:

OR, REASONS WHY A PIOUS PEDOBAPTIST SHOULD BE BAPTIZED.

BY THE HON. AND REV. B. W. NOEL,

On occasion of his own baptism, at St. John Street Chapel, Aug. 9, 1849.

HAVING been asked, my brethren, to address you on this occasion, I gladly avail myself of the opportunity of speaking a few words on this particular point—why a person should be baptized, after having made a profession of faith in Jesus Christ in other ways, and perhaps for many years?

I have not come to the resolution to obey what I believe to be Christ's command, without having fully considered the grounds upon which that step is to be taken; yet without having read any thing (except the Scriptures) in favor of the exclusive right of believers to Christian baptism. I have read all the strongest arguments I could meet with upon the other side. I believe I have weighed well every considerable argument that has ever been adduced in the maintenance of infant baptism, as an addition to, and which evidently becomes a substitute for, the baptism of believers in Christian churches; and I have come distinctly to two conclusions, which appear to me, at least, to be certain.

I will not speak of the convictions of others, but I speak of the convictions of my own mind, after very much examination.

It appears to me to be distinctly proved, first, that baptism, as ordained by Christ, is an immersion in water; a being 'buried' in the water: and, second, that the immersion is meant to be a profession of faith in Christ. If these two conclusions are correct—and I believe

Digitized by Google

they will completely prevail with the Christian world eventually—then it follows that a person who, like myself, has only been sprinkled in infancy, is unbaptized; because such a person has neither been immersed, nor has he made a baptismal profession of faith; and these two constitute Christian baptism. So that, if these conclusions are correct, then I and others who have been only sprinkled in infancy, are in neither sense baptized.

Should we, then, after having professed our faith in Christ at the Lord's table many times, come to this, which is the initiatory rite of Christianity, and begin again a profession of faith in him? These are the reasons which have led me to conclude so for myself, and which have led, I believe, some of my brethren and sisters, who are about to be baptized, to the same conclusion.

In the first place, there is no instance in the New Testament of any person unbaptized, after the institution of Christian baptism by our Lord, coming to the Lord's table; and, therefore, if we should continue to attend the Lord's table without being baptized, knowing that Pedobaptism is not the baptism appointed by Christ, we should be doing contrary to all the precedents of the New Testament.

In the next place, Christ has required a baptismal profession of faith. It does not appear to me to be sufficient to say that we have confessed Christ in other ways. That may be true; but there is no reason why one confession of Christ, appointed by him, should be taken as the substitute of another confession, appointed likewise by him. And, therefore, as he has said to us, as well as to others, "Repent and be baptized, for the remission of sins, and ye shall receive the Holy Ghost"—"He that believeth and is baptized shall be saved," it follows that he requires from us a baptismal profession of faith, as well as a profession of faith in other ways. This has been so clearly seen by the churches of Christ in general, that it is not only those which are called Baptist churches, but all the churches, who refuse to admit to the Lord's supper, or into church membership, any whom they consider to be unbaptized. If a man—for instance, one of the Society of Friends—has been a consistent Christian for years, has followed the Lord dilligently and zealously—has done good by his pen and by his preaching—and is welcomed by all persons who rejoice in seeing the work of the Spirit, as a thorough Christian—if that person should come to recognize that the sacraments are still obligatory, and that he should come to the table of the Lord, there is no church that would receive him unbaptized. Neither the Roman Catholic, nor the Episcopal, nor the Presbyterian, nor the Independent churches, would receive such a one unbaptized. And, therefore, the fact of his having made a profession of faith in other ways, has not appeared to any of the churches of Christ as a reason why an unbaptized person should not, at any point in his heavenward course, be baptized, when he comes to recognize his error.

Thirdly. Our blessed Saviour has set us an example in this matter. At the age of thirty, when he was known by all who knew him to be devoted to God—when his whole life was a profession of devotedness, not in the least requiring baptism, as an expression either of repentance or of faith—when John was baptizing converts, because the kingdom of heaven was at hand, summoning men to believe in Christ as the Saviour about to appear—then it was that Jesus, not certainly

Digitized by Google

of earth for a treatise on the subject of life—I do not say on the subject of vegetable, animal, spiritual, divine, or human life, but on life, *simply life*, and they cannot furnish one. The reason is, no man understands it. They converse, they dogmatize, they speculate and debate on matter and mind, on Creator and creature, on things abstract and on things concrete, on heaven and earth, on mortality and immortality; but on life itself, pure abstract life, celestial or terrestrial—human, angelic or Divine—they are as silent as death and as dark as the grave. What a mystery of mysteries is this word life, or, rather, the idea, the entity, which underlies it!

You may consult the Hercules of lexicographers—our own immortal Webster—and he will tell you the genealogy of the word, beginning with the Saxon *lif*, or *lyf*, and, proceeding through the Swedish *lif*, Danish *liv*, and the German *leben*, and through six and twenty definitions in the arts and sciences of earth, and through four and thirty compounds, yet he has not told us what life is. The *use* of a word or of any thing, is not a definition of the thing itself. Jesus Christ says, "I am *the life*;" but this is spoken of a special life, and not of life absolute, or life in the abstract. In Jesus, the Messiah, we are also told that there is life, and that this life is the *light* of men. But this, too, is a special use of the word.

In the vegetable kingdom there is both life and death. Both appear there in their lowest forms. The tree lives while it inhales from the atmosphere, and while it absorbs from the earth its appropriate food. But this is not its life. It is but the support or nourishment of its life. Its life, therefore, is that power which it possesses of making such appropriations from surrounding nature, and of assimilating them to its own being and wants, or of incorporating them with its own individuality.

But yet another question will be propounded—What is that power which it possesses, of thus separating, assimilating, and incorporating external materials to its own use, making them part and parcel of its own individuality? Some one—a philosopher, indeed—responds, *Organization!* But *what is the cause*, or *what are the means*, by which this organization originates, progresses, and is consummated? Here the mere philosopher invokes nature to his aid. *It is the course of nature.* But how comes nature invariably to work this way, day and night, in season and out of season? He thus deifies dame nature, creates a god, and worships him.

Men thus weakly, and, sometimes, wickedly, interpose imaginary agencies; and instead of making them mere instrumental or concomitant causes, confer upon them a supernatural or Divine power, of their own conception; and all this to escape from the authority of the Bible

Digitized by Google

and of its Author, who always works through the machinery of his own means and instruments. As Jesus once said, on another occasion, "My Father worketh in this thing, and I work."

Some men speak and write as though God had created the universe, and wound it up as an eight-day clock, to run so many thousand years, and then suddenly, though naturally, to cease. We rather say as Jesus once said on another occasion—Our "Father *hitherto* works," and will continue to work through these instrumentalities, till the drama of humanity is perfect and complete.

But yet our object is not fully gained, and would not be consummated, were we here to lay down our pen. Every thing possessing life, we must affirm, continually derives its life from God. Plants, animals, men and angels, live, and move, and have their being in God. He is life's fountain, in every form and condition of its being. *It is, in no one case, independent of him, or disconnected from him.* It is, therefore, and will forever continue to be, *a mystery*. God alone possesses life in and of himself; and from himself imparts it to every living thing. In every mode and form of life, from the veriest animalcule up to the most flaming seraph that radiates glory in heaven, he is its unwasting fountain and supply.

Indeed, *motion* itself proclaims "the Divinity that stirs within us, that points out an hereafter, and that intimates eternity to man." Nothing in this universe moves involuntarily. Wherever there is motion, there must be *will* somewhere, as its cause. Whenever any atom of the universe changes its position, although there may be no will in it, there is a will without it, operating upon it.

There is a law we call gravity. Does not this law imply a lawgiver? Does not a lawgiver imply a will? And does not a will imply a power? There is no escape from a position to which converge all the straight lines in the universe. We, therefore, conclude that life, in every form of it, is derived from God, and that the living machinery of every organic being is but the medium through which God supplies it with its vitality, and the means of its perpetuity; for in him alone is life, naturally, necessarily, and eternally abiding. Life, therefore, in any form of it, is a demonstration to the eye of true reason, of the being and blessedness of God; and alike a demonstration of the absolute necessity and the eternal importance of our being united to him, or in communion with him, through such means and instrumentalities as are adapted to those forms of life which are desirable to man, whether animal or spiritual; whether temporal or eternal.

If our premises and our reasonings, so far, have the consent and the approbation of the reader, then the question, *What is life?* becomes of

Digitized by Google

comparatively easy and obvious solution. *It is union with God.* Not a speculative, theoretic, or philosophic union with God, but a positive and real union with him, in and through the person of him who is called the Light of the world and the Life of men. To this effect reasons that great Apostle to the Gentiles. He assumes and affirms that we may be both dead and alive at the same time. But not in the same sense. To the Colossians he says: "You are dead, but your *life is hid in Christ* by God." Therefore, "When Christ, who is our life, shall appear, then shall we also appear with him in glory." Col. iii. 3–4.

John, the beloved Apostle, dwells more on life than any other writer in the New Testament. He speaks of the "word of life," the "tree of life," the "bread of life," the "water of life," the "book of life," the "spirit of life," the "crown of life," and most emphatically dwells on the eternal, or the everlasting life, tendered to us by the Lord of life and glory. This subject of life is, therefore, the most delightful, and is, in fact, the transcendent theme of the Christian Scriptures. And is it not to us the most soul-absorbing theme! To prolong our present life in this world of sin and sorrow, is the desire and the effort paramount with almost all mankind. How much more desirable a life everlasting, in which not one sin nor one sorrow shall ever be felt or feared! And such, indeed, is the Divinely chartered and guaranteed hope of every Christian man, with this appendix—"Eye has not seen, ear has not heard, nor has it entered into any human heart to conceive," the riches, the grandeur, the glory, and the blessedness which God has prepared and secured for them that love him, and keep his commandments.

But this sketch has been given for the sake of farther development of *Elementary Views of the Christian Institution*, in a series now in progress.

Facts, and neither doctrines nor opinions; neither theories nor speculations, are, indeed, the true elements of the Christian Institution. Its moral grandeur, its spiritual power, its Divine unction, its transforming efficacy, are perceived, realized, felt, and enjoyed through its sublime monumental documents, commemorative of the active and passive obedience of the Lord Jesus Christ, of his sayings and doings from his baptism in the Jordan till his resurrection and ascension into heaven, his reception there, and subsequent justification and coronation.

Hitherto, in the controversies against Popery, and in favor of Protestantism in all its forms—church politics, church doctrines, and church institutions—the Protestant mind has been turned away from Bible facts, Bible precepts, and Bible promises, to sound speculative

Digitized by Google

doctrines, theories, and church traditions, until a cold, formal, ritual-like service, is very generally substituted for the strong faith, the joyful hope, the fervent piety, the indefatigable zeal, and the ardent brotherly affection of the household of faith, as depicted and developed in the Apostolic Epistles.

The controversy concerning "*the Way*," and the controversy concerning "*the Truth*," seems to have absorbed, not so much the controversy concerning "*the Life*," as the life itself. It is possible to speculate upon any theme, and to become considerably interested in it, when the theme itself is, in reality, worth nothing. It is so in speculative religion, speculative philosophy, speculative astronomy, and even in speculative geography. An unprofitable and dreamy speculation upon a North-West passage, or an opening in the polar regions, has cost the life of Sir John Franklin and his brave and bold men, with his whole marine equipments, and has produced an agony not only in Great Britain, but throughout Christendom, to say nothing of the irreparable loss to his frantic consort and his bereaved relatives. And had the speculation been as truthful as the Bible, of what use to mankind could have been its realization?

Still, more idle and unprofitable are, and have been, the day-dreams and night visions of Papal and Protestant theologues, upon such questions as the immaculate conception, and the perpetual virginity of the Roman Virgin Mary; or as the voluminous debates between the Sublapsarians and the Supralapsarians, concerning the decrees of God respecting the lapsus of angels and men.

Life, eternal life, is the theme of themes—the climax of all human aspirations. Its claims upon our concentrated regard, are truly transcendental; and to realize the great fact that this life, like all other forms of life, animal or human, is located in the head, is the initiation into the true studies of man's immortality. For, as Paul affirms, we are all dead, under sentence of death, but our life is, by God himself, hid in the person of the Lord Messiah. And, therefore, when Christ, who is our Life, shall appear, then shall we appear with him in glory. He is, then, the living, the life-giving, and the life-preserving head of that living body, the church, which on this earth is become an habitation of God through the Spirit, and the fulness of him that fills with life all creatures in all places.

Such are our conceptions, in part, of the true mystery of life. LIFE NEVER WAS CREATED. It is necessarily eternal and indestructible. It has been communicated in countless millions of forms—celestial and terrestrial. But it never began to be, and it can never cease to be. How true it is, and how evident it is, just at this standpoint, that God never began to be; that he alone and wholly is life's

Digitized by Google

needing to be baptized unto faith in himself, and needing no repentance, was yet at that age baptized after long years of piety. This he did, because he would honor the ordinance of God—not needing it himself, but with a view to the welfare of others and the honor of God. He was, therefore, baptized. Is there not much analogy between the baptism of Christ in the Jordan, and the baptism of any disciple, if his soul, after some years of faith, perceives that he has been ignorant in the matter, and has not understood the doctrine of Christian baptism?

Fourthly. When we add to this, the reason which Christ assigned why he was baptized, we see that his authority directly recommends, sanctions, and (as I think) commands, that those who find out that they are unbaptized, because only sprinkled in infancy, should, like Jesus, be afterwards baptized. He said, when John remonstrated with him, as superior to himself, and not needing to be baptized by him, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." He did not mean that there was any thing especially righteous, especially great, especially devoted, in being baptized; but that it was comparatively a trivial thing, as it seems to me, that it was a light duty compared with many—as compared with faith and devotedness. It was but the external profession. Nevertheless, he says, "It becometh us" to fulfill the least command as well as the greatest! When, therefore, our Lord assigned this as a reason, why he, not needing it, should yet be baptized, he said in effect to all his followers, "You may think that having made a profession in other ways, you need it not—that you have confessed Christ at the table of the Lord, or in your intercourse with the world; nevertheless, it becomes us to fulfill all righteousness—to keep all the commands of Christ—to honor every ordinance that God has given; and if you need it not for yourselves, at least in respect to his authority, be baptized—that you may express your willingness to be obedient to him in all things."

In looking, too, at the example of our Saviour, I have seen that he regarded the influence of his act on others. We never stand alone in our conduct. Others may be influenced by us for good or evil, and we have, as Christians, to recommend our fellow-sinners—those who have, as yet, not turned from "darkness to light, and from the power of Satan unto God"—to believe, and to be baptized, as a profession of that faith. Now, if we were ourselves unbaptized, they would naturally evade the command of Christ, and say, "You do not submit to this publicity; you do not acknowledge this ordinance; you have escaped this pain, and therefore why should not we?" And they would be disposed to evade a command of Christ under the sanction of our example.

And this is especially true of ministers, whose business it is to preach Christ to the unconverted, and to preach baptism to those who may turn to him in truth. But how can a minister urge his fellow-sinners to be baptized, if he is himself an unbaptized person? Besides, it being a minister's duty to administer this ordinance to those who are prepared for it and desire it, a scruple and doubt might arise in the minds of many—perhaps perplexing them with many troubles in long years—if they should be baptized by an unbaptized minister.

Digitized by Google

It seemed to me, therefore, necessary for others, no less than expedient for myself, that I should fulfill this command of Christ.

There is one other argument, to which I have already alluded, which has had weight with me, and I doubt not with others of my brethren and sisters, now about to be baptized. In common with almost all other churches of Christ, there are Baptist churches who are of strict communion; that is, who believe, in common with the great majority of Christians, that they must not receive to the Lord's supper those who are in their view unbaptized. Consequently, each Christian ought to desire to be in full communion with those churches. They are not more narrow in their minds than other Christians—because almost all Christians are of the same opinion; and consequently, we ought not to shrink from their communion, but seek it.

Let me add to this, lastly, that I believe, amongst the multitude of those who, as ministers of Christ, have seen it right to renounce the doctrine of infant baptism, as an abuse in the church which has no sanction in Scripture, there are very few, if any, who have not also felt it their duty to be baptized. On those grounds it has seemed to me to be my duty not to shrink from a public acknowledgment of Christ's authority; but with my brethren around to be baptized, to acknowledge that he has a right to our subjection.

Now, my beloved brethren, all may not see it to be their duty to make this profession, or enter into this covenant of God by baptism; but I am sure every person taught of God, living for eternity, really converted, will feel the necessity of essentially making this profession before God. Let us all be united in that, and if there are any here who have been only attracted by a spectacle, and only came out of curiosity, may they listen to what has been already said. It is too solemn a thing to trifle about—this salvation of the soul—and if you see others that are in earnest about it, go to your homes this evening, and put a prayer to God, that you may be earnest too. Whether you think us right or wrong in this particular act, you know that it is right to care for the soul—you know that it is right to serve God—you know that it is right to seek eternity. Go and do that you know to be right. Go and ask God for grace to live for him; and then, whether after examination you come to the conviction that it is your duty to be baptized, or not, we may meet in glory, owned as the disciples of Jesus Christ; and may hold fellowship and brotherhood with one another while we are fellow-soldiers and fellow-pilgrims on earth.

Training the Mind.—A sound moral discipline, and a well reguted mind, is a great attainment, and very much under the influence of habit. Every day that passes, and every step that we take, without making it the object of earnest attention, renders the acquirement more difficult and uncertain, until a period at length arrives, when no power exists in the mind capable of correcting the moral disorder which habit has fixed. Hence the happiness of life, and the immortal interests of the soul, are periled.

Digitized by Google

NORTH-WESTERN CHRISTIAN UNIVERSITY.

[From the Christian Record.]

No one can regret more than we do, the unfortunate misunderstanding between our Board of Directors and the President of Bethany College, Elder Alexander Campbell. In the August number of the Christian Record, we published an article from the pen of Bro. Van Dake, and one from O. Butler, President of the Board, followed by a few editorial remarks, touching the matter in controversy.

The Millennial Harbinger for October, published Bro. Van Dake's article and our "*remarks*," accompanied by some pretty severe comments. The Harbinger thinks we should have given his article in the August Harbinger, commencing on page 465, and asks us to do so now. Most cheerfully we comply with the request.

[Here follows our article from the August Harbinger, and also the one from the October Harbinger, page 583.—A. C.]

Upon the foregoing we beg leave to make a few remarks and suggestions. We speak not for the Board, or any one connected with it, but for ourself.

We were not present at the meeting at Bro. O. Butler's, in the winter of 1850, to which reference is made by the Harbinger; but always understood that it was merely a *social party*, invited to the house of Bro. Butler, to cultivate the acquaintance of Elder A. Campbell. The Board of Directors of the N. W. C. U. was not then organized; yet some of the men mentioned in the Charter as Commissioners, were present on that occasion. We understand, from some of those present, that one of the topics of conversation that evening, was the "endowment of the Chair of Sacred History" in Bethany College. It was the opinion of Bro. O'Kane, and perhaps others, that it might be done, and that the effort might safely be made by Bro. O'Kane, simultaneously with his effort for the N. W. C. University, for which he had consented to act as Agent.

At the State meeting, which met in October previous, the Commissioners had appointed J. O'Kane Agent, and some twenty brethren entered into a written contract with him to pay him a certain sum, provided the effort proved a failure. But few of these brethren were present at Bro. Butler's at the time referred to, and, consequently, no one present had any right to *pledge* Indiana for the endowment of a Chair in Bethany College, or any other. The impression among the brethren generally, was, that the effort then making for the N. W. C. U. would be successful, and that a Chair in Bethany College might be endowed also, and especially if Bro. Campbell would visit our State again and spend sometime among the brethren. These impressions and conclusions were freely communicated to Bro. Campbell in good faith. And when Bro. C., in the January Harbinger for 1851, after his return from Indiana, spoke of the brethren of Indiana endowing a Chair in Bethany College, we did not understand him that any Board or individual had *pledged* the endowment, but simply that many of the brethren were favorable to the project, and would make an effort to that end.

Digitized by Google

From these considerations, we did not feel called upon to make any corrections of the Harbinger's statement, for we supposed he understood the matter just as we did. But from the recent articles in the Harbinger upon this subject, it seems that he understood that meeting at Bro. Butler's, to have been officially called together by him, as President, to consider this very matter, and that after such deliberation was had, they *pledged* the endowment, &c.

Now it seems to us that no difficulty need to exist between the parties upon the subject. Bro. Campbell admits that he may have "miscalled the meeting held at Bro. Butler's;" but reaffirms what were his understanding and impressions received at the time from the brethren then present, and published in the Millennial Harbinger for January, 1851.

Thus the misunderstanding, and the grounds of it, are obvious. Bro. Campbell was laboring under a mistake as to the character of the meeting at Bro. Butler's, and took the conclusion, or promise of individual brethren, to make an effort to endow a Chair for the decision of a Board, or deliberative body called together by its President, to consider the question. This, we think, from all we can learn, is the true position of the parties and points of misunderstanding. Should such a misunderstanding produce any unkind feelings among brethren? Certainly not. A frank and full explanation, on both sides, should be made, and every unkind remark and insinuation should be recalled, and, in our opinion, the parties should stand to each other, as they always have done, as "co-workers" in the great Vineyard of the Lord. We are very far from charging the Harbinger with a moral disposition to do us injustice. Elder Campbell's labors of love have been too long and too well known and appreciated by us, to admit such an idea for a single moment. Yet he is a man, and liable, as other men, to be mistaken.

We had no doubt *then*, and we have none *yet*, that if Bro. C. had visited a few prominent points in 1851, or '52, the project of endowing a Chair in Bethany College would have succeeded without difficulty, and, in this opinion, concur many of our brethren. Bro. O'Kane informs us that he did make the promised effort for Bethany College, but was unsuccessful, as the brethren generally wished to see Bro. Campbell in person.

Need we ask the Harbinger to lay these remarks before the readers of the Harbinger? EDITOR.

Certainly; as we give to our readers both sides of all important matters, we shall not only give the editor of the Christian Record a hearing, but our thanks also, for the Christian-like manner in which he expresses himself on the subject. He gives the *facts* as far as he knows them, and his *opinion* also, as he candidly conceives, of the subject. In this latter matter we differ, and still think as we did on all the premises of our treatment by the men who had the management of all the affairs of the N. W. Christian University. I reason from myself, having once stood in the same relation to Bethany College that the aforesaid "social party" then stood to the N. W. Chris-

Digitized by Google

tian University. And I do know that I could not, on my premises and views of Christian decorum and propriety, have so acted in this matter, from that meeting down to the present time—I placing myself in the midst of said party, on said occasion, and Bethany College in the place of the N. W. Christian University as it now stands. I do not at all doubt but that the brethren in Indiana will, in the long run, concur with the views which I entertain, and will yet give expression to their views and feelings on the premises, in a manner worthy of themselves and the great principles of truth and righteousness, of honor and humanity. A. C.

TESTIMONIALS

OF THE RELIGIOUS PRESS ON THE MERITS OF THE LABORS OF THE BIBLE UNION.

Rev. Joseph Addison Alexander, D.D., L.L.D., Professor in Princeton Theological Seminary, N. J., after speaking in a note to the reviser, of the satisfaction which he had derived from a repeated perusal of the first part issued, consisting of the 2d Epistle of Peter, and the Epistles of John and Jude, and the reviser's remarks in the notes, says: "I am equally pleased with the justness of the emendations, and with the delicacy which has prevented their undue multiplication."

Rev. Samuel H. Turner, D.D., of the Episcopal Theological Seminary, New York: "It is only necessary to examine your work in part, to be satisfied that you have devoted much care and labor to it, and the result is, in very many places, a decided improvement on the authorized version."

Rev. Thomas Boys, a clergyman of the Church of England, and Editor of a Portuguese Version of the New Testament, noted for his scholarship and biblical researches: "It is not without some hesitation, that I have attached a few suggestions to a work of so much ability and research. But they are sent as a token of respect and good will, to those who are engaged in this undertaking." "As an ancestor of mine was one of the translators engaged on King James' Bible, I feel a warm interest in every attempt to correct and improve it. There is doubtless much to be done."

Rev. Wm. Murch, D.D., a most eminent and learned Baptist minister in London, whose praise is in all the churches: "I think it a very successful attempt, considered as a revision of the English version."

Samuel Davison, L.L.D., Professor in Lancashire Independent College, Manchester, England. Author of "An Introduction to the New Testament," &c., a biblical scholar of the highest reputation, both in Europe and America: "There is no doubt, that the revision is very well done. Whoever the unknown writer be, he has done his work extremely well. His scholarship is varied and sound."

Digitized by Google

Rev. F. A. Cox, D. D., L.L.D., London, England, since deceased: "The revised version of this pamphlet I generally approve."

Rev. Thomas Thomas, President of Pontypool College, Monmouthshire, England: "I have compared the 'revised version' with the Welsh version, which in many passages is a decided improvement upon the English. In some of them it agrees with the 'revised version,' particularly in not avoiding 'uniformity of phrasing' in certain passages in John."

Rev. John Forsyth, D.D., Professor in Newburgh Theological Seminary, (addressed to the Secretary:) "I had almost forgot to thank you for the very admirable results of the biblical labors of * * * * I am going through the work with care, and will return it with such observations as may occur to me."

The Clerical Journal and Church and University Chronicle, published at Oxford, England, thus speaks of the last revision issued:

"The American Bible Union has the merit of putting forth, in the book now before us, the first attempt at such a revision of the text as is required.

"The conscientious minuteness with which every slight departure from the authorized text is noted, and every authority of value collated, is highly creditable to the editor or editors. The style in which the book is printed, and the price at which it is offered to the public, is highly creditable to the publishers."

From a long and eulogistic critique in the periodical entitled "Waymarks in the Wilderness," we extract the introductory sentences of different paragraphs:

"This is one of the most important works that has ever issued from the American press."

"The chief value and primary design of this work is its excellence as a translation."

"One of the great excellencies of this version is its faithful adherence to the original."

"This new translation also throws great light on many doctrines of Scripture."

"Another excellence of this revised version, is the rectification of the Greek text of Revelation."

The Home and Foreign Journal says: "We are prepared to give it a thorough examination, &c. Here is the book itself, avowedly given to the public to be *criticised*—let it be subjected to the *severest* philological tests, and, if *shown* to be imperfect, the Bible Union will make changes accordingly. What could be fairer than this?"

The Church of England Quarterly Magazine says of this work: "If this be the conclusion [i. e., of the revision of the N. T.] then we must congratulate our American brethren both on their translation and their notes. We certainly want a work of the kind here, and if this be not a conclusion, we hope there will be sufficient encouragement to go on with so good a work."

The Primitive Church Magazine has on more than one occasion, commended the revision, and also the general objects of the Union. In the last number it says: "We again venture to call attention to the vast importance of the object contemplated by the American Bible Union. Nothing can exceed the value of *faithful* versions of the sacred Scriptures."

Digitized by Google

The Church and State Gazette says: "This is a noble quarto volume, printed in triple columns, in which a superb Greek text occupies the middle place between 'King James' version' and the 'revised version.' The notes are chiefly critical, and they exhibit much research and profound scholarship. . . . Of the scholarship and industry revealed in them, there can be but one opinion."

JUSTIFICATION AND REGENERATION.

Bro. Campbell—*Dear Sir:* I send you these lines to inform you that the September No. of the Harbinger has just come to hand, filled with the onslaught of the Tennessee Baptist upon us as a people. I am glad you have taken him in hand. I think he needed the stripping of his jacket, which you are now giving him, before he got it. I hope you will persevere until he is thoroughly satisfied; and be assured that your old fellow-soldiers, who have been with you for thirty years in your campaigns, will not desert you now, when you are grey headed. They know that if you have ever erred, it has been an error of the head and not of the heart. I do not think that you have any thing to fear from an antagonist who seems not to distinguish between Jewish, Catholic, or Arminian works, relied upon for salvation, in opposition to the gospel or grace of God, and Christian baptism. When Christ gave the commission to the Apostles, to preach the gospel to the nations and immerse them, did he intend that believers should be pardoned before baptism or after it? with baptism or without it? If justification is complete without baptism, what is the use of baptism? Why add baptism to justification? If a man is justified by faith only, why was baptism put into the plan of gospel justification? Why did not the commission read, He that believes the gospel is *saved*, instead of he that believes and is immersed shall be saved? When Christ says, He that believes and is immersed shall be saved, pardoned, or justified; and all the Protestant world says, He that believes is justified, are we to believe Christ or the Protestant world? There is a contradiction between Christ and the Apostles and the Protestant world. Do not all the Apostles, in their sermons in the Acts of the Apostles, and in their Epistles, require faith and baptism in order to salvation and justification? Or did the Apostles leave out baptism in their plan of justification? These are questions for intelligent Baptists to decide.

Do not all *unbaptized believers* stand in the same situation before God, that Abraham would have stood in if he had refused to offer Isaac,

Digitized by Google

after God commanded him to do it? Did offering Isaac have any thing to do in Abraham's justification or not? See James ii. 14–56. Suppose we were to assert that man is justified by works *only*, what would be thought of us? We have as much authority for such an assertion as Protestants have to assert that we are justified by faith only, or without Christian baptism. If Pedobaptists are justified without baptism, and go to heaven without it, why do not Baptists commune with them here on earth? If Pedobaptists are justified, and finally saved without Christian baptism, and Baptists refuse them admission into their churches without it, does it not require more religion to enter a Baptist church than it does to enter heaven? Let Baptists think of this.

How can Baptists refuse to admit thousands of Pedobaptists into their churches, who are ready and prepared to sit down with Abraham in ultimate glory, according to their teaching and admissions? Paul asserts (Romans ii. 13) that the hearers of the law are not justified before God, but the doers of the law are justified. Is this not as true of all laws as of the Mosaic law? Is it not as true of the gospel as of the law—that not the hearers or believers of the gospel are justified before God, but the doers or obeyers of the gospel are justified? There is a Jewish justification; there is a Turkish justification; there is a philosophic justification, a moral justification, a political or civil justification, a sectarian justification by the traditions of each sect, and there is a Christian or gospel justification, by faith in Jesus Christ, by repentance, by the blood of Christ, by baptism, and by a holy life. This last is the righteousness of faith, or a Christian righteousness. As faith in, and obedience to all these systems, constitute the different plans of justification, so faith in the gospel and obedience to it constitutes a Christian justification. While the New Testament remains our standard, baptism will forever constitute a part of gospel justification. The grace, mercy, and love of God, are the fountain and source of our justification; the death and resurrection of Jesus Christ, are the meritorious cause and foundation of our justification; faith is the instrumental cause; repentance, confession, restitution and immersion, are the conditions of our justification; and a holy, humble, and useful life, are the evidences of our justification to ourselves and others. So much for justification.

REGENERATION.

There is a three-fold regeneration preached, taught, and practised by Christendom. The first I shall denominate physical, or metaphysical regeneration by the Spirit, before faith, in order to the production of faith; it is *antecedent* to knowledge, faith, repetance and

Digitized by Google

baptism. This is spiritual regeneration—a spiritual change of mind by the Holy Spirit. The Holy Spirit is the *sole* agent in regeneration, and the sinner has no more *efficient agency* in accomplishing it than Lazarus had in becoming alive from the dead. This is orthodox regeneration. It is preached by nearly all Protestant sects. In every case of regeneration rendered in the Acts of the Apostles, the Holy Spirit was given to believers, and not to unbelievers; was given subsequent to, or after faith, and not before it. The regenerations in the Acts were effected by signs, wonders, and miracles, explained in words, and not by private, special, immediate physical operations.

The second kind of regeneration I shall denominate still-born, or water regeneration—infant regeneration. Hall says, (vol. 1, 70–76 pages,) No baptism no salvation, but inevitable damnation will be the portion of all who die unbaptized, was the language held by the "Fathers" of the first four centuries. Catholics and Protestants who sprinkle children, hold the same language in acts, if not in words; else, why baptize children, if they can be saved without it? Why perform an act of supererogation? This baptism without reason, without thought, without volition, conviction, faith, knowledge or desire, is truly "baptismal regeneration."

The third sort I shall call scriptural regeneration—a moral or an intellectual regeneration of the mind and heart, and not the body. He that intelligently understands and sincerely obeys the gospel, is regenerated, or born again, unless Christ intended to save unregenerated persons, which is inadmissible. All the Apostolic converts were regenerated in this way. See Acts of Apostles, chapters 2, 3, 4, 8, 9, 10, 16, 18. This is the regeneration we teach.

J. CREATH.

Palmyra, Mo., September, 1854.

[From the British Millennial Harbinger.]

ENERGY.

"The longer I live in the world, the more certain I am that the great difference between men, the great and the insignificant, is *energy*—invincible determination; an honest purpose once fixed, and then, *victory!* This quality can do every thing that can be done in this world; and no talents, no circumstances, no opportunity will make a man without it."—*Goethe.*

I BELIEVE that most men, especially the young, expect too much from, and depend too much upon circumstances. In early life, it seemed to me a very hard case that I must earn every dollar to be expended in educating myself, and I looked upon the sons of affluence

Digitized by Google

with envy; but now, in taking a calm review of the past, I see clearly that the severest labors and trials of my life have been most profitable to me. It has been my misfortune to experience too few of them. I believe it to be a fact, confirmed by experience and observation, that what are usually deemed adverse circumstances, are in reality most favorable to the development of individual character. We see striking proof of this in the history of nations—as in the Jews, Greeks, Puritans, &c.

Yet, with these facts before them, we see multitudes of men pining and complaining about their circumstances, and folding their hands in idleness. The greatest blessing that could possibly come upon such men, would be *real adversity* enough to wake them up and compel them to bestir themselves.

Men are naturally lazy, and when in easy circumstances are very likely to keep easy. Necessity alone will arouse them to the highest degree of activity. How many sit quietly down in the lap of circumstances, to be dandled on to success or failure, with as much complacency as if Omnipotence itself had put them there, and was holding them there! Omnipotence does no such thing, but *one thing* it has done—it has endowed the human mind with powers to mould and fashion the ordinary circumstances of life as it will. He who will not exercise these powers, will be the sport of circumstances. He who will, may stake out his own road in life, and travel in it.

The teacher needs a stronger and abiding faith in this power. He does not work upon material substances, where the same method will answer a thousand times, and one triumph will suffice for a life-time; but upon mind—subtle and variable, ever subject to new influences from without and new impulses from within. Every hour it may require a different treatment and new appliances. To meet it and manage it, in these ever changing phases, he must be awake and active. He must manage it, or be managed by it. In order to progress up the stream, he must row, and row lustily, too. When he gets tired of this, and concludes that it is more agreeable to lie on his oars and float down with the current, he will not need to look or listen long, before he will see the foam of the rapids, and hear the roar of the cataract below him.

There is no hope for such a man. The best thing for him, is to get ashore as soon as possible. Without a figure, the teacher who has not the nerve and the spirit to grapple with difficulties, and to devote himself, soul and body, to his work, had better step out of the profession, for failure and disgrace are before him. The teacher who lacks energy, may be conscious of some defect or fault in his school, such as a want of thoroughness or of system, and may shrink from the difficulty and labor of reforming it. He may sit down with the feeling that he is doing well enough, and it is not worth while to introduce any disturbing element to ruffle the waters, even though they be a little stagnant. Why, man, arouse yourself! What *should* be done, *must* be done—and *you must do it*. Your pupils are looking on, and will go and do likewise. Let them see you undertake with steadiness and energy *whatever* is essential to the highest success of your school, and let them see you accomplish it, too, even though difficulties rise before you like mountains, and they will be stimulated by your example to undertake and perform the severest tasks. If you add

Digitized by Google

to this the force of a teacher's authority, you have the best possible stimulus at you command to arouse the indolent or encourage the timid. If your pupils are accustomed to see *you* grapple with difficulties thus, they will certainly be more likely to do it. If *you* take every thing easily on the well-enough principle, they will often find it very convenient, to take *you* as a *model*.

Well-enough is a bad word anywhere, but a most mischievous word in a school-room. It is really more to be dreaded than "*I can't*," for "*I can't*" has a definite meaning and an opposite, but *well-enough* is neither one thing nor another. It is skim-milk of life, and awfully blue at that. You may heat it, and cool it, and churn it, and it is skim-milk still. The cream is not there. Well-enough leaves a farm half-cultivated, a work of art half-finished, a subject half-investigated, a lesson half-learned, and a rogue half-whipped. Banish this word from your school. Let it find no place either with teachers or pupils. *Perfection* is *well-enough*, and nothing short of it.

Again, suppose a case of disorder or viciousness arises, which requires nerve and promises difficulty, there is then a special demand for *energy* and *firmness*. The teacher may be strongly tempted to shut his eyes to the fact or to the evidence of its enormity, and pass around it, leaving it unpunished to breed more mischief and to stand as a bulwark, behind which rebels may thereafter entrench themselves. Such shrinking and slackness is consummate folly. Do not delude yourself with the thought that it will be easier to let it pass. Meet it coolly and promptly, and do in a single hour what, if neglected, may cost you weeks of annoyance, and in the end, your authority over your school. This pretending not to see mischief is an acknowledgment of your own weakness or irresolution, which pupils are not slow to discover. In every calling, human life is a series of toils and struggles or a miserable failure. Since the voice of man's offended Creator uttered the stern decree, "By the sweat of thy brow shalt thou eat thy bread," no man may fold his hands in idleness and float listlessly down the stream of life with impunity. Thousands have tried it and lived to lament their folly, in want, disgrace, degradation and wretchedness. Our health, our happiness, our inward peace, our purity of character, our external necessities, and all that is valuable and ennobling in intellectual and moral acquisitions, imperiously call on us to obey this decree of heaven. The happy man is the toiling and energetic man. The successful man is the energetic man. The poor sluggard, who will not plow by reason of the cold, shall beg, and have nothing but destitution and wretchedness. It is a monstrous mistake that inactivity is happiness—that there is more enjoyment in evading toils and struggles than in meeting them. Oh, man! it is not so easy to cheat the Omniscient One. Success is the child of energy. Every young man should expect to accomplish great things, if he possesses patience and energy. He must inevitably rise to eminence, if steadily and resolutely he devote himself to a complete performance of present duty. There is no *perhaps*, no uncertainty about it. No more certainly will an edifice rise to completion by laying stone after stone upon a sure foundation, than a young man to eminence in his calling, by devoting himself, day after day, and year after year, to a complete performance of the duties of that calling. What though his acquisitions be limited?—an indomitable energy will

Digitized by Google

collect together and garner up the vast treasures of knowledge which lie around him, ever accessible to persistent toil. What though his station be obscure?—there are delectable positions, high up the mount of usefulness and honor, waiting for the man who has sufficient energy to climb to them. What though difficulties block up his way?—untiring energy will remove them. It has led an army over the Alps, spanned an unknown ocean, made a glorious land of a gloomy wilderness, and broken the shackles forged by the strong arm of oppression. It has made men of humble origin leaders of armies, champions of freedom, and rulers of nations. In the beautiful words of our poet, "This quality can do any thing that can be done in this world, and no talents, no circumstances, no opportunity will make a man without it."

ROMAN CATHOLIC AUTHORITIES ON PERSECUTION.

THE following extracts from Roman Catholic newspapers and periodicals, published in Europe and America, will assist in opening the eyes of those who imagine that the spirit of persecution has ceased to actuate the hierarchy and orders of that church. The power only is required to light up again the fires of persecution, and to extirpate liberty and freedom of conscience from the earth. The *Univers*, is the organ of the Archbishop at Paris and the church party.

Those who are inclined to acts of charity and the adorning of temples, should be frequently told that the height of perfection consists in withdrawing their affections from earthly things, thereby making the church the possessor of their properties.—*Secret instruction to Jesuits.*

For our own part, we take this opportunity of explaining our hearty delight at the suppression of the Protestant chapel in Rome. This may be thought intolerant, but when, we would ask, did we ever profess to be a tolerant of Protestantism, or to favor the doctrine that Protestantism ought to be tolerated? On the contrary, we hate Protestantism—we detest it with our whole heart and soul, and we pray that our aversion to it may never decrease. We hold it meet that in the Eternal City no worship repugnant to God should be tolerated, and we are sincerely glad the enemies of the truth are no longer allowed to meet together in the capital of the Christian world.—*Pittsburgh Catholic Visitor.*

No good government can exist without religion—and there can be no religion without an Inquisition, which is wisely designed for the promotion and protection of the true faith.—*Boston Pilot.*

You ask if he (the Pope) were lord in the land, and you were in a minority, if not in numbers yet in power, what would he do to you? That, we say, depends entirely on circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you; possibly he might even

Digitized by Google

hang you—but, be assured of one thing, he would never tolerate you for the sake of the "glorious principles of civil and religious liberty." *Rambler.*

Protestantism of every form has not, and never can have any rights, where Catholicity is triumphant.—*Brownson's Quarterly Review.*

Let us dare to assert the truth in the face of a lying world, and instead of pleading for our church at the bar of the State, summon the State to plead at the bar of the church, its divinely-constituted judge. *Ibid.*

I never think of publishing any thing in regard to the church, without submitting my articles to the Bishop for inspection, approval, and endorsement.—*Ibid.*

I declare my most unequivocal submission to the Head of the Church, and to the hierarchy in its different orders. If the Bishops made a declaration on this bill, I never would be heard speaking against it; but would submit at once, unequivocally, to that decision. They have only to determine and I obey. I wish it to be understood that such is the duty of all Catholics.—*Daniel O'Connell*, 1843.

Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholic, and where the Catholic religion is an essential part of the law of the land, they will be punished as other crimes.—*R. C. Archbishop of St. Louis.*

A heretic, examined and convicted by the church, used to be delivered over to the secular power and punished with death. Nothing has ever appeared to us more necessary. More than 100,000 perished in consequence of the heresy of Wickliffe; a still greater number for that of John Huss; and it would not be possible to calculate the bloodshed caused by Luther; and it is not yet over.—*Paris Union.*

As for myself, what I regret, I frankly own, is, that they did not burn John Huss sooner, and that they did not likewise burn Luther; this happened because there was not found some prince sufficiently politic to stir up a crusade against the Protestants.—*Ibid.*

The absurd and erroneous doctrines or ravings in defense of liberty of conscience, is a most pestilential error—a pest, of all others, most to be dreaded in a state.—*Encyclical Letter of Pius IX., Aug.* 15, '52.

Protestantism of every kind Catholicity inserts in her catalogue of mortal sins. She endures it, when and where she must; but she hates it, and directs all her energies to effect its destruction.—*St. Louis Shepherd of the Valley.*

As long as I live the religious press of Paris shall be watched, and if necessary, repressed by spiritual weapons of which I can dispose. It shall either remain within the line of duty, or leave this diocese, and seek elsewhere a more complaisant jurisdiction to preach contempt for the hierarcy, and make war on the authority which I hold from Divine Mercy, and the grace of the Holy Apostolic See.—*Archbishop of Paris.*

Digitized by Google

BULL OF EXECRATION.

THE Duck River Baptist Association, at its meeting September 11th, 1854, held with the New Hope church, Bedford county, Tenn., has pronounced the following bull of execration.

This Association is twenty-eight years old, and, strange to tell, has not yet learned one of the first lessons of human prudence, according to Solomon, who says, "He that answereth a matter before he heareth it, it is a folly and a shame to him." They have, *as a body*, pronounced sentence of condemnation upon myself and doctrine, without hearing me, reading me, or seeing me!! *Unanimously*, too, as one man!!—on the *ipse dixit*, or the *say so*, of one J. R. Graves, of Nashville, Tenn., one of my fiercest accusers and most reckless slanderers!!

Certainly this Duck River Association would, in favorable circumstances, have made a respectable inquisition!! But who constituted it a tribunal to decide theological discussions—to arraign, on *ex parte* testimony, a person of another Commonwealth, of another diocese, without informing him, by any form of summons, to appear before them, and answer to a bill of *ex cathedra* indictment!! "Tell it not in Gath, publish it not in the streets of Askelon." I should have said, Tell it not in Austria, publish it not in Rome, lest the Austrians rejoice and the Papists triumph! Yes! a little ecclesiastical court, in the hand, and at the nod, of one J. R. Graves, oracle of Tennessee Baptists, whose nod or frown is proof, strong as Holy Writ, has decreed that A. Campbell, of Bethany, Va., is a heretic, worthy of the higher excommunication, and that to hear him or read him, is a sin worthy of the highest excommunication. If this be not the meaning of this little Papistical bull, what does it mean?

I question whether the annals of Protestantdom could, in the present century, furnish a much more exceptionable transaction on the part of any Protestant population, than this little bull of execration.

What do these Duck River Baptists know of me or my teachings, but what my accuser has told them? Had they even read my defense, there might have been one plea in their favor. No respectable denomination—Methodistic, Presbyterian, Episcopalian, or even Papistical, will, without some kind of hearing, pass such a decree. But here it is, courteous reader, judge for yourself:

"Whereas, This Association believes that the religious sentiments of Rev. Alexander Campbell, of Bethany, Virginia, as published by himself, *are in their nature unscriptural, and in their tendency soul-destroying*; therefore,

"*Resolved*, unanimously, That we, the members of the Duck River Association, assure Bro. J. R. Graves, Editor of the Tennessee Bap-

Digitized by Google

tist, of our undivided sympathy and hearty co-operation with him in the manly and Christian course he is pursuing in his controversy with Mr. Campbell, in exposing the errors of the system of said Alexander Campbell, and that the clerk mail a few copies of our minutes to his clerk at Bethany, Va."

"This Association believes"—on whose testimony? that of my accuser!—"that my *sentiments* are" "of soul-destroying tendency." If there have been a more palpable or meaner ecclesiastic farce than this, transacted in the present century, I have not seen it.

Carry out such a system, adopt such a precedent, and where are our boasted birthrights?—! Where are our liberties of speech and action? To excommunicate a man by a whole Association of 29 churches, with a population or membership of 1740 persons, on the one-sided testimony of an accuser, without his giving my defense, or letting any of his readers have an opportunity of hearing one response to his allegations, is the highest handed despotism our country knows or has ever witnessed.

But again: Who gave him or them this authority over me! They have assumed it. It is an act of usurpation, as well as an act of defamation! There has nothing more Papistical come under my observation, in any Protestant party, for a long time, than this Duck River anathema. Alas for our boasted republicanism, our ecclesiastic independency! I am no prophet, if there be no reaction against such high-handed tyranny and usurpation. Personally, I care as little for the anathema of J. R. Graves, and any *posse comitatus* that he may inveigle into his service, as I do for Archbishop Hughes or Archbishop Purcell. But I am sorry to see an Association of *Tennessee Baptists* so obsequious to the nod of any man; so voluntary in their aid to relieve him, when he dared not let them see my expositions of his allegations and falsehoods. I cannot think, and I do not believe, that the Duck River Association did this understandingly. I have too high an opinion of some of them. I presume they were, in some way, inveigled into this measure.

I say again, I am no prophet. But I will say, that if Tennessee Baptists will submit to such despotism, and countenance and sustain such a reckless and cowardly assailant, they are fallen—fallen far from that mental independence which distinguished them some five and twenty years ago. A. C.

THE more the wonders of the heavens are contemplated, the more do they declare the glory of their Maker, as well as his omnipotence and benevolence.

Digitized by Google

REGENERATION IN FACT AND IN THEORY.

It is with me, however it may be with others, a conclusion derived from very considerable reading, observation, and intercommunication with my religious contemporaries, that when a word is found only once or twice in the Bible—the whole Bible, Old Testament and New—and obtains a place in every creed, in almost every sermon, and in every controversial treatise on the gospel doctrine and institution, there is some radical misconception, or some very general perversion of it. And still more evidently so, when it is found in its one only occurrence in Apostolic usage, used figuratively—in a *metaphorical* phrase. This is so of the word *regeneration*, occurring only twice in all the inspired writings. And of these two occurrences, once in a figurative allusion to a *chronological epoch*, in a promise specially given to the twelve Apostles! (Math. xix. 28.) In the other case, (Titus iii. 5,) it has allusion to baptism, as "*the washing*" of an infant born. It is not, in this case, the new birth, but *the washing* of the new birth.

Theologians, Roman and English, have pressed, with great violence to all the laws of hermaneutics, this text into their service. Extremes beget extremes. Now it is conceded on all hands, that this is metaphorical language, according to the style of the discourse of the Messiah with Nicodemus. So Peter has "*the word* of God"—"the incorruptible seed," (1 Pet. i. 23,) when speaking of the begetting of a child of God, out of one of the children of men. This seed is sown into their hearts by the proclamation of the word believed, through the Holy Spirit, and the new life germinates. Thus are men begotten, quickened, *by the Holy Spirit*, through his influence in the gospel preached, believed, and received into the heart, through faith. Such is the evangelical theory of being begotten of the Spirit. Faith and repentance thus *simultaneously*, although as cause and effect, come into being. Hence the intimate connection between the water and the Spirit, in our Saviour's discourse with Nicodemus.

The error is this—Theologians, in their metaphysical theologies, have a metaphysical and speculative dialect, peculiar to their abstract theses and their reasonings thereupon, while the Apostles, guided by the Spirit, spoke in the common idiom of the common people, in their common intercourse with one another. Now, these are two styles of speaking and reasoning, which ought not to be confounded; and until men choose to speak in the style of the inspired penmen of Holy Writ, and cease their confusion of two languages—the one *common, concrete* and *popular*, the other *special, abstract* and *philosophical*,

Digitized by Google

they will wrangle, and quibble, and quarrel, till doomsday, and only secularize, divide, and alienate men from one another, and keep up the same Babel in Great Britain and America, which is the disgrace of Protestantdom, and which has crippled all the Protestant energies in warring against the man of Sin and the Son of Perdition. This only in a passing notice of the efforts being made in old England or Great Britain, to withstand that greatest, and best, and holiest of enterprizes of the present age—viz: that of restoring a pure speech to the church—for the union and communion of all Christians on the broad and firm basis of one Lord, one faith, one baptism, and one glorious hope of eternal life.

We will cheerfully intercommunicate and discuss these great themes with Dr. Cook, of Ireland, or any of those orthodox Doctors in Great Britain, whether North or South of Berwick on the Tweed, and this, too, in all good keeping, we hope, with that Christian benevolence that beareth all things that are evil, believeth all things that are true, and hopeth all things that are good. A. C.

ROUSE'S VERSION OF THE PSALMS OF DAVID.

In drawing these remarks to a conclusion, we may express our belief that the Scotch metrical version of the Psalms, originally written by Sir Francis Rouse, though it can scarcely be called his, which was tested and corrected under the authority of the General Assembly of the Church of Scotland, before it was received as the authorized version, is a translation sufficiently correct to be used as the medium of devotion.

In nearness to the original, its superiority over the version of Tate and Brady, the one adopted by the Church of England, admits of no dispute. The Scotch version is certainly no *paraphrase*. Competent judges have pronounced it a more accurate translation than the common prose version. What it sometimes wants in rhythmical propriety, is assuredly gained in this correctness. And, moreover, it is hallowed to many by the holiest and tenderest associations. Employing this version in praising God, they sing the songs which of old were sung by martyrs on heath-clad mountains and in lonely caves; the songs, too, which their fathers loved, and which they themselves, in early years, have loved and lisped upon a mother's knee. This version has been used and admired, despite its defects, by some of the noblest men that the world has ever produced. With what zest was Dr. Chalmers accustomed to read its sometimes limping stanzas! How much he preferred its simplicity, solidity and sincerity, to that more artistic excellence which many would put in their stead! It seems to us that those who find fault with the Scotch version, on the ground of taste, display the same kind of taste as he

Digitized by Google

who prefers the undeviating flow of an artificial water-conduit to the stream that runs meandering its natural course, forming little cascades as it plunges over some rough, large stone, embedded in it—now so clear that one can see the finny tribe as they besport themselves, and now in some rock-embosomed inlet—dark, deep, and full of whirling eddies. We have often thought, that in some of the poems of Scotland's noblest bard, we could trace a similarity, a *light reflected* from the Scotch metrical version. We do believe that the genius of this wonderful song writer was as much influenced by its quaintness, and structure, and sentiment, too, we may add—though it may provoke either a smile or a regret—as by any other volume of poems with which he was conversant. J. R.

ELDER JOHN L. WALLER HAS GONE TO REST!

It is a long time since I was so much affected with the annunciation of a sudden and unexpected death, as with that of the recent summons of Elder John L. Waller, LL. D., to appear before the Lord, whose cause he has been for a long time so ably and so devotedly maintaining and defending, both with his hand and tongue. As an able writer, an able debater, and an able preacher, in one personality, he had not, in my opinion, an equal, and certainly no superior, in the Baptist denomination, in all the valley of the Mississippi.

His loss to the great cause of the Bible Union in Kentucky, and throughout the South-West, will be seriously felt. There is no one man, known to me, that can fill his place. He was, indeed, a great master in that work. But no such advocate at this day, in the present attitude of the cause, is needed. The battle is already fought, and the victory won, on every principle involved in this grand movement.

The few prominent men yet on the fence, either in opposition or in suspense, will quietly descend on the right side before many moons shall have filled their horns, and will frankly tell their wondering sons that their fears have been interred, and that the work has eventuated much better than could have been anticipated.

It is remembered, and will continue to be remembered, that Elder Waller for a time was violently opposed to our views of Original Christianity; and that for some years he occasionally wrote with great bitterness against us as a people. But, as he has since said, he was not then a Christian himself, and confessed that he did it ignorantly and in unbelief.

Since our first meeting at Memphis on the platform of the Bible Union, his opposition ceased. He buried the tomahawk. Indeed,

Digitized by Google

before that time we had been in very friendly correspondence; and excepting the single point of baptism for the remissien of sins, he said he could, in all other great matters, give me both his heart and his hand.

I do regard, and have regarded, his very friendly letters to me, and the free intercommunication we have had, before and since the Memphis Convention, as amongst the happiest incidents of my public life. It was, as he said, during the Rice Debate, in Lexington, that he began rightly to appreciate our views and positions, and from that day his opposition ceased.

He had entertained some misgivings as to our views of spiritual influence, because we had spoken and written so much against certain popular theories of regeneration, wild and fanatical as Mormonism. But on hearing and reading our speeches in that Debate, upon that subject, he was perfectly satisfied with our orthodoxy. And as the very orthodox Episcopal Bishop of Kentucky, after reading that portion of the discussion, pronounced it equal to any thing in the English language, so did our lamented friend and brother Waller, give to it his cordial approval, as perfectly evangelical and scriptural in all its positions.

We were thus happily united in all that is properly called *the faith formerly delivered to the saints*. Some things in his position and course we did not, indeed, fully approbate; and probably he may not have more fully approbated ours. Still, in the one Lord, the one faith, the one immersion, the one God, the one body, the one Spirit, and the one hope, we were cordially united.

Elder Waller has left, as a legacy to his brethren, three orphan daughters. We feel assured that the Baptist brotherhood will not forget them.

A. C.

THE CHURCH IN NASHVILLE, TENN.

"History of the true position of the Church in Nashville, Tenn., with an examination of the speculative theology recently introduced from the Neologists, Universalists, &c."

This is the title of a pamphlet of 61 octavo pages, published by our brethren of the church in Nashville, and is designed to set themselves and the heretical faction of Jesse B. Ferguson, fairly before our brotherhood. It is the desire of the church to give this publication a wide circulation, and they have, therefore, issued it at the low rate of 10 cents per copy. Orders should be sent (post-paid) to Cameron & Fall, Nashville, Tenn.

Digitized by Google

We do not attach much importance to these speculations. Like most negative systems, this whole school of philosophy (for it is not Christianity) has its origin in the difficulties of ignorance or shallowness. Men must deny what *they* cannot see or understand, and make their narrow-minded and crude objections the measure and the criterion of divine revelation. They will not take what there is the best reason in the world for believing to be true, but only that which remains after they have exhausted their objections. This is the method of their orthodoxy, and the result is often a hideous skeleton, stripped of its flesh and blood by the dissecting knife of a negative philosophy, and devoid alike of life and beauty. They are delighted with their success in pulling down, and seem not to perceive the worthlessness and deformity of the fragmentary system they have remaining, when their work of pruning and rejection and overthrow has been accomplished. They are blind leaders of the blind, and will together fall into the ditch.

The brethren of Nashville have done well in issuing this pamphlet, and all those who wish to see these crudities and visions of the imagination examined and exposed, will do well to buy and read it.

W. K. P.

THE SOWER.

Amongst our numerous exchanges of weekly newspapers, devoted to religion, (of which we receive a very respectable supply,) we place in the first class the *Sower*, edited by Bro. Eaton, Pittsburgh. For judicious, well-selected readings, substantial moral and religious entertainment, for weekly reports of passing events, for good original articles on Christian topics, I know very few equal, and none superior to the Sower. It ought to have a larger circulation. This is, on my part, a purely voluntary tribute, which I have, for some time, felt due to Bro. Eaton, not so well known to the West and South as our other weekly editors.

A. C.

THE MILLENNIAL HARBINGER.

We want at least 10,000 subscribers to the Harbinger at the present reduced prices.

We confidently think, that containing, as the Harbinger now does, 64 printed pages per month, including covers, or 768 pages in the volume, large duodecimo, equal to the majority of octavos in square inches, and more in original matter than any paper with which we exchange, at the same price, that we ought, at the lowest figure for this year, have 10,000 paying subscribers. We have con-

Digitized by Google

tinued the reduced terms for cash payments as they were last year. [For terms see second page of cover.]

We know how much a few friends of large mind, of great energy and liberality, as well as of industry, can do to make our labors useful: to cause the truth still more and more gloriously to spread its wings, and to fly on, "conquering and to conquer."

The Harbinger has been made eminently useful by the energies of its friends. It can, by the same continued energy, be made still more useful in greater ratios, compared with the past. Its horizon is annually amplified, and will, we trust, so continue to be, by the unabated industry of all who think the cause we have espoused is the cause of Him who died for our sins and rose again for our justification. A. C.

NEWS FROM THE CHURCHES.

California.—Bro. Geo. D. M'Grew, of Allegheny City, Pa., under date of November 3d, advises us of a church lately organized in the city of San Francisco, consisting of 14 members, gathered and constituted by Bro. H. H. M'Lean. This little congregation is very desirous that we should send them an intelligent evangelist, for the field is large and the harvest plenteous, but the laborers are none. We hope our churches in the North and West will effectively respond to this urgent call. They generously offer to support any faithful and intelligent proclaimer whom the brethren may send them, and will, moreover, give him a free passage thither. Bro. Berry, who was formerly a Student of our College, is known to some of them, and they speak of him as the person they would desire to be sent out.

Missouri.—Bro. J. Creath, under date of October 17th, reports, that at the late State Meeting $71 was raised for the cause of the Bible Union. Since the close of the meeting, Bro. Creath, in connection with Bro. Henderson, has added 20 persons to the congregation at Paris.

Kentucky.—Bro. J. Henshall, reports 3 additions at Providence, Bro. Burnet and others present. At Keene, in Jessamine county, 6 additions, Bros. J. Smith and A. W. Robbins assisting. At Mt. Olivet, in Madison county, with Bros. Robbins and White, 10 additions. At Republican, in Fayette county, with Bro. John Smith, 9 additions. At Lancaster, in Garrard county, with Bros. E. A. Smith, Wm. Hatch, and Stevens, 20 additions. "Bro. J. T. Johnson is doing a great work as the general evangelist of the State Meeting Board. He spares no toils, and is a noble example to all young and vigorous evangelists."

Texas.—Bro. A. Padon, writing from Marshall, September 19th, reports his late visits as an evangelist to Jefferson and Marshall, situate sixteen miles from each other. They are beautiful towns, containing each about 2,000 inhabitants. The Disciples, though numerous, have no houses of religious worship in either of these places. The Cumberland Presbyterians and Baptists, of both places, with

Digitized by Google

much Christian courtesy, tendered to Bro. P. their houses of worship, which he occupied for a series of days and nights. The moral and religious aspects of society here, Bro. P. regards as highly favorable to the ultimate success of the gospel. Indeed, many, during his short stay, seemed about persuaded to become Christians, and 2 had the courage to make the good confession, by being immersed into Christ. Bro. P. anxiously inquires of us, if we cannot send them an efficient evangelist. Some $400 can be raised for his support.

TENNESSEE.—Bro. J. S. Watkins, of Mason's Grove, October 2d. reports 53 additions, the result of a meeting of one week, which closed on the 29th of September. The brethren were much refreshed under the ministry of the Word. Besides, there were not a few almost persuaded to become Christians. Bros. James Holmes and John Vandike, were the evangelists on the above occasion.

TRIBUTES OF RESPECT.

OCTOBER 30, 1854.

AT a meeting of the Students of Bethany College, Mr. Russell being called to the Chair, appointed a committee consisting of Messrs. Thornton, Elliott and Wootton, to draft resolutions relative to the death of our fellow-student, L. S. CRUTCHER. The committee reported the following, which were adopted:

WHEREAS, death has again visited our circle, and it has pleased God, the Almighty, in his infinite wisdom, to take from our midst our lamented fellow-student, Lewis S. Crutcher, lately arrived at Bethany, being a resident of Franklin county, Ky., while in the morning of life, flushed with the fervid hopes of youth, a long and brilliant future spread out before him, bidding fair to lead an eminent and useful career; with a cloudless moral canopy over-spreading his past, inviting him sedulously to tread that noble pathway in his future life;—we, his sorrow-stricken friends and fellow-students, greatly admiring his amiable deportment and the purity of his character, deeply impressed with his unparalleled piety for one so young, and fully appreciating his high moral worth, do

Resolve, That we deeply deplore the loss of one so beloved and highly esteemed by his fellow-students; and that it was to us a matter of the deepest regret, to be called upon to witness the death of our beloved companion, in the bloom of life and the vigor of youth, and occupying with us the laudable position of co-laborer for learning and knowledge, the highway to usefulness.

Resolved, That his surprising patience and amiability during his sickness, and his wonderful calmness and resignation when informed of his, to us, lamentable but very proximate fate, founded solely upon the firmness of a Christian's hope, has both elicited the highest admiration of his fellow-students, and made a lasting impression upon them as respects the uncertainty of life and the awfulness of our eternal destiny.

Resolved, That with the tenderest commisseration we most sincerely sympathize with his parents and relatives, in their great bereavement, and do cordially offer them the poor consolation of reciprocal sorrow.

Resolved, That the Students of Bethany College wear the usual badge of mourning for thirty days, as an humble token of the deep sorrow inflicted upon us by this sad occurrence.

Resolved, That a copy of these resolutions be transmitted to the parents, and a copy to the "Frankfort Yeoman" and "Commonwealth" each, for publication, and also inserted in the "Millennial Harbinger."

N. B. Peeler, Sec'y. W. S. RUSSELL, Pres't.

Digitized by Google

At a meeting of the American Literary Institute of Bethany College, Va., a committee, composed of Messrs. J. C. Howell, L. Pyron and I. N. Carman, reported the following resolutions, which were unanimously adopted:

WHEREAS, it has pleased Almighty God, in his inscrutable providence, to remove from our midst, by the hand of death, our esteemed friend and fellow-student, L. S. CRUTCHER, of near Frankfort, Ky., a member of this Institue: Therefore,

Resolved, That while we would meekly bow to the decree of "Him that giveth and that taketh away," we deeply deplore the loss of one so amiable by nature and Christian cultivation, and possessed of so many endowments to render his influence valuable in the social circle; and especially do we regret the blighting of the bright prospects of a useful connection with this Society, of which he had just become a member.

Resolved, That we earnestly sympathize with his afflicted relations and friends, and tender them the sincere condolence of this Society.

Resolved, That the hall of this Society be hung with the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be forwarded to the family of the deceased, and to the Editors of the "Millennial Harbinger," "Frankfort Commonwealth" and "Kentucky Yeoman," with a respectful request for publication.

S. S. BASSETT, Pres't.

OBITUARY NOTICES.

Fell asleep in Christ April 14th, 1854, in the 30th year of her age, CATHARINE R., wife of Francis D. Dungan, of Baltimore, Md. Although suddenly and unexpectedly called to meet the King of Terrors, the summons did not find her unprepared. Early in life she turned her feet to the testimonies of the Lord, and through all the subsequent period of her career, manifested her fidelity to the Saviour by a well ordered conversation and pious behaviour; and although of a modest and retiring disposition, was ever a faithful wife, a kind mother, and sincere friend.

She sleeps in Jesus, and is blest,
How sweet her slumbers are,
From sufferings and from sins released,
And freed from every care.

F. D. D.

It is with feelings of the deepest sympathy for our worthy and beloved brother, Francis D. Dungan, and family, that we have heard of their late and sad bereavement, in the death of a most excellent Christian daughter, Mrs. MARY HAMMOND, wife of Dr. Hammond, of Baltimore, in her 22d year. She died on the evening of the 8th of October. Her summons was sudden and unexpected; but it found her in readiness, with her lamp trimmed and burning. On Saturday evening she was in her usual health, and on Lord's day evening she was called away. Her disease was that fell destroyer, Cholera. What rendered her departure from the midst of her friends more afflictive, was the absence of her attached husband, who was from home on professional duties, and did not return until within an hour or two before her burial. May the Lord comfort and sustain them; and may they quicken their steps heavenward, that they may all meet where death-divided friends shall meet to part no more!

"Earth has no sorrows that heaven cannot cure."

A. C.

It is with no ordinary feelings, that I have to announce the death of LEWIS S. CRUTCHER, who died at Bethany College, on Saturday, October 25th, at 2 o'clock A. M., in the 19th year of his age.

The deceased was a son of Richard Crutcher, of Franklin county, Ky., and a youth of much promise and great amiability of character. He had just entered College, and had already won the affectionate regard of his teachers and of his

Digitized by Google

fellow-students, when he was taken sick with dysentery, and being of a somewhat feeble constitution, sunk under the disease after ten days' illness.

He had embraced the gospel at a very early period of his life, so that, still a youth, he had already been for about seven years a consistent member of the Christian Church, and gave, during his dying hours, the most convincing proofs that his profession had not been vain. He had been, during his whole illness, remarkably patient, cheerful and hopeful: and when, on the morning of Thursday, he inquired of me if I thought he would recover, and I replied that I did not think it possible, he received the announcement without the slightest perceptible emotion, and promptly, and in a firm voice, remarked, "I wish, then, to see the boys, to bid them all farewell." Being raised up a little in the bed, he called first his youthful relatives, his room-mates, and those for whom he had formed a special attachment, and afterwards the rest of his acquaintances, and bade them adieu in the most affectionate manner, remarking that he did not expect to part with them so soon, expressing to all his best wishes for their happiness, and, to those who were members of the church, his earnest wish that he might meet them in heaven. It was truly a most touching sight, to see one thus departing in the spring-time of life, yet with all the calmness, the unmurmuring submission and heartfelt confidence of an experienced Christian; and to witness with what unwavering firmness, without one single emotion of fear or of regret, in an humble reliance upon the merits of his Redeemer, he could meet the approach of death, in the midst of all that could render life desirable.

After a short interval, at his request, a hymn was sung, the four following verses of which were peculiarly applicable:

When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond my pains,
And long to fly away.

Sweet to look inward and attend
The whispers of his love;
Sweet to look upward to the place
Where Jesus pleads above.

Sweet to look back and see my name
In life's fair book set down;
Sweet to look forward, and behold
Eternal joys my own.

Sweet to rejoice in lively hope
That when my change shall come,
Angels shall hover round my bed,
And waft my spirit home.

Another hymn was then sung, commencing, "Few are thy days and full of woe, O man of woman born." These exercises being over, he continued very gradually to sink, with comparatively little pain, and in entire possession of his faculties, until about 8 o'clock in the evening, when he became occasionally restless, but finally lay still and breathed his last, calmly and peacefully, about 2 A. M. on Saturday morning.

It is not for us to scrutinize the decrees of an all-wise Creator, and it is ever our duty and our happiness to believe that all things are made to work together for good to those who love God and are the called according to his purpose: so that, while we may not comprehend fully the Divine purpose in thus removing from the field of useful labor on earth, a youth so well fitted by nature and grace to benefit and adorn society, we can safely rest assured that it is all for the best; and, in the peculiar circumstances of this case—the early piety, the virtuous and Christian character, the unfaltering trust in God, the affecting and impressive scenes of the parting hour, when so many of his youthful classmates, both professors of religion and non-professors, were permitted to witness in what peace a Christian can die, we can at least see sufficient to convince us that this amiable youth has neither lived nor died in vain, and sufficient to inspire the confident hope, that the light of his example will yet guide many of his associates into the paths of peace. R. R.

Died, on the 27th of September, 1854, at the residence of Dr. D. L. Phares, Newtonia, Wilkinson county, Miss., F. H. Risley, Professor of Languages in Newtonia College, aged 27 years.

Bro. Risley was a young man of more than ordinary promise. His talents were at the sametime brilliant and solid. Of this the pages of the Harbinger afford proof, in his admirable address on Sacred Literature, delivered on completing his studies at Bethany, on the 4th of July, 1851, and published in the

Digitized by Google

August No. for the same year. He came to Mississippi in the fall of 1851, and seldom has any one made such an impression upon a community as did he, during the three years he dwelt among us. The tears of his pupils who followed him to the grave, showed that they mourned not only a teacher, but a friend, a guide, and an example; and the sad faces of all, on that mournful occasion, told that his death was regarded as a public calamity. The church, too, feels his loss severely, for though young, he was already an earnest and eloquent advocate of the truth, and the lessons he taught so well, and enforced by his own pure life, will long be remembered.

He spent the months of July and August with his relatives in Ohio; but his health, already enfeebled by excessive study, was but little improved by his visit. He was unwell during his whole return trip; and when he reached here, on the 20th of September, he was laboring under disease and greatly reduced. He expressed great thankfulness at being permitted to reach here before he was entirely prostrated. He was taken down the day after his arrival; and just one week after his return he died. During his illness, he was attended with untiring assiduity, by Drs. Phares and M'Kay, who, to the skill of physicians, added the kindness and solicitude of brothers. By all the greatest interest was manifested, and in his behalf many prayers arose, many tears fell; but prayers were vain, and vain also were tears, else he had been with us still. But he died—died calmly—died peacefully, and those who stood by his dying bed

"Saw in death his eyelids close,
Calmly as to a night's repose,
Like flowers at set of sun."

I never witnessed such deep emotion on any funeral occasion as was manifested at his. I have heard louder bursts of grief, and wilder laments, than were then uttered; but in this instance the feeling, though more subdued, was universal. A class of noble youth were in tears for their beloved teacher; his friends for a dear companion gone; men of the world, unused to weep, with eyes streaming; and his Christian brethren, striving, amidst sighs and tears, in strong faith to say, "Thy will, O God, be done."

In his last moments he was composed and tranquil, showing more solicitude for those he was leaving than for himself. He arranged his affairs as calmly as if transacting some ordinary business; and as he had ever been warmly interested in the Revision movement, he remembered it suitably, by a bequest to the Bible Union. His faith wavered not for a moment; the prospect of death brought no terror to his soul; but sweetly he fell asleep in Christ.

Thus passed away from earth a pure and noble spirit; a man of fine natural powers, highly cultivated; to which was added a manner gentle and winning, and a disposition singularly amiable; an ardent love of knowledge, the too eager pursuit of which, doubtless shortened his life; and thus gifted, his highest ambition was to devote his best years and energies to the spread of that religion which his life adorned; to offer himself and all his powers to the Saviour, who redeemed him by his blood. This was his deliberate choice. For the sake of the church, we wish he could have been spared to us longer; but our loss is his eternal gain, and though we mourn, we strive to murmur not.

WM. BAXTER.

[Christian Age, Sower, and other papers, please copy.]

[An obituary notice and resolutions from Bro. A. S. Hayden and the church at Aurora, Ohio, have been received since the above, indicative of the high estimate of our deceased Bro. Risley, which we have not room to add.]

PINE GROVE, November 10, 1854.

Brother Campbell—I have been at home but a few days, since my return from Eastern Virginia, whither I was called by the rapid decline of my brother HENRY. It was my privilege to be with him for several days preceding his death, and to witness, with my own eyes, his peaceful entrance into eternity. Knowing his great love for you, as his father in the gospel, I have concluded to write you a few lines pertaining to his life and death.

It is known to you that he and myself were twin brothers, born into this world near the same time, and also born of water and of the Spirit into the kingdom of heaven about the same time, (he having, in both instances, prece-

Digitized by Google

dence by a short interval of time.) We attended the same schools, pursued the same studies, and were possessed of very similar organizations; so much so, as to be only distinguishable by our own brothers and most intimate acquaintances. Hence our attachment was greatly beyond that which usually obtains among brothers. Now, combine with this a spiritual communion often enjoyed, much to our mutual advancement in the divine life, and you can form an idea of the union between us, which, I presume to say, was as close as is possible to exist between brothers in the flesh.

Our Alma Mater was ever held in grateful remembrance: not so much for our success in literature and science (though greater facilities for triumphs in both, were to be met with no where) as for the moral and religious instruction derived from yourself. We had been, almost in infancy, bereft of our parents, and entirely without Christian training and teaching, and hence, stood altogether in need of it. Certainly, then, we regarded it as our peculiar felicity, to find in, and derive from you, that which had been denied us from a parental source: and how distinctly is the first private interview (solicited by yourself) had with us remembered. After you had, (as your manner then was, and is now, I presume,) by conversation about things with which we were familiar, somewhat removed our embarrassment, you proceeded, in a manner altogether paternal, to assure us that life was given for high and noble ends: that to be useful, was the only way to be happy; and how we must live, to gain a favorable estimation among men, and ultimately a home in heaven. We had enjoyed the benefit of your teaching about six months, when the way of life was made so plain, and the love of our heavenly Father so clearly developed in the gift of a Saviour, that we felt constrained to yield a willing obedience to the mild sceptre of his love, followed by a composure and serenity of mind that imparted to things terrene a milder lustre, and to things celestial a gentler radiance than had been before experienced by us.

Thus, under your kind and parental auspices began his christian, or spiritual life, which, to the close of his college curriculum, was being cared for and educated for heaven, by your lucid and persuasive exposition of the chart of immortality to man. After he left Bethany, he entered upon the duties of his chosen profession, (that of teaching,) but was soon called to occupy the pulpit. As to his success as a minister of peace, let those among whom he labored speak. I shall only mention the conversion of our youngest brother, (he being the humble instrument in the hands of God,) who moved to Texas early in life. At the age of 16 he joined the Baptists, but, living in Texas, without moral or religious influence, combined with the fact that he did not experience what the preacher had told him he would, caused him to lose all interest in the matter, and was, when my brother Henry met with him, a believer in Universalism, if in any thing. Henry labored in Texas as a minister, for some six months, when he was reduced quite low in health by a hemorrhage from the lungs. His brother, a physician, attended him during his illness, and returned with him to Virginia, and became obedient to the faith, influenced by Henry's private teachings as much as his public efforts. He died some nine months previous to Henry, in the triumphs of a living faith; and it was Henry's good fortune to sit by his bed and talk to him of heaven, and see him evince perfect resignation to the will of his Father, and die peaceful and happy.

It was my privilege to be in the room with Henry some four days previous to his death. His disease had been for sometime of a pulmonary character, and it was evident that his mission on earth was near a close. He had been exceedingly anxious to see me, and not more so than I had been to see him: for as we had often communed together about the future life, I wanted to learn the state of his mind in the immediate prospect of his departure. He said he was perfectly willing to change his state, but seemed, at times, to dread the sufferings of death, and often prayed that they might be mitigated. He said to me, that he had expended his time, money and blood, in the service of Him who was the resurrection and the life, and who had promised never to forsake those who loved him, and that his confidence was unshaken. He exhorted his wife and myself to faithfulness, that we might meet him in the heavenly home. The consciousness that he had tried to be useful, filled him with transport and

Digitized by Google

joy, especially as the good result of his labors would pass before his mind, particularly the obedience and happy death of his brother, already mentioned. In speaking of it, he said he knew he was in heaven, and that he would meet him, and how glad he would be to see him. The last words he spoke were in answer to my question, how he felt? he said, Will, I feel better than you do, and expired gently as an infant falling asleep. I feel more capable of appreciating what Solomon says, "that it is better to go to the house of mourning than feasting, for thereby the heart is made better," and am more determined for heaven than ever. Hoping to meet you there, I remain

Yours in all affection, WM. W. M'KENNY.

[I most sincerely condole with our most estimable brother Wm. W. M'Kenny, in his sad bereavement, in the recent loss of his most amiable and excellent brother Henry, who occupied so large a space in the admiration and affection of all the brethren wherever he was known as an evangelist, and quite as large a space, too, in their hopes of increasing and protracted usefulness in the Lord's vineyard. But the Lord doeth all things well. And although "his paths are in the seas, and his footsteps in the mighty waters, and his ways cannot be traced," we are sure that mercy and truth go before his face, and that he will make all things work together for his own glory and for the good of them that hope on his mercy.

No twin brothers known to me were more alike in the outward and inward man, than these twin brothers; none ever made a more favorable impression on my mind, through their whole collegiate course, nor inspired me with more assured hope that they would quit themselves like men, than brethren Henry and William W. M'Kenny. I regard their early conversion to the Lord, and their consistent walk in that profession, in all that I have seen and heard of them, through my humble instrumentality, as one of the happiest events of my life, and one of the richest rewards for our labors and toils in the foundation and erection of Bethany College.

We have also lost one of our brightest stars of hope, in the sudden bereavement of our most amiable and excellent Bro. Risley, so suddenly called home from the large fields of public usefulness expanding before him. What mysteries in the providence and in the moral government of our God and Father! "For of him, and through him, and to him, are all things. To whom be glory for ever and ever. Amen."—A. C.]

Departed this life, in Shelbyville, Ky., on the 17th of August, 1854, Mrs. M. A. NUCKOLS, in the 38th year of her age, the endeared consort of Dr. Geo. W. Nuckols.

Brought up by trusty and pious parents in the nurture and admonition of the Lord, she exhibited, in an eminent degree, those Christian graces which adorn the possessor, and render life useful, agreeable and happy. Her genuine piety, steady and unobtrusive, shone with mild and undiminished lustre in the last hour of her life. Surrounded by all that rendered this world pleasant or desirable—a numerous circle of friends, an affectionate husband, whose "heart safely trusted in her," and a band of five young children, whose growing loveliness not only contributed to her own happiness, but were daily drinking instruction from that purest of all earthly sources—a mother's love—and who felt that "she opened her mouth in wisdom, and in her tongue was the law of kindness;" yet she cheerfully, when her summons came, resigned all into the hands of that God whom she served and trusted. Her house being "set in order," her soul rested in peace, hope, and confidence in the Saviour; and as her end approached, hope grew brighter, and faith more triumphant. Not a fear nor doubt was permitted to perplex her mind. One thought, and only one, was stolen from heaven, and that lingered around those, whom living, she loved, and dying she fondly remembered. She was privileged, agreeably to her desire, in having around her dyidg bed some of her nearest relatives and devotedly attached friends, upon whom her eyes lovingly rested as time faded from her sight and eternity opened to her enraptured view. She was heard to whisper, as she seemed to gaze beyond this vale of tears, "Splendid flowers—green fields—lovely streams! Oh, how beautiful!" And as she took the cup of cold water, given at her request, she exclaimed with a smile, "I shall soon drink of

Digitized by Google

the waters of eternal life." She lingered several days in sight of Jordan's cold stream; but to her it was but a season of sunshine. Death had no terrors; the grave no gloom. By faith she looked over into the land where "saints immortal reign," and she could hail death as the messenger of peace—the herald of immortality! When the bonds of nature could no longer hold a spirit so prepared for unfading felicity in heaven, she fled to the immediate presence of God, and to the society of holy angels. "Let me die the death of the righteous!" J. A. T.

Mrs. MARTHA T. PAYNE has gone to her rest. She breathed her last on Friday, the 27th of October, at half-past 1 o'clock, and now sleeps in the arms of her Saviour.

The maiden name of our departed sister was Martha T. Battaile. At the age of fourteen she connected herself with the Presbyterian church, but afterwards, in the summer of 1832, when she was in her twenty-first year, she was joined, by immersion, to the Christian Church, in which she continued till her death.

On the 19th of October, 1831, Miss Battaile was married to Mr. E. C. Payne, now of New Orleans. Obedient to her parents in her youth, she was devoted, in her womanhood, to her husband, whom she leaves with six children to train for immortality. These she commended to him on her dying bed, in words which memory can never forget: "May that eye which never sleeps watch over and protect you; and at the final day of judgment, may I, like Lydia of old, be so happy as to say, 'Here, Lord, are those you gave us.'"

Mrs. Payne had long been an invalid, and had thought, for three years, that the time of her departure was at hand. She would have lived for the comfort of her family; but, as for herself, she deemed it far better to depart and be with Christ. Though sorrowing for those she was leaving behind, she could still be wholly submissive to the Lord, and say with her Redeemer, "Not my will, but thine be done."

Mrs. Payne was wont to retire daily, to read the Scriptures, and commune with God in prayer. The Word of Life was as manna to her soul. On one occasion, during her last illness, she repeated nearly the whole of the 23d Psalm, and many other portions of Scripture, with an accuracy truly astonishing, and a fervor akin to that of a saint. Two days before her death, she asked her sister Adelaide—a sister whom she dearly loved—to place the New Testament before her, that she might read one more chapter in the volume of inspiration. Having perused a portion, she exclaimed to her husband, just then entering the room, "Oh, my dear husband, I have read one more chapter in that good book," and her eye lighted up with heavenly beauty.

During her whole life, it seemed to be Mrs. Payne's chief joy to give happiness to others. In health, she trusted in her Saviour; and in sickness, she leaned uncomplainingly on his arm for support. "What can I do without you," murmured her sister Adelaide, as she looked upon the loved one who was about to pass from earth to heaven. "Go to Jesus," was the calm reply; "go to Jesus; He is precious to me, and He will be alike precious to you." Such was the faith of this meek Christian.

While her husband, her children—one of whom, Annie, had returned to her home, from Virginia, just in time to see her mother die—her brother, her sister, stood around her bed in tears, her own heart was raised to heaven in hope and joy; and her death was the death of the righteous.

The body of the departed is deposited in Cypress Grove Cemetery; where it reposes in hope of a joyful resurrection. Friends mourn her loss; but they also rejoice. They know that happiness is her's; and remember that she lived and died in the spirit of him who wrote with a poet's pen:

"While I draw this fleeting breath,
When mine eyelids close in death,
When I rise to worlds unknown—
See Thee on thy judgment throne,—
Rock of Ages cleft for me,
Let me hide myself in thee."

NEW ORLEANS, Oct. 30, 1854. * * * *

Digitized by Google

INDEX TO VOLUME IV.

Abingdon Academy, 60
Address, Baccalaureate, 421
Address, Valedictory, of J. S. Lamar, 524
Address of Rev. E. Galusha, 20
Address on Colleges, 61
Agents for Missouri Endowment, 180
Am. Bible Union, for prayer and aid, 145
Am. Bible Union, 224, 284, 369, 397, 454, 674
An Allegory, 80
Ancient Order, 291
Antioch College, 431
Annual Meetings, 480, 540
Annual Commencement of Bethany College, 519
Annual Meeting at Bedford, 653
Apocalypse, New Version of, 485
Apollos Finney, 297
Baccalaureate Address, 421
Baptism in a tub, 453
Baptismal Regeneration, 601
Bedini and Dr. Duff, 262
Bethany College, 655
Bible in separate volumes, 232
Bible and Phrenology, 314
Books sent by mail, 360
Book of Job, 287
Bull of Execration, 704
Campbell, Elder A., Visit to, at Bethany, 642
Campbell, Elder Thomas, Death of, 116
Campbell, Elder Thomas, Farewell Discourse of, 133
Campbell, Elder Thos., Likeness of, 56
Cave of Machpelah, 295
Christian Ministry, 13, 301
Christian Ministry not a Priesthood, 670
Christianity adapted to Man, 121
Christian Publication Society, 338, 452, 469, 531, 625
Children, talk with, 403
Choice Selections, 682
Christian Baptist, 416
Christian Magazine, North-Western, 474
Christian University, " " 583
Church Edification, 98, 265, 377, 461
Church in Nashville, Tenn., 709
Church Extension, 395
Covington Female Institute, 179
Coleridge and Regeneration, 241
Consoling idea of Death, 523
Creath, Elder Jacob, 292
Death of Elder Thomas Campbell, 116
Debate, Elder Hartzell's, 472
Description of a Turkish Wedding, 129
Defense of the Bible, 173
Death of our Missionary to Liberia, 358
Deferred Documents, 660
Dialogue between a Disciple of Christ and a Presbyterian, 511
Disciples of Christ, 181
Dove, 96
Documents which we cannot publish, 235
Dr. Chalmers' Experiment, 270
Dr. Chalmers on Baptism, 158
Dr. Duff in a Theological Seminary, 414
Dr. P. W. Mosblech, 110
Due-West Telescope—Choice Selections, 682
Editorial Notices, 115
Elementary Views, 361, 364, 481, 549, 661
Eloquent Tribute to the Bible, 219
Energy, 699
Every Christian a Preacher, 215
Excursion into Old Virginia, 558, 631
Experiment of Dr. Chalmers, 270
Extension of the Church, 395
False Issues—the Reign of Heaven, 254
Farewell Discourse of Elder Thomas Campbell, 133
Female Seminary at Mt. Vernon, O. 475
Female Institute at Covington, Ky. 179
Ferguson, Elder J. B., 54, 222, 412
Ferguson, Elder J. B., Relation of Pastor and People, 563
Finney, Apollos, 297
Friends of the Bible, 233, 418
God is Love, 330
Gospel Banner, 234
Graves, Mr., Retreat of, 649
Graves, Mr., Silence of, 683
Hablane's Memoirs, 434
Harbinger, Millennial, 56, 114, 710
Harbinger and Publication Society, 454
Hartzell, Elder, Debate, 472
Honorary Titles D. D. and LL. D., 651
Hosea Ballou, Rev., 235
Infant baptized, 321
Israel's Land and Israel's Promises, 85
Issues, false—the Reign of Heaven, 254
Jews, 153, 326
Job, Book of, 287
Just and Noble Tribute to A. Campbell, 390

Digitized by Google

Justification, 415
Justification and Regeneration, 697
Kentucky Christian Banner, 418
Kindness, 223
Letters from Dr. Barclay, 6, 613
Letters to Young Christians, 94, 388, 517, 623
Letters, response to, 234
Letters to Tennessee Baptists, 616, 687
Likeness of Elder Thos. Campbell, 56
London Times—the English Government, &c., 200
Lord's Day Discipline, 12
Lord's Day, 231
Love of Action and Power, 590
Luther's Bible, 685
Marriage Relation, 29
Masters, you cannot serve two, 608
Meetings, Annual, 480, 540
Meeting, Annual, at Bedford, O., 652
Memoirs of Haldane, 434
Millennial Harbinger, 114
Millennial Reign, 353
Milligan, Professor, 480
Ministry, Christian, 13, 301
Missionary Cause, 541
Mission, our, 373, 638
Morality, Christian, 13
Mosblech, Dr. P. W.—A Protesting Priest, 110
Moral and Religious Culture, 169
My own Convictions, 689
Nashville, church in, 709
Nashville, contemplated visit to, 660
News from Arkansas, 282
News from the Churches, 57, 174, 235, 298, 356, 419, 476, 533, 592, 656, 711
New Version, 397, 454
New Version of the Apocalypse, 485
Notes of a Tour to Illinois, 40
Notices, Editorial, 115
N. W. Christian University, 465, 583, 693
N. W. Christian Magazine, 474
Notice to Delinquents, 600
Obituary Notices, 117, 237, 300, 358, 420, 479, 537, 598, 650, 713
Ordination, 679
Orthodoxy vs. Original Christianity, 166
Our Mission, 373, 638
Our Societies, 599
Phrenology and the Bible, 314
Popery and Slavery, 148
Postage, 240
Preacher, every Christian one, 215
Preacher's Soliloquy, 275
Prefatory Remarks, 3
Prospectus of the Sower, 53
Prospectus, 180
Protesting Priest—Dr. P. W. Mosblech, 110
Protestant Clergy of N. England, &c. 349
Principles and Objects of the Reformation, 232
Publication Society, Christian, 338, 409, 531, 625
Publication Society—Shall we have one? 207
Pulpit and Platform, 356
Queries, 355, 410
Regeneration and Coleridge, 241
Regeneretion in Fact and in Theory, 786
Relation of Pastor and People, 563
Reign of Heaven—False Issues, 254, 534
Religious Emblems and Allegories, 418
Remedial System, 127
Remembered Psalm, 84
Response to Dr. Barclay, 90
Response to Letters, 234
Rev. Hosea Ballou, 335
Reviser, 475
Reynolds, Jonathan J., 360
Right Conscience, 104
Roman Catholic Authorities on Persecution, 702
Rouse's Version of the Psalms of David, 767
Sanctification of the Lord's Day, &c. 551
Selfishness and Self-Love, 586
Shall we have a Publication Society? 207
Slavery—Popery, 148
Soliloquy—A Preacher's, 275
Sower, the, 297, 417, 710
South Australia, 529
Talk with Children, 403
Temperance Musician, 113
Tennessee Baptist, 279
Testimonials, 695
Theological Seminary—Dr. Duff in, 414
To the Friends of the Bible, 223, 418
Tour to Illinois—Notes of, 40
Tracts for Tennessee Baptists, 436, 493, 569
Training the mind, 692
Tributes of Respect, 117, 658, 712
Tribute to the Bible, eloquent, 219
Trouble among the Campbellites, 173
Turkish Wedding—Description of, 129
Uniformity not Unity, 83
Unitarianism in Louisville, Ky. 220
Valedictory Address of J. S. Lamar, 524
Version, New, 397, 454
Views, Elementary, 361, 364, 481, 541
Virgin Mary no Virgin, 52
Visit to Elder A. Campbell at Bethany, 642
Waller, Elder J. L., has gone to rest, 705
Woman's Rights, 205
Young Men's Christian Association, St. Louis, 159
You cannot serve two Masters, 608

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google